

The Nobles

AL-QUR'AN

Translation
with
Commentary

The book cover is dark blue with intricate gold-tooled patterns. A wide border of repeating floral and scrollwork motifs frames the entire cover. In the center, a circular medallion with a scalloped edge contains the title text. The word 'AL-QUR'AN' is prominently displayed in a large, bold, serif font, with 'The Nobles' above it and 'Translation with Commentary' below it in smaller fonts.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ اللَّهُ

وہ اللہ

الْمَلِكُ

بادشاہ حقیقی

الَّذِي لَا إِلَهَ إِلَّا هُوَ

کے سوا کوئی معبود نہیں

الْقُدُّوسُ

ہر عیب پاک

إِلَهُهُ

مگر وہ

السَّلَامُ

سلامت رکھنے والا

الرَّحْمَنُ

بڑا مہربان

الْمُؤْمِنُ

امن دینے والا

الرَّحِيمُ

نہایت رحم والا

الْمُهَيِّمُ

نگہبان

الْعَزِيزُ

سب سے غالب

الْجَبَّارُ

ٹوٹے دلوں کو جوڑنے والا

الْمُتَكَبِّرُ

بڑائی والا

الْخَالِقُ

پیدا کرنے والا

الْبَارِئُ

پیدا کرنے والا

الْمُصَوِّرُ

صورت بنانے والا

الْغَفَّارُ

بخشنے والا

الْمُبْدِي

پیدا کرنے والا

الْقَهَّارُ

سب سے طاقتور

الْوَهَّابُ

بہت دینے والا

الرَّزَّاقُ

رزق دینے والا

الْفَتَّاحُ

کھولنے والا

الْعَلِيمُ

جاننے والا

الْقَابِضُ

بند کرنے والا

الْبَاسِطُ

کشادہ کرنے والا

الْخَافِضُ

پست کرنے والا

الرَّافِعُ

بلند کرنے والا

الْمُعِزُّ

عزت دینے والا

الْعَدْلُ

عدل کرنے والا

الْمُذِلُّ

خوار کرنے والا

السَّمِيعُ

خوب سننے والا

الْبَصِيرُ

خوب دیکھنے والا

الْحَكَمُ

فیصلہ کرنے والا

الْعَظِيمُ

بہت بڑا

اللطيف

باریک بین

الْخَبِيرُ

خبردار

الْحَلِيمُ

بردار

الْكَبِيرُ

سب سے بڑا

الْحَفِيفُ

سب کا محافظ

الْغَفُورُ

بخشنے والا

الشَّكُورُ

بڑا قدر دان

الْعَلِيُّ

بلند مرتبہ

الْجَلِيلُ

بزرگ

الْكَرِيمُ

کرم کرنے والا

الْبَقِيَّةُ

قوت دینے والا

الْحَسِيبُ

کفایت کرنے والا

الْوَاسِعُ

وسعت دینے والا

الْحَكِيمُ

حکمت والا

الْوَدُودُ

محبت کرنے والا

الرَّقِيبُ

نگاہ رکھنے والا

الْمُجِيبُ

قبول کرنے والا

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُ اللَّهِ وَآلُهُ

اپنے کرم فرماؤں کی خدمت میں ایک اہم گزارش

السلام علیکم ورحمۃ اللہ!

اللہ رب العزت کا خاص فضل و کرم ہے کہ جس نے آپ کو اپنے پاکیزہ اور نجات آفریں کلام کی تلاوت کا شرف عطا فرمایا اور ہمیں اپنی مقدس کتاب کی خدمت کی سعادت سے بہرہ اندوز کیا۔

ایک مسلمان کے لئے اس سے بڑھ کر خوش نصیبی کا اور کون سا مقام ہو سکتا ہے کہ وہ اللہ تعالیٰ کی بابرکت کتاب کی طباعت و اشاعت کے ذریعے سے اس کے دین مبین کے پیغام کو عام کرنے میں حصہ لے۔ اس نعمت عظمیٰ پر اس بندہ ناچیز کا سراپے رحیم اور کریم پروردگار کے حضور میں اظہار تشکر کے لئے ختم ہے۔

ادارہ کے کارکنان کی ہر ممکن کوشش ہوتی ہے کہ قرآن پاک کے صوری حسن میں کسی بھی قسم کی خامی نہ رہ جائے۔ اس وقت جو مبارک نسخہ آپ کے ہاتھوں میں ہے، میں اس کے بارے میں آپ کو یقین دلاتا ہوں کہ اس کی صحت کتابت کے لئے ہر ممکن کوشش کی گئی ہے اور بفضلہ تعالیٰ یہ نسخہ ہر قسم کی غلطی سے پاک ہے۔ طباعت اور بانڈنگ کے معیار کو مکمل طور پر درست رکھنے پر بھرپور توجہ دی گئی ہے۔ لیکن بایں ہمہ کوشش و کاوش کسی بھی قسم کی بشری فروگزاشت کا امکان ہو سکتا ہے۔ اگر خدا نخواستہ آپ کی نظر میں ایسی کوئی غلطی گزرے تو براہ کرم آپ ہمیں فوراً مطلع فرمائیں۔ ادارہ اس امر کا پابند ہے کہ بلا تاخیر آپ کی شکایت کا ازالہ کرے اور آپ کو متبادل نسخہ فراہم کرے۔ یہ ضروری نہیں کہ کسی غلطی کی صورت میں ہی آپ ادارہ سے رابطہ کریں آپ اپنی تلاوت میں رہنے والے نسخہ کو امان نظر سے ملاحظہ فرمائیں۔ اس کی کتابت، حسن ترتیب، کاغذ، جلد بندی، سرورق کی ڈیزائننگ کے بارے میں کسی بھی قسم کا مشورہ خاکسار کے لئے انتہائی فرحت و مسرت کا باعث ہوگا۔ آپ کی جانب سے یہ شراکت میرے اور میرے جملہ رفقاء کے لئے انتہائی فخر کا موجب ہوگی۔

امید ہے کہ آپ اپنی توجہ سے بھی نوازیں گے اور دعاؤں سے بھی مستفید فرماتے رہیں گے۔

والسلام مع الاکرام

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سُورَةُ الْفَاتِحَةِ تَا سُورَةُ الْأَنْبِيَاءِ

ضیاء القرآن پبلی کیشنز

لاہور۔ کراچی ۰ پاکستان

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FOREWORD

All praise and glory is due to Allah Almighty, our Creator and Master, Revealer of the Holy Qur'aan for our guidance, and choicest Darood and Salaams on Hazrat Muhammadur Rasulallah Sallallahu Alaihi Wasallam, the noblest creation of Allah Almighty, the Holy Qur'aan personified, the absolute guide for our success in this world and the Hereafter.

The Holy Qur'aan is Allah Almighty's final message for the guidance of mankind. Before one can put its message into practice, one has to understand it. Thus, it is an incumbent duty of every Muslim to read this message, understand it and then act upon it. This task is proving very difficult for us because there is no translation or commentary in English, which is Sunni orientated, other than a translation of Ala Hazrat's translation — Kanzul Imaan. This, too, is just a translation without commentary. All the other translations and commentaries that we have in English are not only scanty, but they are full of inconsistencies. In short, they do not cater for our needs. Many renowned commentators of the Holy Qur'aan like Imam Baidawi, Imam Jalaluddeen Suyuti, Maulana Abdul Haq Muhaddith Dehlvi (May Allah be pleased with them) and the like, are of the opinion that the Holy Qur'aan can only be understood if the commentator of it has a deep love for Allah Almighty - its Revealer, the Holy Prophet Sallallahu Alaihi Wasallam —its teacher, his illustrious Companions — the direct recipients of its message and the pious saints who are an embodiment of the Holy Qur'aan.

With this in mind, Hazrat Mufti Muhammad Akbar Hazarvi Saheb, the religious and educational head of the Darul Uloom Pretoria, in consultation with renowned international Sunni scholars like Flazrat Allama Shaikli ul Qur'aan and Hadith Maulana Sayed Haseenudddeen Shah Saheb, the Chancellor of Islamic University Jamia Razvia Rawalpindi (Pakistan) and Hazrat Ustadhul Ulama Mufti Gui Rahman Saheb of Birmingham (UK) showed a keen desire to have TAFSEER NOORUL IRFAAN of Mufti Ahmad Yaar Khan Badayuni translated into English, as it is a brief, but comprehensive, commentary based on the Sunni way of life. After much effort, trying to convince the officials of the Darul Uloom and the Pretoria Sunni Institute, it was finally decided to undertake this monumental task. Mufti Saheb then approached me for this important work. A meeting was then arranged between the officials, Hazrat Mufti Saheb and my self, in which this onerous and highly responsible task was placed on my shoulders.

It is purely through the Grace of Allah Almighty and the Bounties of the Holy Prophet Sallallahu Alaihi Wasallam that I have embarked on this huge task. How it came to my lot to be chosen for this blessed work, is beyond my imagination.

This translation is thus a humble effort made possible through the infinite Mercy and Grace of Allah Almighty, as well as through the constant assistance and guidance of Hazrat Mufti Akbar Hazarvi Saheb. May Allah Almighty and His Beloved Nabi Sallallahu Alaihi Wasallam shine the torch of guidance upon me to complete the task that I have undertaken. Aameen!

Mohamed Hoosain Mukaddam

A humble student of Mufti M. Akbar Hazarvi

Darul Uloom Pretoria

The under mentioned Mashaa'ikh and Ulama share similar sentiments regarding this Translation and Commentary of the Holy Qur'aan.

Mashaa'ikh-e-Izaam

- Hazrat Pir Soofi Muhammad **Abdullah** Sahib, founder of Ghamgolia Centre, Birmingham, U.K.
- Hazrat Khwaja Pir Mohammad **Abdullah Jan**, Murshidabad, Peshawar, Pakistan
- Hazrat Pir Allama Mufti **Abdul Malik** Luqmanvi, Haripur, Pakistan.
- Hazrat Allama Pir Mufti Muhammad **Akhtar Raza** Khan Al-Azhary, great grandson of A'la Hazrat Imam Ahmad Raza Bereily (may Allah be pleased with him) the author of the original Urdu translation Kanzul Imaan.
- Hazrat Allama Pir **Allauddin Siddique**, Neiriyaaan Sharief, Azad Kashmir.
- Hazrat Qiblah Pir Sayed Muhammad **Ameen Mia**, Darbar Aliyah Mahrehra Sharief, India.
- Hazrat Allama Maulana Muhammad **Ebrahim Khushtar**, Founder and Patron of Sunni Razvi Society International
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- Ghaazi-e-Miljat Hazrat Allama Sayed Muhammad **Hashmi Mia** Ashrafi, Khachaucha Sharief, India.
- Hazrat Qiblah Pir **Harun-ar-Rashid**, Mora Sharief, Pakistan.
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Internationally acclaimed Ulama-e-Kiraam

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- Hazrat Ailama Mufti Muhammad **Gul Rahman**, Patron, Jamaat Ahie Sunnat, U.K.
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- Hafizul Hadith Hazrat Allama Muhammad **Hussain Abul Haqqani**, India.
- Hazrat Allama Pirzada **Imdaad Hussain**, Founder and Patron of Jamiah Al-Karam U.K.
- Hazrat Allama Mufti **Iqtidaar Ahmed Khan**, the son of Mufti Ahmed Yaar Khan (May Allah be pleased with him), the author of this commentary "*Noorul Irfaan*"
- Hazrat Allama Qari **Javed Akhtar**, Chairman International Na'at Association.
- Hazrat Allama Doctor **Kaukab Noorani** Okarvi, Founder and Patron, Okarvi Academy International.

- Hazrat Allama Qari **Khalil Ahmed** Haqqani, General Secretary, Jamaat Ahie Sunnat, U.K.
- Hazrat Allama Sayed **Lakht-e-Hasanain** Shah, Founder, Muslim Hands International.
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- Hazrat Allama Sayed Muhammed **Zaakir Hussain Shah**, Founder and Principal Jamia Zahra Ahle Sunnat, Rawalpindi, Pakistan.
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Some South African based Ulama, who have expressed their kind sentiments regarding the publication of this Translation and Commentary.

- Hazrat Allama Dr. **Abbas Khan**, Sunni Jamiat-ul-Ulama, Kwa Zulu Natal.
- Hazrat Allama **Abdul Haadi** Qaderi Razvi, Chairman Raza Academy, Durban.
- Hazrat Allama **Abdun Nabi** Hamidi, Chairman Sunni Ulama Council, Gauteng.
- Hazrat Allama **Ahmed Mukaddam** Al-Qaderi, Islamic College of South Africa, Cape Town.
- Qari **Ahmed Khalil** Solay, Madressa Hifzul Qur'aan, Laudium
- Hazrat Qari **Ahmed Raza**, Laudium, Pretoria
- Hazrat Aliama Sayed **Aleemuddin Misbahi**, Principal Dami' Uloom Qaderiyya Gharieb Nawaz, Ladysmith.
- Hazrat Maulana **Aurangzeb Raja**, Madressa Rasooliah, Durban

- Hazrat Khalifa **Casim Zalgoner** Ashrafi, Grassypark Cape Town.
- Maulana **Dawood Ahmed** Barakati Roshnee Muslim Jammaat, Vereeniging.
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- Hazrat Ailama **Yusuf Sialvi**, Central Mosque, Tongaat KZN

ABOUT THIS PUBLICATION

In the Name of Allah, the Most Compassionate the Most Merciful

All Praise be to Allah Almighty and choicest blessings and salutations on the Final Prophet and Messenger, Hazrat Muhammad Sallallahu Alaihi Wasallam and upon his Family and Companions (May Allah be pleased with them).

The Holy Qur'aan is undoubtedly the Word of Allah Almighty, communicated to humanity through the Beloved Prophet Sallallahu Alaihi Wasallam and is from the Heavenly Books. It is still in its original form and is protected, and will always be protected against any change, to this effect, that not even a single dot has or will be removed from it, because Allah Almighty has taken it upon Himself to protect the Holy Qur'aan. Since Hazrat Muhammad Sallallahu Alaihi Wasallam is the Final Messenger of Allah Almighty, the Holy Qur'aan is the closing episode of Divine revelation. It is a proclamation that, now humanity has no other choice but to receive guidance from the Holy Qur'aan. The beautiful style of language and order of the Holy Qur'aan is unique and there is none second to it.

The Holy Qur'aan challenged all its opponents, Arab and non-Arab alike, to produce a single verse like that of the Holy Qur'aan, but they had to decline. It is a glittering miracle, which removes the darkness of evil and sin.

The Holy Qur'aan is certainly the most read book in the world and its many translations and exegesis have been written hitherto. Imam Ahie Sunnah Maulana Ahmad Raza Khan's (May Allah be pleased with him) translation Kanzul Imaan is considered to be the best in Urdu translations. It deserves to be translated into other languages, particularly into English. This was accordingly carried out by Professor Shah Faridul Haq of Pakistan. Maulana Naeemuddeen Muradabadi wrote brief, but valuable notes on this rendering, which were later developed by Mufti Ahmad Yaar Khan (Rahmatullah Alaihe) under the title "Noorul Irfaan". The credit for presenting this worthwhile work goes to Maulana Mufti Muhammad Akbar Hazarvi and his colleagues, especially Br. Mohamed Hoosain Mukaddam, who is the translator of this work.

Maulana Mufti Muhammad Akbar Hazarvi's origination is from Ghazi Khot in Mansehra, Pakistan. He completed his Dars-e-Nizami course at Jamia Razvia Zia-ul-Uloom (Rawalpindi) and obtained his M.A. degree in Arabic from the

International Islamic University in Islamabad (Pakistan). On the invitation of the late Abdul Haq Saleh Muhammad of Lenasia (Johannesburg), he travelled with me to South Africa in 1988 and I was asked to allow him to stay on in Laudium (Pretoria) for the education of the Muslims there. This was done on condition that a Darul Uloom is established, and the Darul Uloom Pretoria, of which Mufti Hazarvi is Principal, is now doing remarkable Islamic work.

They have commenced with the publication of books and this translation is a masterpiece in this series. Congratulations must go to the translator Mohamed Hoosain Mukaddam for the sterling work he has done, as well as to Mufti Muhammad Akbar Hazarvi and Hafez Muhammad Ismail Hazarvi and Maulana Abdul Wahhab Wookay.

I pray that Allah Almighty, through the intercession of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts the efforts of Mufti Hazarvi, Mohamed Hoosain Mukaddam, their colleagues as well as the officials of Darul Uloom Pretoria in producing this work. May Allah Almighty always keep them safe and under His Protection. Furthermore, I advise the purchase and distribution of this Tafseer as a means of sending Esaale Sawaab on the souls of your kindred, who have departed from this world.

Abul Khair Sayed Haseenuddeen Shah
Principal, Jamia Razvia Zia-ul-Uloom
Rawalpindi,
Pakistan.

A Brief Profile on Maulana Shah Ahmad Raza Khan

Ala Hazrat, Imam Ahmad Raza Khan, a great jurist and a learned scholar of Islam, was born in 1858 at Bareilly (India) and died in 1921.

Imam Ahmad Raza Khan was a born genius. He read the Holy Qur'aan when he was only four years old. Later, he became astonishingly well-versed in more than fifty branches of learning pertaining to the Ancient and Modern Sciences, Hadith, Fiqh, Islamic Jurisprudence, Mathematics, Economics and many more. He left contributions in all these academic disciplines. He was a prolific writer and wrote about one thousand books relating to various aspects of Islam. He is considered to be the most learned and authentic authority on the Qur'aan, Sunnah and jurisprudence.

Although he was well versed in scores of branches of knowledge, yet in his later years, he restricted his interest to the following branches of religious learning:

1. To support and defend the Holy Prophet Sallallahu Alaihi Wasallam.
2. To uproot and rectify the innovations prevalent in Muslim Society.
3. To issue religious decrees according to the Hanafi School of jurisprudence.

Ala Hazrat's religious works have no parallel in his time. His ability, farsightedness and depth of thought have been recognized by the Ulama of the four schools of jurisprudence. Although he has written a large number of books on numerous topics, his two most famous works are the translation of the Holy Qur'aan in Urdu and Fatawa Razvia in twelve volumes.

It is an accepted fact that the revealed Arabic words of the Holy Qur'aan cannot be actually transformed in any other language. A literal translation of the Arabic Qur'aan conveying the same meaning is not only difficult, but also impossible. Therefore, the translation of the Holy Qur'aan in any other language is usually an explanatory translation.

Ala Hazrat's Urdu translation, known as **KANZUL IMAAN** is an explanatory translation. This explanatory translation of the Holy Qur'aan into Urdu was completed in 1910. It is the most famous and accepted Urdu translation in the world. In his translation, Ala Hazrat has tried to assign such meanings to the words of the Holy Qur'aan that there may not be any contradiction in the meaning of the words and verses of the Holy Qur'aan. The other thing which he has kept in mind while translating the Holy Qur'aan is that such a meaning should be selected that may not slight the status and dignity of Almighty Allah and His Prophets.

A Brief Profile on Mufti Ahmad Yaar Khan

Tafseer Noorul Irfaan is the first complete and comprehensive exegesis written in Urdu. Its author, Hazrat Mufti Ahmad Yaar Khan, the son of Maulana Muhammad Yaar Khan was born in 1906 and passed away on the 3rd of Ramadaan, 24 October 1971 in Gujarat (Pakistan). He received his primary education from his learned father and then studied at Madressa Shamsul Uloom in Badayun, India. Thereafter, he proceeded to Muradabad, also in India, to study under Sayed Muhammad Naeemuddeen at Jamia Naeemia

Besides this prominent work, he produced several other scholarly works mentioned hereunder:

1. Naeemul Ban Fi Inshirah-al-Bukhari
2. Mirat Sharah Mishkaat
3. Jaa Al-Haq
4. IlmulMiraas
5. Shaan-e-Habibur Rahman
6. Islami Zindagi
7. Ilmul Qur'aan
8. Risala-e-Noor

A true commentary of the Holy Qur'aan requires a thorough knowledge of Arabic grammar, semantics, lexicology, tradition, jurisprudence as well as various other branches of knowledge. Sheikhul Tafseer Hakeem ul Ummah, Mufti Ahmad Yaar Khan Naeemi was no doubt qualified in all the required branches of knowledge. The author studied all previously written exegesis and his work sums up concisely the major points discussed in these commentaries. Further, he has particularly summarized the contents of Tafseer Khazainul Irfaan of Maulana Sayed Muhammad Naeemuddeen Muradabadi. A great number of religious scholars have paid tribute and benefited from his immense knowledge.

Professor G.A. Haq Muhammad
Islamic Research Institute
International Islamic University
Islamabad, Pakistan.

APPEAL TO READERS

It is the Grace and Bounty of Allah Almighty that he chooses some of His servants for His work. This has nothing to do with that person's level of education, his expertise in the field or his experience. Allah Almighty chooses whom He wills.

The task of printing and publishing is not an easy one. It is accompanied by a huge responsibility of maintaining good standards in respect of quality of work, accuracy of the subject matter, cohesion in its presentation and appropriateness of its format.

Taking into account the above requirements, we have made every possible effort to present this volume to the best of our ability. Nevertheless, no one can claim perfection besides our Supreme Lord, Allah Almighty. Thus, there may be errors terms of expression and presentation. If you detect any, we humbly appeal to you to bring them to our notice.

The purpose of this effort is to make the Message of the Holy Qur'aan in accordance with the Sunni Aqaaid accessible to the Muslims globally. We therefore make a request to all our readers to make Dua that Allah Almighty, through the Waseela of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts this humble effort of ours in His Supreme Court so that it becomes a source of salvation for our Hereafter Aameen.

May Allah Almighty grant all of us the guidance to become active Muslims for promoting and glorifying of Allah's Deen! Aameen

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Gratitude

The Darul Uloom Pretoria wishes to place on record its sincerest Thanks and Gratitude to the Zeeshan Siddiq & Family UK, for having acknowledged this tremendous work and effort of the Darul Uloom Pretoria. An effort of 14 years could only be made possible to reach the greater masses is through publication of this masterpiece of work. Having recognized this effort and to ensure that this is shared with the English speaking Muslim communities, the Zeeshan Siddiq & Family accepted responsibility to bear the cost of the printing of these two volumes,

Says Allah Almighty in the Holy Qur'aan:

“The parable of those who spend their wealth in the way of Allah, is likened to a grain of corn which grows seven ears, and each ear bears a hundred grains. Allah gives manifold increase to whomsoever he pleases. And Allah cares for all and He is knower of all things.”

This is certainly a means of obtaining continuous rewards (Sadaq-e-Jariah). Whosoever would be reading this valuable translation and the commentary would be a recipient of rewards as well as those who made it possible for them to read. For as long as this is existent, members of the Zeeshan Siddiq & Family will be the recipients of equal rewards.

May Allahu Ta'ala accept this efforts of the and we request you, the reader to remember them in your kind duas.

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We would like to place on record our sincerest appreciation to those who assisted in any way to ensure fruition of this publication, especially the following individuals:

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(Mufti Muhammad Akbar Hazarvi)

سُورَةُ

① الْفَاتِحَةُ مَكِّيَّةٌ ⑤

رُكُوعُهَا ١ آيَاتُهَا ٧

SURAH AL-FATEHA (The Opening Chapter¹)

(MAKKAN) Revealed before Hijrah

1 Section 7 Verses : 27 Words , 140 Letters

In the Name² of Allah, the Most Affectionate, The Merciful³

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The revelation of SURAH AL-FATEHA is connected with both Makkah and Madinah. And the "Opening chapter consists of seven Verses, twenty seven words and hundred and forty letters.

2. The *Bismillah* which precedes each Surah or Chapter is a complete Verse, while that which appears with Surah An-Nahl (The Bee) is just part of the Verse. It should be remembered that *Bismillah* was not revealed with each Surah, but at one place only. It is added with each Surah to separate one from the other. It is for this purpose that *Bismillah* is boldly written above each Surah and not joined with the rest of the Verses. The Imam in Salaah recites *Bismillah* silently, even in those Prayers in which Qira't (recitation of the Qur'aan) is read aloud. When Hazrat Jibrael عليه السلام brought down the First Revelation, Surah Al-Alaq-first 5 verses *Bismillah* was not part of it. In Taraweeh Prayer it is important for the Hafizul Qur'aan leading the Salaah to recite *Bismillah* aloud once, before beginning any Surah. From this it can be deduced that to commence all good deeds with *Bismillah* is a

2. All praise be unto Allah⁴, Lord of all the worlds⁵.

blessed act. The letter, which Prophet Sulaiman. عليه السلام wrote to Bilqees - the Queen of Yemen began with *Bismillah* from the blessing of which Allah granted him Yemen and its queen. Our Holy Prophet صلى الله عليه وآله وسلم commenced the writing of the Treaty of Al-Hudaibiyah with *Bismillah* as a result of which he was granted victory of Makkah. However, when slaughtering an animal, one should only recite **Bismillahi Allahu Akbar** not the full *Bismillah* because one is not allowed to read words of mercy at the time of any seemingly cruel act. It is for this reason that the merciful name of the Holy Prophet, صلى الله عليه وآله وسلم is not recited here.

3. The letter 'BA' of *Bismillah* is a preposition which refers to seeking of help, while the preceding verb in the word is hidden therein. This would therefore mean "with the help of Allah's Name I begin. Thus, to seek the help from the Holy Prophet صلى الله عليه وآله وسلم or from the pious servants of Allah is acceptable as they too, like the Name of Allah, provide and proclaim the guidance of Allah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

4. If the article "Al" in the word *Al-Hamdu* is considered to be a Comprehensive Article, the meaning of word will be as provided by the illustrious translator Ala Hazrat (May Allah's mercy be upon him) i.e. directly or indirectly all praise belongs to Allah alone, because the praise of the creation is, in reality, praise of the Creator. But if this article is regarded as just a definite article, then its meaning would signify that only praise which is made in accordance with the teachings of the Holy Prophet

3. The Most Affectionate, the Merciful.

4. Master of the Day of Requit.

5. We worship ⁶ You alone, and beg You alone for help ⁷.

6. The word "We worship" collectively suggests that Fard Salaah should be performed, in congregation, for if one person's prayer in the congregation is accepted, everybody's Fard Salaah, too, will be accepted.

7. From this it can be understood that the actual or the absolute Help comes from, or is provided by Allah, just as absolute praise – direct or indirect is due to Allah. But it should be remembered, that just as all forms of worship are for Allah alone, absolute - the actual help, too, is sought from Allah. However, worldly or outward assistance can be sought from His Pious Servants. It is for this purpose that "we worship" and "we seek help" are expressed as separate entities. It should also be borne in mind that there is a distinct difference between 'worship' and 'help'. Outward or worldly help can be sought from those other than Allah. The Almighty Allah Himself says in the Qur'aan "Without doubt Allah and His Prophet صلى الله عليه وآله وسلم are your helpers. (S5:V55) In another verse Allah says: "And help ye one another in righteousness and piety" (S5: V2). But none can be worshipped besides Allah, neither directly or indirectly. Or, in any way if the true meaning of worship would be to accept someone as a creator then worship and obey him like a creator.

صلى الله عليه وآله وسلم is acceptable. Hence, all endeavours to glorify Allah by the non-believers would be regarded as futile and non-acceptable as they do not conform to the teachings of the Holy Prophet صلى الله عليه وآله وسلم *Tafseer Roohul-Bayaan*

5. From this one learns that although Almighty Allah is the Creator and Master of everything. He should only be referred in connection with His elevated creation e.g. Lord of Muhammad and not Lord of Abu Jahl.

الرَّحْمَنُ الرَّحِيمُ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

To give this status to anyone besides Allah is an act of Shirk - polytheism. But if seeking help from others was an act of Shirk like worship then Allah would have expressed as a single entity meaning: 'You alone do we worship and ask for help.' Furthermore, it should also be remembered, that it is for this reason that in times of one's material or religious needs, seeking of assistance from the sources or means provided by Allah is in reality, seeking from Allah's help. Thus for the ill person to seek the help of a doctor, for the oppressed people to lodge their complaint to the governing authority or for the sinner to entreat the Holy Prophet صلى الله عليه وآله وسلم is certainly not against this verse. As by praising a human being for doing a meritorious deed are we really interfering with the Divine verse "All praise is due to Allah alone"? It should also be remembered that the pious servants of Allah do give assistance after their demise. On the Night of Me'raj did Musa عليه السلام not help to reduce the 50 prayers to just 5? To this day non-believers enter the fold of Islam by reciting the Kalimah through the blessed name of the Holy Prophet صلى الله عليه وآله وسلم. Thus, in the light of the above discussion seeking the help of the pious servants after their demise is in no way going against this verse.

6. Guide us on the Straight Path 8.

8. From this verse emerge three important facts:

- From all the Bounties of Allah, the most revered bounty is being steadfast on the Straight Path as this is sought and supplicated in every Rak'at of Salaah.
- This Path is identified with the Path tread upon by the Saints and other Pious Sages of Allah, for those are the ones upon whom Allah has bestowed His Favours. Allah instructs us *"Be with those who are pious"* (S 9 : V 119) This Path can only be obtained by following

7. The path of those whom You have favoured. Not those who have earned Your anger 9 and nor of those who have gone astray.

9. Those who earned the anger refers to the Yahud (Jews) while 'Those who are gone astray' refers to the Nasara (Christians). Two points emerge from this:

- The Jews are non-believers on account of their hatred for the Prophets, while the Christians are non-believers on account of their love for Prophet Isa (Jesus) عليه السلام which exceeds the limits of mortality. Yet, Almighty Allah has listed the Yahud amongst *"Those who earned the anger of Allah,"* while the Nasara are in the category of *"Those who are gone astray"*
- It is important of the believers to keep away from all types of beliefs, deeds, characteristics and friendship of the Yahud and Nasara and other types of non-believers. We should not imitate them in any way or follow any of their customs and traditions because all these acts will lead to the path of Kufr (disbelief).

IMPORTANT ISSUES:

- It is not permissible to recite *Bismillah* when commencing any unlawful act as this leads to defaming Allah's name.
- At the time of slaughtering an animal do not recite the full *Bismillah* but read just *Bismillah*

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ١٠

the Path of the Ahle Sunnat, for all the saints of the past and present are from this Jama'at (group).

iii. True Guidance cannot be achieved by one's effort alone; as it is bestowed upon a person by the Grace of Allah. Therefore, following the path of those who are misguided and gone astray, helps only to invite the wrath of Allah. One should at no time associate with such persons nor imitate them in any way or accept any of their customs and traditions.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ١١ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ١٢

Allahu Akbar for as explained in No.2.

c. To recite Hamd or Praise of Allah in the Jumma Khutbah is Wajib but rewardable to recite in the Marriage Khutbah, in dua or when doing any good. However, it is Sunnat Muakkidah to recite thanks and Praise of Allah after eating and drinking.

d. It is not permissible for a Muqtadee (one who follows the Imam in Salaah) to recite Surah Fateha or Qira't because *the Qira't of the Imam is the Qira't of the Muqtadee* (Hadith) as well. In terms of Allah's command it is Fard for the Muqtadee to remain silent and listen to the Imam's recitation. For further details of this issue refer to *Jaa- al-haq vol.2*.

e. When the Imam has recited Surah Fateha the Muqtadees should recite Amien silently because Ameen itself is dua. This is in accordance with the verse of the Qur'aan *"Make dua in the court of Allah softly and with humility"* (S7: V55) (The above is according to Hanafi. According to Shafa'ee *Bismillah* is part of every Surah and the Imam should recite it loudly in *Jahry Salaah*. The Muqtadee should recite Surah Al Fateha behind the Imaam softly and recite Ameen loudly).

﴿آيَاتُهَا ٢٨٢﴾ ﴿سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٨٤﴾ ﴿رُكُوعَاتُهَا ٢٠﴾

SURAH AL BAQARA (THE CHAPTER OF THE COW) (MADANI) Revealed After Hijrah.

40 Sections, 286 Verses, 6121 words and 25,500 letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْأَمِّ

SECTION 1

1. *Alif Lam Meem* (Individual letters of the Arabic Alphabet)

2. That Sublime Book (Qur'aan) in which there is no doubt ¹¹, in it there is guidance for the God-fearing. ¹²

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى
لِّلْمُتَّقِينَ ۝

11. From this verse two important issues become evident.

11.1 In the QUR'AAN there is no room for an iota of doubt of any kind. Whosoever has any doubt, it is because of his own ignorance. It is for this reason that Allah says in the QUR'AAN (S 2 : V 33) "*And if you are in doubt...*". The QUR'AAN cites examples of negative and positive presence of doubt in the hearts of people. Therefore, the verses are free of any inconsistency or any form of confrontation.

11.2 One will not cast any doubt on the QUR'AAN as long as one does not harbour any doubt concerning Hazrat Jibraeel عليه السلام, the Holy Prophet صلى الله عليه وآله وسلم and his illustrious Companions, for it was Jibraeel عليه السلام who brought down the QUR'AAN the Holy Prophet صلى الله عليه وآله وسلم was its recipient and the Companions were the direct receivers from the Messenger of Allah. If there is any doubt concerning any of these three it will automatically make the Holy QUR'AAN doubtful. Thus, any person who regards the Companions as transgressors will doubt the veracity of the QUR'AAN. Hence to regard the Companions as callous and impious is just as heinous as regarding the Holy Prophet صلى الله عليه وآله وسلم or Hazrat Jibraeel عليه السلام in this light. All three have to be regarded as totally innocent and sinless. In addition, Allah

Almighty, too, has to be regarded as absolutely infallible, for any erroneous belief regarding Allah will also cast doubt on the purity and veracity of the QUR'AAN.

12. The word (*Muttaqee*) denotes one who fears, or one who abstains. Hence, a *Muttaqee* is a person who fears Allah and refrains from all erroneous beliefs and impious deeds. *Taqwa* is of two types, physical and spiritual. The physical form of *Taqwa* is abstaining from sins and doing good deeds, while the spiritual *Taqwa* is the veneration of those who are dear to Allah as Allah says in the Qur'aan "*And whoso respects the signs of Allah, then it is from the piety of hearts*" (S27:V32). Here, the word *Muttaqeen* "God-conscious people" refers to the Companions of the Holy Prophet, صلى الله عليه وآله وسلم inferring that these God conscious people that you see (the Companions) are the direct result of the moulding guidance of the QUR'AAN. Is this not the greatness of the QUR'AAN? (Tafseer Azizi). The pious lives of the Companions is an indelible proof of the pristine purity and Truth of the QUR'AAN. Another important point to consider here is that the Holy Prophet's guidance was not dependent on the QUR'AAN as he was already, a personification of Godliness before the revelation of the QUR'AAN. This fact can be illustrated

الْجَزْءُ ١ | معانقة

by the following examples: Salaah was only given on the night of Me'raj; yet the Holy Prophet صلى الله عليه وآله وسلم had led the Prophets into Salaah in Jerusalem before proceeding to the journey ahead. Verses concerning Salaah were revealed before Hijra, but verses regard-

3. Those who believe without seeing¹³, and establish¹⁴ prayer and spend in Our path, out of Our provided sustenance.¹⁵

13. The unseen is that which is beyond one's sensory and extemporary perceptions. The unseen is of two types:

1. That for which no proof should be established - this is known as the personal knowledge of the unseen.
2. That for which proofs/guidelines are provided - this is knowledge of the unseen which is bestowed or granted. The first type for which no proof is required refers to the Absolute knowledge of Allah. No one has any share of this, while the second type is granted by Allah to His special servants. Regarding this first type, Allah says in the QUR'AAN: "And with Him is the keys of the unseen, He only knows them" (S36 : V 59).

In respect of the second category, proof is provided in several verses. Allah says:

"He reveals not His secrets except to His Chosen Messenger" (S72 : V26-27). In this verse, reference is made to the second group - knowledge regarding Personality and Attributes of Allah, Prophethood, Qiyamah, etc. Thus, without acceptance of the unseen Imaan cannot be complete, because true Imaan is belief in the above mentioned things. Belief is not possible without knowledge. Furthermore, true Imaan is implicit faith in the Prophet of Allah صلى الله عليه وآله وسلم. Thus, believing in Qiyamah, etc. after seeing them will be contrary to the faith in the unseen.

14. By "Establish Prayers" means to perform
4. And who believe in what has been sent down to you, O Beloved Prophet! And what has been sent down¹⁶ before you and are certain of the Hereafter.¹⁷

ing Wudu came after Hijra in *Sura Al-Maidah*. Yet during this harsh period of persecutions in Makkah the Holy Prophet صلى الله عليه وآله وسلم performed Wudu and Salaah and taught the same to his Companions.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ يُقِيمُونَ
الصَّلَاةَ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ١٥

Salaah regularly, on its prescribed times and according to its proper method. This means the true excellence lies not in mere performance of Salaah but in establishing it as a Principle of Deen. From this verse one learns that Salaah supercedes all other forms of worships (IBAADAAT) and that one should also perform Fard, Wajib and Sunnat prayers regularly with absolute sincerity and humility.

15. This infers that not the entire wealth should be spent aimlessly, some should be given in the way of Allah and some should be spent on oneself and one's family. A detailed explanation of this is found in Ahadith of the Holy Prophet صلى الله عليه وآله وسلم. From *RAZAQNA* one can infer that only lawfully earned wealth should be given in Allah's way, as Allah says in the QUR'AAN: "You shall not attain good unless you spend your favourite things" (S 3 : V 92). Furthermore, one should not only spend once but it should be a continuous practice. Compulsory charity or Zakaat is given once per year, but Nafl Charity can be given whenever one desires. Zakaat too, should be calculated strictly but its amount could be paid little at a time. Spending of wealth can also be utilized for Meelad gatherings and Gyarwee Shareef. In short, for all pious works, as they are all included in "spending in the way of Allah". It is also an appropriate way of conveying reward of virtuous deeds to the departed souls.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَ مَا
أُنْزِلَ مِنْ قَبْلِكَ وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ ١٦

16. "That which is revealed" refers to the entire Qur'aan as well as the complete codes of Shariah. Ahadith too is part of this, because these too are God-inspired sayings. If this is taken to mean the QUR'AAN only, then such a long and emphatic passage would not have been addressed. Furthermore, it also means that belief in all the revealed Books too is Fard, while the beliefs in the past Books should be jointly in nature. Furthermore, it should be remembered that while it is *Fard Kifayah* to believe in the comprehensive nature of the QUR'AAN it is *Fard Ayn* to believe in the synopsis of the sacred book.

5. They alone are on the guidance from their Lord and they are to attain success. ¹⁸

18. From this it is understood that permanent guidance is bestowed upon a person through the Grace of Allah and not as a result of his personal endeavours. Also, if such a person is guided by Allah then only will he remain steadfast on it, for a person on a mere temporary guidance can go astray. This verse

6. Surely those who are infidels ¹⁹, it is alike ²⁰ whether you warn them or warn them not, they will never believe. ²¹

19. 'Infidels' include all those non-believers who fall in the category in respect of Divine Knowledge. They will not benefit from any preaching because no matter how much you wash coal, it cannot become white. An inherently unclean person cannot be purified by mere water.

20. 'Upon them' signifies that instilling fear in them about the consequences of their disbelief is futile, but not for you. Although they will be deprived of the benefits of preaching, you will be blessed for your efforts. It is for this reason that the word 'upon you' is not used. A person conveying the message of Truth to the one from whom he does not expect positive

17. The word 'Hereafter' includes the grave, resurrection, Paradise, Hell, etc. and it is compulsory to believe in all these. This suggests that besides the Muslims, the beliefs of the Yahud and Nasara regarding the above is incorrect. Hence, greater emphasis and reliance is placed on "*and they are certain (of the Hereafter)*". In addition, implicit faith in the Hereafter can only reach completion when belief is complemented by action. Muslims unmindful of their duties are not giving a practical demonstration of their Imaan, hence prior mention is made about good deeds.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

further illustrates that material wealth and honour are not the true means of success, true success is to receive guidance and the will to do good deeds. Allah says in the QUR'AAN : "*Undoubtedly he attained to his goal who is purified*" (himself) (S 87 : V14).

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

response shall be rewarded for his effort.

21. This verse was revealed in respect of avowed disbelievers like Abu Jahl, Abu Lahab, etc. who were destined to grope in the darkness of disbelief. Imaan (faith) was sealed from their hearts. It also hints that Almighty Allah has already given His Beloved Nabi صلى الله عليه وآله وسلم prior knowledge about good and bad endings of people. The Holy Prophet صلى الله عليه وآله وسلم is fully aware of everybody's eventual end, because although the circumstances of its revelation is specific, the nature of expression is more general, hence priority will be given to expression.

7. Allah has set a seal on their hearts²² and on their ears, and over their eyes there is a dark covering, and for them there will be severe torment.

22. Because they are steeped in evil, Allah has sealed their hearts, just as the sheep die because of the movement of the knife on its neck. The

SECTION 2

8. And of mankind are some who say,²³ "We have believed in Allah and the Last Day, yet they are not believers."²⁴

23. Man is divided into three categories: the believers, the non-believers and the hypocrites. The believer is one whose tongue and heart is manifested with Faith; the non-believer is one whose tongue and heart have rejected faith, while a hypocrite is one who has blasphemy in his heart but merely feigns expression of Islam. The hypocrite is the worst of the three. The first deceiver was Iblees (the Devil) who was inwardly the enemy of Hazrat Adam عليه السلام but outwardly feigned friendship.

"And he swore to them both that I am a well wisher of you both" (S 7 : V 21). After referring to the two groups, the believers and non-believers, Allah now makes mention of the worst group - the despicable hypocrites. A fourth group is also found. They are the concealed group who have faith in their hearts but do not express it with their tongues. In extreme necessity this is allowed, in fact, when in a state of total helplessness even for uttera-

9. They seek to deceive Allah²⁵ and the believers, and in fact they deceive none but themselves, and yet they perceive not.

25. Because they are trying to deceive the Holy Prophet صلى الله عليه وآله وسلم and deceiving the Prophet is equal to deceiving Allah. The rea-

10. In their hearts is a disease, so Allah has increased their disease and for them is a painful torment, because they falsify.²⁶

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى
أَبْصَارِهِمْ غَشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ٧

only difference is that neither are the disbelievers innocent, nor helpless of their action.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَ
بِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٨

nance of blasphemy, a person will not be guilty in the eyes of Allah. Says Allah in the QUR'AN: "Save him who is compelled and his heart is firm in belief" (S 16 : V 106). In such circumstances one must migrate from such a place where religious freedom is denied to him.

24. The reason for not regarding them as believers is either because they have no faith in their hearts; what they are uttering is mere show of their tongues, or maybe they have expressed faith in Allah and the Day of Judgement but have omitted Prophethood from it. Believing in everything else, besides prophethood does not complete one's faith, such a person will still remain a non-believer. The classical example of this is the devil, although he was a firm believer in other requirements of faith, he still became a non believer because he rejected Prophethood. All the enemies of the Prophet صلى الله عليه وآله وسلم should take a lesson from this.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا
يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٩

son being, the Holy Prophet صلى الله عليه وآله وسلم is the vicegerent of Allah on earth. (Tafseer Khazain).

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا ۚ
وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ بِمَا كَانُوا يَكْذِبُونَ ١٠

26. From this it is understood that deception is the worst type of vice and is deserving of the most heinous punishment. Any religion or creed

11. And when it is said to them, create not mischief on the earth, they say; "Nay, we are but reformists".²⁷

27. In that they try to please both the believers and the non-believers diplomatically, trying to

12. Beware! Surely, it is they who are the mischief-makers, but they perceive not.

13. And when it is said to them "Believe as others have believed", they say; "Shall we believe as fools believe?" Beware it is they who are the fools, but they know not.²⁸

28. If the word 'People' is taken to mean Companions of the Holy Prophet then true Imaan (Faith) is that which was practised by them because the illustrious Companions are the embodiment of faith. Those whose faith is not like theirs, are imposters. But if the word is taken to indicate Muslims in general, then this would mean that the accepted way of life is that which is followed by Muslims in general. As recorded in Hadith, what Muslims choose as good practice, that is also likewise regarded by Allah as good, such as Meelad gatherings, Gyarwee Shareef, etc. are held in high esteem by the majority of Muslims, Allah too regards them likewise. From this, three points emerge:

28.1 To hurl insults at the pious is the custom

14. And when they meet believers, they say; "We believe", and when they are alone with their devils, ²⁹ they say; "Surely, we are with you, we are only mocking at them".

29. From this verse emerge three important issues:

29.1 The non-believers and the hypocrites are

whose foundation is based on deception is false. The deceivers without doubt deserve the most heinous punishment.

وَ إِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ^{١١}

portray themselves as peace lovers. This goes to show that diplomacy is a root of mischief.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ^{١٢}
وَ إِذَا قِيلَ لَهُمْ امْنُوا كَمَا امْنِ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا امْنِ السُّفَهَاءُ^{١٣}
إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ^{١٤}

of the hypocrites e.g. The Rafzis insult the illustrious Companions of the Holy Prophet صلى الله عليه وآله وسلم the Kharijiya abuse the Ahle Bait (Family of the Holy Prophet

صلى الله عليه وآله وسلم . The Ghair Muqallid (those who do not follow any of the Four Imams), attack the personality of Imam Abu Hanifa R.A. and the Wahabis insult the dignity of the Saints of Allah . All these groups need to take a lesson from these verses.

28.2 That Allah Almighty Himself retaliates on behalf of His pious servants and refers to these hypocrites as thick-skulled idiots.

28.3 The Ulama (the learned) should not pay any heed to their insults because this has always been the practice of these irreligious people.

وَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا^{١٥} وَ إِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ^{١٦} إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ^{١٧}

like the devil in the sight of Allah, hence those who show respect to please them are, in reality, honouring the devil.

29.2 To hurl abusive language secretly in Muslim gatherings is the practice of the hypocrites.

15. Allah mocks³⁰ at them (befitting His Dignity) and leaves them to wander about in their transgression.³¹

30. Allah punishes them for their mockery (disregard or undermining the dignity), and (this) punishment of their guilt has been expressed in a most lucid and an emphatic manner.

31. To adopt a vacillating policy towards Muslims and non-Muslims i.e. to regard Islam as a true way of life from position of advantage of Muslims, and to say Kufr (paganism) is on

16. They are those people who purchased error for guidance³² but their trade earned them no profit, and surely they did not know the right path of guidance.

32. This is so because both Islam and paganism were in front of them but they rejected Islam and adopted paganism. To them

17. Their example is like the one who kindled a fire, so when it lit up all around him, Allah took away their light and left them in darkness, where nothing is seen.³³

33. This comparison briefly intimates that while the hypocrites benefitted from their external show of Islam because physically and materially they were under the protection of the

18. They are deaf, dumb and blind, so they shall not return.³⁴

34. From this we learn that the eyes which did not perceive the signs (miracles) of Allah are blind; the ears which did not listen to the Book of Allah (Al-QUR'AAN), are deaf and the tongue which did not glorify Allah and sing the praises of the Holy Prophet صلى الله عليه وآله وسلم is dumb because these limbs did not accomp-

29.3 To make fun of Shariah or those who are from Shariah is an act of Kufr (blasphemy).

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيُذِئِبُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ⑤

the right course from the position of wealth of the non-believers, without deciding between the two gives insight on two issues:

31.1 Close association with the non-believers is the root of hypocrisy.

31.2 Allah bestows serenity and tranquility to the Muslims, while the hypocrites are confounded in perplexities. The life of the believers becomes one of bliss and purity.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ
بِالْهُدَىٰ فَمَا رَاحَتْ تِجَارَتُهُمْ وَ مَا
كَانُوا مُهْتَدِينَ ⑥

it was like business - buying one and selling the other.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ ⑦

Muslim soldiers, but in the Hereafter they are definite losers, for nothing but excruciating punishment awaits them.

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ⑧

lish that purpose of their creation. It is for this reason that Allah refers to the living non-believers as dead and the slain martyrs as living. Furthermore, we also learn that for the enemies of the Companions of the Prophet صلى الله عليه وآله وسلم of Allah to follow the Path of Guidance is virtually impossible, because

Allah has referred to them "So they are not to
19.Or like a heavy rainstorm pouring
from the sky, wherein is darkness ³⁵
and thunder and lightning. They
thrust their fingers in their ears
because of the thunderclaps, for fear
of death and Allah has encompassed
the disbelievers.³⁶

35. It should be remembered that clouds and rain are a blessing for those under shelter, but a curse for those travelling in the jungle. The Holy Prophet ﷺ is the sky of Prophethood, the Holy QUR'AAN is its clouds, the laws of QUR'AAN are its rain, the verses of punishment are the thunder and verses of restrictive ordinances are its lightning. To the illustrious Companions of the Holy Prophet ﷺ who were always within the confines of Shariah all this was Mercy, but to the unsheltered hypocrites all these are a source of punishment. What an appropriate example!
36. From this comparison it can be inferred that

20.It so seems that the lightning would snatch away their sight,³⁷ whenever there is some flashing they walk therein and when it is dark, they stand still, and if Allah willed, He would have taken away their sense of hearing and sight. Surely Allah has the power to do everything.³⁸

37. As a result of their evil doings, the hypocrites should really have been left in a perpetual state of darkness and deafness. Yet, this is not the case. From this one learns that the philosophy of cause and effect is solely dependent on the Will of Allah.

38. Here, the word 'thing' refers to everything within the will of Allah, excluding absurdities

SECTION 2

21.O mankind! Worship your Lord³⁹ Who has created you and those before you⁴⁰, so that you may become God-fearing.⁴¹

return" (S 2 : V 18).

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَ
رَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصَابِعَهُمْ فِي
أُذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

the Holy QUR'AAN is a spiritual rain for them, its proofs and arguments are flashes of lightning, the citing of Divine punishment is the peal of thunder for them and their blasphemous discussion are their cause of blackness. Just as darkness and thunder strike fear into the hearts of travellers lost in the jungle but which is momentarily alleviated by a flash of lightning, similar is the condition of the hypocrites. The strength of Islam makes them to lean towards them but when they have to undergo any difficulties they renegade themselves to the tormenting world of Kufr (apostasy).

يَكَادُ الْبَرُّ يُخْطَفُ أَبْصَارُهُمْ كَلْبًا
أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ
عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ
بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

and obligatories. Thus, neither can any form of imperfection be attributed to Allah which is impossible and absurd nor can an eternal entity destroy itself as it is eternal. From this verse it becomes evident that to believe that Allah can talk a lie (God forbid) is indeed the height of stupidity. For further clarity on this issue consult *Tafseer Naemi*.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

39. Before Allah can be worshipped, belief in Him is a pre-requisite Hence, worship of Allah is not the responsibility of the non-believers. Or, if you proclaim belief to be unequal to worship, in which case the true meaning would be Oh disbelievers: first believe in Allah (then only are you in a position to worship Him).

40. Expressing gratitude to our ancestors is, in fact, showing gratitude to oneself. It is for this reason that Allah has mentioned them before us. Thus, the elevated status which Allah has bestowed upon the Holy Prophet

ﷺ is most gratifying for us. All glory be to Allah for having created us in the Ummah of the best Prophet ﷺ

22.(It is He) Who made for you the earth a bed (spread out) and made the sky a canopy and sent down from the sky water ⁴² and brought forth thereby fruits as provision for you. Therefore do not equate anyone with Allah while you know (that there is none similar to Him).

42.From the sky or from the higher regions through atmospheric causes, like forming vapour through intense heat, or condensation through intense cold, eventually coming down as rain. Thus, rain falls only from the sky. It

23. And if you have any doubt as to what We have sent down upon Our (exalted) servant, then bring just one chapter ⁴³ like it and call upon ⁴⁴ all your helpers besides Allah, if you are truthful.

43.From this one can understand that there is a great difference between human invention and Divine Creation. Whatever is man-made falls under human invention, while things produced which are beyond the capability of man are Divine creation. Gas and machines are man-made as there are many factories of these, but ants and glow worms are from Divine creation as these cannot be produced by man. Hence, the above discussion is based on this principle.

a position which was not granted to the previous Ummahs (people).

41. This hope is due to man's consideration, not with regard to Allah Almighty. From this one learns that man should not be under the impression that his good deeds will be accepted automatically, rather he should hope for its acceptance and develop in him fear of Allah. This is the essence of faith. Just doing good deeds is not piety, but it is a means of obtaining piety. True piety, is developing God-consciousness in one's heart. This state is sometimes reached through doing good deeds, but mostly it is obtained through the company of pious people.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

should be remembered that the previous verse made mention of creation and invention, but in this verse mention is made of obtaining permanent existence, which is the highest form of blessing.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

44. Wherever the QUR'AAN makes reference to 'Those besides Allah' it is meant to include all the enemies of Allah as well as those who reject Allah. In this context the word supporters will refer to the idols and the supporters of the idolators while the learned here, refers to the Yahud and Nasara priests. It does not mean to call upon Prophet Isa (Jesus) and Musa عليه السلام (Moses) or Abdullah bin Salaam and Ka'ab Ahbaar, etc.

as Allah Almighty says: "Undoubtedly You and what you worship beside Allah all are fuel of Hell" (S 21 : V 98). Here, too, 'Those besides Allah refer to the rejectors of Allah and not to Isa and Uzayr although both have

24. But if you fail to do so – and surely you are bound to fail – then guard yourselves against the Fire whose fuel are men and stones⁴⁵, which has been prepared for the infidels.⁴⁶

45. Here, the word 'stones' refers to the idols which are worshipped by the non-believers. This further elucidates that those trees, moon, sun, the stars, etc. which the idol worshippers took as gods will all go into Hell (not to receive punishment but as a means of providing punishment for them. The Black Stone (Hajre Aswad) and Maqaame Ebrahim at the Ka'bah are excluded from these, though they may sometimes become objects of worship by the non-believers they are not idols but heavenly stones. Isa and Uzayr fall in the

25. And give glad-tidings to those who believe and do righteous deeds⁴⁷, that for them there are gardens under which flow streams. Whenever they will be given fruits to eat therefrom; they will say "This is the same which we were fed before"⁴⁸; whereas it was given to them resembling (in appearance). And for them, therein, will be pure wives⁴⁹ and they will dwell therein forever.

47. This also clarifies further issues:

1. Belief is a pre-requisite for good deeds i.e. First Belief then Deeds.
2. After accepting Faith, no one is exempted from doing good deeds every one is duty bound to do good deeds at all times.
3. Deeds should be performed within one's physical power. For a person who dies on accepting Islam, or Muslim infants who die in their infancy, Faith is good enough for them to

become objects of worship. The Nasara have given status of divinity to Isa عليه السلام and the Yahud to Uzayr.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

same category i.e. although the Nasara and the Yahud have made them objects of their worship they are both innocent and are inmates of Paradise. Thus the AL in *Al Hijaarah* is just a common article.

46. Two important issues emerge from this discussion:

1. Hell has already been created - because "made already" is in the past tense.
2. The believers will not be placed in Hell permanently, while the non-believers will not be taken out of it at all.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أَنَّ لَهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ كُلًّا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ
رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ
قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا
أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

enter paradise without the need of good deeds. It should be remembered that a person will enter Paradise on account of Faith, while the bounties of Jannat will be bestowed in proportion to good deeds, while the communion with Allah will be granted through His special favour. Thus, is the Law of Allah that possessors of Faith will enter Paradise but doers of good deeds will enjoy its many benefits. But what will be bestowed through

the special favours of Allah will be something totally different.

48. Provisions of Allah are given in this world, or in Paradise (before). However, the fruits of Paradise will seem similar in shape but they will be totally different in taste.

49. These include wives one had in the world as well as the Hoories or the ladies of Paradise.

26. Surely, Allah is not ashamed to present a parable that of a mosquito or what is⁵⁰ larger than it. So, those who believe know that is the Truth from their Lord. But, the infidels say "What does Allah intend by such a parable?" He misleads⁵¹ many thereby and guides many thereby. And He misleads thereby only those who are defiantly disobedient.

50. The non-believers of Arabia always taunted that if the Holy QUR'AAN was really the Book of Allah it would not have included allusions of insignificant things like the bee, because insignificant examples in comparison to the lofty position of Allah are unbecoming. In reply to this, Allah revealed this verse to impress upon people that the knowledge of anything, no matter how insignificant it may seem, is not ungraceful or unbecoming in any way, even though the thing itself may be bad. This verse provides a special lesson to those who claim that poetic expression undermines the elevated positions of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم. If this does not underscore Allah's position how will it affect the position of the Holy Prophet صلی اللہ علیہ وآلہ وسلم?

51. This verse emphatically illustrates that every type of person will not receive guidance from the QUR'AAN as many have gone astray by

27. Those who break the covenant of Allah after⁵² solemnly confirming it, and sever that which Allah has ordered⁵³ to be joined and cause mischief on earth. It is those who

The believing lady in Paradise will be with her last believing husband. This also intimates that marriage with different species will be permissible in Paradise, because the Hoories are neither human nor from the children of Hazrat Adam, yet they will be given in marriage to man. However, marriage in the world is permissible to one's own kind only.

إِنَّ اللَّهَ لَا يَسْتَحْيَ أَنْ يَضْرِبَ مَثَلًا مَّا
بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا
فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا
الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ
بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَ يَهْدِي
بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

means of it. Those who are connected with the living example of the QUR'AAN i.e. the Holy Prophet صلى الله عليه وآله وسلم, his illustrious Companions, the Pious Saints of Allah, etc will receive guidance through it. Those whose hearts are bereft of the love and respect of these beloved souls will not benefit anything from the QUR'AAN. The QUR'AAN is like rain. If it waters a good seed a good tree will grow from it. It is for this reason that a person is made to recite Kalimah Tayyibah at the time of becoming a Muslim and not the QUR'AAN. In his very first address to the non-believers, the Holy Prophet صلى الله عليه وآله وسلم told them to understand him and his blessed personality. Recognition of the sublime personality of the Holy Prophet صلى الله عليه وآله وسلم is the foremost act of perfecting one's faith. This will be discussed in the later verses.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

are the losers ⁵⁴.

52. This covenant refers to the one which Allah had taken from the souls in respect of bringing Faith in the Holy Prophet صلى الله عليه وآله وسلم. Thus, at that stage all those who did not express faith on the Prophet صلى الله عليه وآله وسلم of Allah will not receive any guidance from the QUR'AAN.

53. From this, two important issues come to light:

1. The Holy QUR'AAN has provided guidance as well as apostasy, but those in the company of the Holy Prophet صلى الله عليه وآله وسلم receive guidance only. Allah Almighty says:

"And undoubtedly, you most certainly guide to the Straight Path" (S42 : V52)

2. The Holy QUR'AAN leads those people astray who have cut off all connection of love and obedience with the people of the QUR'AAN

28. How can you disbelieve in Allah? When you were lifeless ⁵⁵ He brought you to life; then He will cause you to die; then He will bring you (back) to life once again and then to Him you will return.

55. In this verse 'dead' refers to lifeless, not to those living, who have been rendered lifeless. Allah Almighty says *"And He gives life to earth after its death"* (S30 V19). This refers to the process of creation i.e you were once just congealed blood then life was breathed in you then once again you will be rendered lifeless

29. It is He Who created for you all that is in the earth ⁵⁶. Thereafter He directed Himself to the heaven and formed seven heavens ⁵⁷ exactly. And He has perfect knowledge of everything.

56. From this we learn that all beneficial things created by nature are lawful i.e. that which Allah and His Beloved Prophet

صلى الله عليه وآله وسلم have not declared as unlawful is lawful because all lawful and wholesome things are for our benefit. There is no proof required for the permissibility of a

i.e. the Holy Prophet صلى الله عليه وآله وسلم, his beloved Companions, the pious saints etc. Thus, those whose hearts are filled with love for them will certainly receive complete guidance as these august souls will be there to guide them.

54. This verse elucidates two issues:

1. Allah has commanded us to cement relationship with some, and cut off connections with some. Cement and strengthen loyalty and obedience to the Holy Prophet

صلى الله عليه وآله وسلم and cut off all ties with the non believers.

2. To be connected with the pious servants of Allah is a source of obtaining honour and dignity while remaining aloof from them will bring nothing but disgrace and loss.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

and eventually eternal life will be granted to you. It should be remembered that the outcome of life in the hereafter is dependent on the worldly life. If our deeds are good in the earthly life we will reap the rewards in the Hereafter, but if our life is full of evil deeds we will be punished in the Hereafter.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

thing, it is not being regarded as unlawful is a proof on its own. Even unlawful things are beneficial for a believer as abstention from them is a means of obtaining reward from Allah. To abstain from a pig with the intention of staying away from an unlawful object is an act of reward.

57. The word 'Then' is used to indicate narrational order not the factual order. In terms of occurrence the earth and the things of the earth came into existence after the sky. Says Allah Almighty: *"And after that He spread out the earth"* (S 79 : V 30). The earth is superior to the sky for several reasons. Firstly, the earth was designed for the purpose of creation of life. Secondly it is also the abode of all the Prophets of Allah. Hence the earth is mentioned before the sky.

SECTION 4

30. And (remember O Muhammad) when your Lord said to the angels: *"Indeed, I will make upon the earth a successor (vicegerent)".* They said; *"Will you place upon it one who causes mischief⁵⁸ and bloodshed therein, while we declare your praise and sanctify⁵⁹ you?"*. He replied: *"Surely, I Know that which you know not"*.

58. This intimates that the angels were blessed with the knowledge of the unseen because they had made the movements of man. We also learn that consultation is a Divine habit in which everyone has a full right to express his opinion. Furthermore, this verse also illustrates that to discuss about an indefinite person in his absence is permissible because the angels had talked about Hazrat Adam amongst themselves, though it was without any premeditation.

31. Allah taught Adam ⁶⁰ the names of all things. Then He showed these to the angels and ⁶¹ said: *"Inform Me of the names of these, if you are truthful"* ⁶².

60. This tells us that Hazrat Adam knew these names because teaching involves instructing and not merely informing. In a lecture the speaker merely informs the people about certain issues without the certainty that the audience will learn these issues. But teaching requires effort in the hope that the pupil will learn it.

61. From the word 'presented' one learns that Allah Almighty not only informed the names but identified each thing by its name, otherwise the word 'presented' would seem superfluous.

59. From this one learns that it is in order to make every effort to establish one's innocence or obtain one's privileges as was done by Hazrat Yusuf by requesting the king of Egypt, Yusuf said: *"Set me over the treasures of earth. No doubt, I'm watchful, knowing"* (S12: V55).

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ۖ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلٰی الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِیْنَ ۝۳۱

Another important thing we learn is that a Prophet is blessed with the power of seeing the invisible, because although all these things were not yet brought into existence, yet Hazrat Adam had seen them.

62. Here, the command is not for the purpose of inconvenience but to show the submissive nature of the angels. The non-believers of Arabia were commanded *"Then bring one chapter like this"* (S2:V23). If you are honest about your claim for the vicegerency then provide one proof.

32. They said: "Exalted are You! We have no knowledge except what You have taught us⁶³. Indeed, You alone are the All-Knowing, the Wise"⁶⁴.

63. The speech in respect of humility and submission refers to all the angels only. Iblees, or the devil, is excluded from it. He had remained silent not only because he was envious, but, in reality, he had no knowledge of these names, therefore he, too, was included in the command to prostrate to Hazrat Adam

عليه السلام This proves that Hazrat Adam's knowledge

33. He (Allah) said: "O Adam! Inform them of the names of these things"⁶⁵. When he (Adam) informed them the names of all these things, Allah said: "Did I not tell you that I know all the hidden mysteries of the heavens and the earth; and I know whatever you disclose and whatever you conceal?".

65. From this it is understood that Hazrat Adam did not teach the names to the angels but merely told them thereof e.g. If a lecturer merely acquaints his audience with 50 different issues he has not made them learned people by any manner or means. Likewise, the angels had

34. And (recall) when We ordered the angels to prostrate before⁶⁶ Adam. All of them prostrated, except Iblis. He refused and was arrogant and became of the infidels⁶⁷.

66. The command for this Sajdah is not like the one for Shar'ee Sajdah i.e. in terms of Islamic law e.g. Sajdah in Salaah. The reason for this is Shariah or religious laws have been conveyed and taught through a Prophet. Thus, angels are free from carrying out religious laws. Also, only this one Sajdah was commanded for the angels - no other command of Sajdah was given to them. This verse in no way expounds that there was Sajdah in the religion of Hazrat

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

was far superior to that of the devil. Thus, whosoever says that the devil had more knowledge than the Holy Prophet صلى الله عليه وآله وسلم does so because he is bereft of faith.

64. That is, the angels are expressing: "Oh our Lord whatever we said was not with the intention of raising an objection or criticism, but it was to obtain your Divine Wisdom".

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۚ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۖ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

not become learned like Hazrat Adam by just learning these names. Thus, regarding Hazrat Adam the verb 'He taught' is used and regarding the angels the word 'He informed' is used.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

Adam. Sajdah of respect was accepted as a permissible act because at the time of this order to the angels the religion of Adam had not been proclaimed upon man. Hence, Hadith can in no way negate the QUR'AAN but the QUR'AANIC law negates the Hadith. For a detailed discussion on this issue refer to Surah Yusuf. From this another important fact becomes evident. Knowledge is superior to action or deeds for it was the worshipping

angels who prostrated to Hazrat Adam عليه السلام. Furthermore, knowledge itself is not bad because it is the knowledge of the names which proclaimed Hazrat Adam's superiority over the angels. Even the sorcerers of the Pharaoh verified Hazrat Musa's truth from their knowledge of sorcery.

67. Allah Almighty destroyed the devil after he was made a devotee (worshipper) and a learner. 35. And We said: "O Adam dwell you and your wife in Paradise ⁶⁸ and eat therefrom in abundance as you like, but do not approach this tree ⁶⁹ lest you become one of the wrongdoers ⁷⁰.

68. From this emerge a few important issues:
1. That Paradise is already in existence and its fruits are made as well.
2. That Hazrat Adam's residence in Paradise was not out of reward, but for his own personal training and instructions, i.e. to raise the population on earth after seeing the population of angels in Paradise.
3. At that point in time Bibi Hawa was his only wife, not the Hoors or ladies of Paradise.
4. That his stay in Paradise was temporary not a permanent one - for he was created to be Allah's vicegerent on earth. Thus, in Paradise he was entrusted with the laws of Allah and later sent upon the earth.

69. It should be remembered that order, intention and approval are three separate entities. Here, the order of Allah was to avoid eating, but Divine intention was that he should

36. Then Shaitaan caused the two to slip out ⁷¹ of it and removed them out of the abode. And We said: "Get down (all of you) ⁷² as enemies to one another. And you will have on the earth a place of settlement and provision for a time" ⁷³.

71 At that point in time the devil was not barred from Paradise. Although he was expelled from it, he could still move in and out of it.

ned. He was disgraced from the position of loftiness, so that it remains a lesson for all the learned and the sages that hurl an insult at a Prophet, let alone the Holy Prophet

صلی اللہ علیہ وآلہ وسلم. They have been the cause of destruction, who have attempted this. The status and position of Prophethood is a most delicate and sensitive issue.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَ
كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ٣٥

eat and the approval was also therein so that the eating of wheat would become the means of Hazrat Adam's عليه السلام coming in the world to become Allah's vicegerent on earth. It should be remembered that Hazrat Adam at that point in time was not in Paradise on account of his reward. He was a guest, thus free of any religious obligations.

70. In this verse the word 'injustice' or oppression' does not mean Shirk (polytheism) but rather means mistake. To call a Prophet an oppressor is an act of Kufr or blasphemy because it is abusing the dignity and innocence of the Prophet. However, if the Prophet uses the word for himself he will be doing it out of humility. If Allah Almighty uses it on the Prophet He does so in His capacity as the Absolute Master, but a human cannot use this undignified word for a Prophet.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا
فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ٣٦

From this, one learns that no one should regard himself safe from the guiles of the devil, if he could trick Hazrat Adam عليه السلام, a sinless Prophet

of Allah, in a safe place like Paradise then how safe can we be from his guiles in this mundane world..

72. 'Come down' refers direct address to the progeny of Hazrat Adam who were still in his backbone. The Ulama or Islamic Scholars are of the opinion that it was not Hazrat Adam who came out of Paradise but man, his progeny, was responsible for bringing him out of Paradise. At that time his backbone was carrying his entire progeny which included the non believers, the hypocrites, etc. Thus, it was the will of Allah that Adam should come into the world to free himself of these evil wre-

37. Then Adam learnt certain words (of repentance)⁷⁴ from His Lord and He (Allah) accepted his repentance. Surely, He is the Most-Relenting, the Merciful⁷⁵.

74. These words which Hazrat Adam. was taught were to seek repentance through the intercession of the Holy Prophet and does not refer to "Oh our lord we have erred" as this dua is mentioned by Hazrat Adam before being out of Paradise as is mentioned in the other verses.

75. The word 'Acceptor of Repentance' is derived from repentance. This word means to

38. We said: "Go down from it (Paradise), all of you. And when guidance comes to you from Me, whoever follows My guidance, they shall have nothing to fear, nor shall they grieve" ⁷⁶.

76. That is to say those who are on the path of righteousness shall have no grief or sorrow of any sort on the Day of Judgement. Allah Almighty says in the QUR'AAN: "The great terror shall not grieve them" (S21:V103). While in this world they shall have no fear of

39. And those who disbelieve and falsify Our signs, they will be the inmates of Hell and they will abide therein eternally⁷⁷.

ches and thereafter return to Paradise. If Hazrat Adam had remained in Paradise all these wretched beings would have been born in Paradise and they are not fit for such a pure place. Hence, the plural form of the verb is used. Later "some bearing enmity to others", should also be viewed in a similar context. Hazrat Adam was free of malice, hatred or enmity, but his progeny was part of it. Historically speaking it should be remembered that Hazrat Adam was left on a mountain in India while Bibi Hawa was left in Jeddah.

73. i.e. until their last breath they shall dwell upon the earth.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۖ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۝

refer, to return. If it is used in respect of man then it would mean to return from disobedience to obedience, but when used in connection with the Divine Being then the meaning would be the return of wrath to Mercy. The word is one but referral changes its meaning. Our repentance consists of three aspects: remorse at committing the sin, firm intention of not repeating it and confession of the sin.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَمَا يَأْتِيَكُمْ مِّنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

any worldly things. The only fear they have is of people's mischief or the fear of Allah e.g. Hazrat Musa was overcome with fear when his walking stick was changed into a snake for the first time but this was fear of harm.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۝

77. From this we learn that faith in all its manifestations and doing of good deeds become incumbent on those who have fully received the Prophetic message, and their disobedience of Prophetic laws will make them inmates of Hell. However, for those to whom Prophetic message is not conveyed, belief in the oneness of Allah is sufficient for their belief

SECTION 5

40.O Children of Israeel! Remember My favour which ⁷⁸ I have bestowed upon you and fulfill your part of the covenant with Me then I will fulfill My part of the covenant with you, and fear none but Me.

78. This verse is a clear proof for the permissibility of Meeladun Nabi صلى الله عليه وآله وسلم gathering and for it to be an act of receiving the blessings of Allah. Meelad

41. And believe in what I have revealed (the Qur'aan) confirming that which is already with you⁷⁹, and be not the first to disbelieve therein ⁸⁰. And do not exchange My signs ⁸¹ for a small price, and fear only Me.

79. In this verse Allah Almighty is reminding the Bani Israel i.e. Yahud and Nasara that it is the Holy QUR'AAN which had verified the authenticity of their books - the Tauraat and the Injeel, which had prophecized the revelation of the QUR'AAN. Had it not been for the QUR'AAN the authenticity of the Tauraat, Injeel, etc. as the revealed Books of Allah would not have been established. Those who believe in the QUR'AAN will obviously believe in these revealed Books of Allah. Another important issue which is perceived from this verse is that neither a Prophet nor any revealed scripture will come after the Holy Prophet صلى الله عليه وآله وسلم and the Holy QUR'AAN respectively, as the QUR'AAN verifies, it does not prophesise. Past things require affirmation while prophesy is in respect

because Allah Almighty has commenced both these aspects from: *'Then if any guidance comes to you from me'* (S2 : V38). Thus, the Holy Prophet's parents are among the pardoned souls, and sinless because they had not received message from any Prophet. Their being monotheist is enough for their salvation.

لَيَبْنَى إِسْرَآءِئِلَ اذْكُرُوا نِعْمَتِى الَّتِىْ
اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِىْ اَوْفِ
بِعَهْدِىْكُمْ وَاِيَاىَ فَاَرْهَبُوْنَ ۝٤٠

gatherings are a source of remembering the birth of the Holy Prophet صلى الله عليه وآله وسلم , the greatest gift of Allah to mankind.

وَ اٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ
وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍ بِهٖ ۚ وَلَا تَشْتَرُوْا
بِآيٰتِىْ ثَمٰنًا قَلِيْلًا ۚ وَاِيَاىَ فَاتَّقُوْنَ ۝٤١

of future happenings.

80. From this we understand that every non-believing leader is the first non-believer amongst his subordinates, be they parents, the learned, the chiefs, or the kings.

81. This refers to bartering of Divine Laws for money, which was the practice of the Jewish scholars. The printing and selling of the QUR'AAN receiving payment for teaching the QUR'AAN being employed as an Imam giving ta'weez etc. are not included in this. Although some of these too are forbidden under certain circumstances, but this is for different reasons - not because it is a form of selling QUR'AANIC verses. This is classified on the following verse *"And confound not...."* (S 2 : V 42).

42. And do not mix truth with falsehood and do not conceal the truth⁸² while you know (it).

82. In this verse the word 'truth' refers to the praiseworthy qualities of the Holy Prophet ﷺ mentioned in the Tauraat which the Jewish scholars tried to conceal. Not only

43. And establish Prayer⁸³ and give Zakaat and bow with those who bow (in worship and obedience)⁸⁴.

83. From this verse a few important issues come to the fore:

1. Salaah is not just better than Zakaat, but it has priority over it.
2. The act of excellence lies not in the mere performance of Salaah, but in its establishment as a Pillar of Faith.
3. That man should commit himself for doing

44. Do you enjoin righteousness⁸⁵ upon (other) people and forget⁸⁶ yourselves while you recite the Scripture? Then will you not reason?

85. When some Muslims enquired about the truth of Islam and the Holy Prophet ﷺ from their Jewish scholars who were their relatives, they confirmed the truth of both as found in their Tauraat. In response to their confirmation Allah revealed this verse to question the hypocrisy of these scholars, i.e. why do you persuade the people to remain firm on Islam but you yourselves

45. And seek help through patience and prayer. And without doubt, prayer is difficult but to those who are humble and God-fearing.

46. Those who are certain that⁸⁷ they are going to meet their Lord and surely they will return⁸⁸ to Him.

87. Sometimes the word "Zwan" (presumption) is used to indicate positiveness and certainty

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ ﴿٣٢﴾

is the Holy Prophet the embodiment of truth, but so are his beautiful qualities as well as those who become connected with him.

وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ ارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٣٣﴾

physical as well as monetary deeds.

84. Furthermore, this verse expounds that offering Salaah in congregation is an act of great virtue. There is also a hint that by joining the Imam in Ruku enables the person to be part of that raka'at, and that in congregational prayer if one person's Salaah is accepted, everyone's Salaah will be accepted as well.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٣٤﴾

remain aloof from it?

86. This tells us that Allah Almighty does not like those learned men and preachers who do not practise what they preach. The best preacher is he whose actions speak louder than his preaching and whose very sight would transform people into becoming God-conscious.

وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٣٥﴾
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَ أَنََّّهُمْ
إِلَيْهِ رَاجِعُونَ ﴿٣٦﴾

as is the case here. A person must have a firm belief in concepts like Qiyamah (The Day of

Judgement), mere presumption and speculation about them is not enough.

88. Two issues emerge from it:

1. Generally people are negligent about

SECTION 6

47. O Children of Israel! Remember My special favour⁸⁹, which I have bestowed upon you, and exalted you over the entire world ⁹⁰.

89. The Children of Yaqub (Bani Israeel) are reminded that Allah Almighty has raised many Prophets from them and granted them kingdom and leadership of the world. Thus, the greater the favour, the greater should be their expression of gratitude and appreciation.

90. From this verse two issues emerge:

1. To remember the favours and bounties of Allah is an act of worship. Thus, to hold Meelad functions and celebrate the Night of 48. And fear the Day when no soul will avail another in the least, nor will intercession ⁹¹ be accepted from it, nor will any ransom be received from it, nor will they (kaafir) be helped.

91. Non-believers are cut off from eternal salvation and intercession, while the believers will receive intercession on the Day of Judgement. The pious sages of Allah will through His permission intercede on their behalf.

49. And recall, when We delivered you from Pharaoh's people⁹² who subjected you to cruel oppression, slaying your sons and keeping your women⁹³ alive. And therein was a great trial from your Lord⁹⁴.

92. Followers are also regarded as family or progeny. Although Pharaoh had no children his soldiers are referred to as his progeny, who had persecuted the Bani Israel until Allah Almighty had saved them from the clutches of those tyrants. On the basis of this the entire Ummah of the Holy Prophet صلى الله عليه وآله وسلم can be

Salaah, though they will perform Hajj or keep their fasts with greater enthusiasm.

2. Permanent commitment to Salaah is a sign of true belief and humility.

يَبْنَى إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَيُّ فَضْلَتِي عَلَى
الْعَالَمِينَ ﴿٤٧﴾

Me'raj are acts of Ibadat (worship).

2. Being from the progeny of the noble ancestors is a means of leadership and recognition. The reason for obtaining world leadership by Bani Israeel was they were children of Prophets. It is for this reason that all Sayeds - descendants of the Holy Prophet صلى الله عليه وآله وسلم enjoy distinction, among the general Muslims.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ
مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

alf. The non-believers will go into Hell as ransom for the believers. Hence, this verse is not contrary to those verses through which intercession is proven.

وَإِذْ نَجَّيْنَاهُ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ
الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾

regarded as his progeny.

93. Pharaoh saw in a dream a raging fire coming from the direction of Jerusalem which destroyed the houses of his followers, the Qibtees, but spared the homes of Bani Israel, followers of Hazrat Musa عليه السلام. His interpreters of dreams informed him that a child would be

born from the Bani Israel who will destroy him and his followers. On hearing this, the Pharoah decreed that all male infants born to Bani Israel shall be put to death, and the females were to be used to serve them. In this way 70 thousand male infants were slain and 90 000 pregnancies were wasted. When the Qibtees saw that the male population of the Bani Israel was decreasing, they advised the Pharoah to limit

50. And when We parted the sea for you (O Musa) and saved you and caused the people of Pharaoh to drown, while you were looking on.

51. And (recall) when We made a promise⁹⁵ of forty nights with Musa (for communion), then you (Israelites) took the calf in worship (in his absence). And you were wrongdoers⁹⁶.

95. This verse is a clear proof of keeping 40 day seclusion. Thus, obtaining Allah's bounties through 40 days of I'tikaaf, Fasting, etc. is a way of the Prophets. Our Holy Prophet too would sit in meditation in the Cave of Hira prior to the

52. Then We pardoned you after that, so that you might be grateful.

53. And when We gave to Musa the Book and the Criterion to judge between right and wrong, so that you might follow the right path⁹⁷.

97. In this verse guidance refers to guidance towards doing good deeds and not belief because the Bani Israel had already accepted faith. Therefore, Prophets give guidance for Faith while the Book provides guidance for

54. And (recall) when Musa said to his people: "O my people! Indeed you have wronged⁹⁸ yourselves by taking the calf for worship. So, now repent to your Creator and kill yourselves⁹⁹ (the guilty amongst

this carnage. In response to this Pharoah decreed that the male infants shall hence be slain in alternate years. Hazrat Harun, was born in the year when infants were spared while Hazrat Musa was born in the year in which male infants were to be slain.

94. Was Pharoah's persecution a curse or was Allah's deliverance of the Bani Israel a reward for them?

وَ إِذْ فَرَقْنَا بَيْنَكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا
آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾
وَ إِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٥١﴾

commencement of Revelation.

96. This verse expounds the prohibition of making idols whether from sand, metal or through photography. Allah Almighty had referred to the idolising of the calf as an oppressive act.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾
وَ إِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

doing good deeds through the medium of a Prophet. It is for this reason that a non-believer is made a believer via recitation of the Kalimah Tayyibah and is then taught the QUR'AAN.

وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ إِنَّكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ
فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ

you). That is best for (all of) you in the sight of your Creator". Then He accepted your repentance. Surely, He is the Most-Relenting, the Merciful.

98. From this we learn that the sinner, one who exhorts towards sins and one who approves of sins are all sinners. The golden calf was made by Samari, but he had involved all as its maker, as is said by "taking of the calf for worship" (S2 : V54) because some had assisted in its making while others approved of it.

55. And (recall) when you said: "O Musa! We will never believe you until we see ¹⁰⁰ Allah manifestly". Thereupon the thunderbolt struck you, while you were looking on.

100. To be desirous of seeing Allah is a good act. Hazrat Musa عليه السلام, too was desirous of seeing a glimpse of Allah. But to harbour a doubt in a Prophet is an act of Kufr (infidelity) and a cause of punishment. It is for this reason that the group that accompanied Hazrat Musa, to Mt Sinai were destroyed by lightning. It should be remembered that only

56. Then We brought you to life after your death that perhaps you might be grateful ¹⁰¹.

101. Hazrat Musa عليه السلام, supplicated to Allah to grant life to these 70 men or else the Bani Israel would accuse him of killing his group. Allah answered Hazrat Musa's, dua by bringing them back to life. From this incident we learn that the duas of the pious have great power in it. It can bring the dead back to life. Through their prayer one can get a second lease

57. And We shaded you with clouds and sent down upon you Manna and Salwa (quails) ¹⁰² saying: "Eat of the good things We have provided for you". And they did not wrong Us at all, but they wronged their own souls ¹⁰³.

ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ۖ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۝٥٣

99. From this verse one learns that the punishment of apostasy is death. Regarding the apostates Allah Almighty says: "Here and kill (the guilty) yourselves" does not refer to suicide but it means to submit oneself to be killed.

وَإِذْ قُلْتُمْ يُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ۝٥٥

after their repentance of "calf worshipping" that Hazrat Musa, was commanded by Allah to take this group of men to Mt. Sinai to expose their pretentious pleas. On reaching the place they said that they were not prepared to listen to him but would like Allah to speak directly to them. This verse makes reference to this incident.

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ ۝٥٦

of life. Those 70 men who had been destroyed had completed their life span. Only when a person's life span is completed will he die. Thus they were given a new life span through the blessed dua of Hazrat Musa عليه السلام, which goes to prove that the dua of the pious can change one's destiny.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۖ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ۝٥٧

102. On his return Hazrat Musa عليه السلام informed his people that Allah has commanded them to leave Egypt and migrate to Syria to fight the Amaliqa and establish their residence there. Eventually and sadly, they left Egypt. On their way they had to pass a jungle which had neither any shelter nor anything to eat or drink. On Hazrat Musa's dua Allah sent a white cloud to shelter them, manna and quails (a type of food with which the Israelites were fed during the exodus) to eat and illuminated pillars which provided light in the night. They

58. And (recall) when We said: "Enter this city (Jerusalem)¹⁰⁴ and eat from it wherever you will, in abundance, and enter the gate with bowed heads ¹⁰⁵ saying: "Forgive us our sins". We will then forgive you your sins and We will give added reward to the doers of good.

104. After gaining their freedom from Teeh the Israelites were ordered to go to Jerusalem or Areeha which was inhabited by the Amaliqa. Having destroyed them, the Israelites were now able to stay in ease as this place contained many orchards laden with a variety of fruit.

105. The Israelites were ordered to enter this city prostrating to Allah. The purpose for this was to show reverence to this sacred place. It also establishes an important fact that all sacred places should be shown utmost respect as Allah Almighty says: "And whoso respects the signs of Allah, then it is from piety of the hearts (S22 : V 32) This further illustrates that the cities of the pious are sacred as Jerusalem is the city of Prophets. Says Allah Almighty: "Verily Safa and Marwa are from the signs of Allah".

59. But the wrongdoers changed ¹⁰⁶ the word to a statement other than that which had been said to them. So We sent upon them a punishment (plague) ¹⁰⁷ from the sky because they were defiantly disobedient.

stayed here for forty years but during this period neither their clothes showed any sign of dirt or wear and tear, nor did their hair and nails experience growth. This huge open ground is called Teeh - a place of bewilderment.

103. They were causing harm upon themselves by disregarding Divine instruction. They were told not to accumulate the manna and quails yet they gathered this in a big quantity which then rotted. Prior to this nothing had rotted. Manna is a type of sweetmeat (Halwa) while Salwa was a type of salty meat.

وَ إِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَّ قُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطِيئَتَكُمْ ۖ وَ سَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

(S2: V158)

Another important fact which emerges from this is that in the environs of the pious, Allah not only accepts repentance and good deeds but increases the rewards of these good deeds. Thus, one good deed in Madina Munawwarah is equivalent to 50 thousand deeds elsewhere. We also learn that repentance should be in accordance with the sin i.e. and if the sin is committed openly the repentance should be likewise. If the sin is committed in secrecy, so should be the repentance. In addition, it should be known that although Allah's Mercy is everywhere, it is readily available from an appointed place. The Mazaars of the Saints of Allah are without doubt the stations of Allah's Mercy.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

106. This verse points out that words of Durood or Wazeefa (incantations) should not be altered. Whatever is given to you by your Sheikh (Guide) to recite should be practised according to his instructions. These people had altered the word *Hittah* to *Huntah*. In the eyes of Allah this was an unjust and cruel act and thus became a cause of their punishment.

SECTION 7

60. And (recall) when Musa prayed for water for his people, then We said: "Strike the stone with your staff". At once, there gushed forth from it twelve ¹⁰⁸ springs. And every group (tribe) knew its drinking place. "Eat and drink from the provisions of Allah and do not go about corrupting the earth with mischief" ¹⁰⁹.

108. This is the miracle of Hazrat Musa عليه السلام. which is equivalent to the incident when Allah had provided the necessities for the Israelites on their exodus to Jerusalem. He provided them with water where there was none, through this miraculous stone and the walking stick. This stone and walking stick were always with Hazrat Musa عليه السلام which he would use whenever and wherever water was needed.

109. This miracle too was performed at Teeh where the miracle of *Manna* and *Salwa* was performed. Allah responded to the dua of Hazrat Musa عليه السلام for blessing his people with water by commanding him to strike the stone with his walking stick. Lo and behold ! Twelve

61. And (recall) when you said: "O Musa! ¹¹⁰ We can never be satisfied ¹¹¹ with one kind of food. So call upon your Lord to bring forth for us some of the varied produce of the earth, such as vegetables and cucumbers and wheat and lentils and onions". He (Musa) said: "Would you exchange what is better ¹¹² for

107. This punishment came in the form of a bubonic plague through which 24 thousand Israelites were destroyed instantly. One should not visit a place where this epidemic is rife, but if it strikes your area you should not run from it. This is a clear warning that disobedience and excessive sins are the cause of calamities and diseases.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعَثُّوا فِي الْأَرْضِ مُفْسِدِينَ ۖ

fountains sprang from it to provide water for them. This incident clearly explains that Prophets are a means of obtaining Allah's bounties and blessings. Hazrat Musa's عليه السلام miracle helps us to understand the miracle of our Holy Prophet صلى الله عليه وآله وسلم which is greater than this because while Hazrat Musa provided for them water from a stone our Holy Prophet صلى الله عليه وآله وسلم provided water for his Companions from his fingers. This incident helps us to understand that keeping a walking stick is a Sunnah of Prophets, to make dua for rain is also the Sunnah of Prophets and that sins and "mischief mongering" causes the closure of Allah's bounties and favours.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِنْهَا تِبْنًا وَنَبْتًا ۖ وَالْأَرْضُ مِنْ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ

what is less? Go back to Egypt (any town) and there you will find all that you have asked for". And they were covered¹¹³ with humiliation and poverty and incurred the Wrath of Allah because they (repeatedly) disbelieved in the Signs of Allah and killed the Prophet unjustly¹¹⁴. This was because they were disobedient and were (habitually) exceeding the limits.

110. This verse enables us to understand that it is permissible to request the pious to pray for you. Likewise it is permissible to turn to the pious in your time of need and distress. An example of this is the Bani Israel. Whenever they wanted to seek Allah's assistance they would first mention this to Hazrat Musa عليه السلام.

111. This incident took place at Teeh. When the Israelites had satiated themselves with *Manna* and *Salwa* they requested Hazrat Musa عليه السلام to ask his Lord to provide these victuals for them. This helps to illustrate that greed and covetousness are evil in the eyes of Allah and that we should turn to our Lord for all our needs.

112. Any position which can be obtained without much effort and which precludes all illegal means is a divine blessing, and is far greater than that which is obtained the hard way and through illegal means.

113. From this verse emerge two important issues:

1. Sinful deeds are the cause of worldly calamities.
2. Defamation of Allah's Prophets will bring about disgrace and misery upon oneself in this world and in the Hereafter, while respect and reverence of the Prophets will enable one to

SECTION 8

62. Indeed, those who believe and the Yahud, the Nasara and the Sabians, whoever believes in Allah and the Last Day and do righteous deeds; shall have their reward¹¹⁵ with their

خَيْرٌ اِهْبِطُوا مِصْرًا فَاِنَّ لَكُمْ مَّا سَأَلْتُمْ وَ
ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَ بَاءُوا
بِغَضَبِ مِّنَ اللّٰهِ ذٰلِكَ بِاَنَّهُمْ كَانُوا يَكْفُرُوْنَ
بَاٰيَاتِ اللّٰهِ وَ يَقْتُلُوْنَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ
ذٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُوْنَ ١١٤

obtain honour and greatness. It is crystal clear that the word 'they' refers to the same Israelites who had committed the above mentioned transgressions, as a result of which they failed to obtain any honour and dignity or any material wealth. However, if those Yahud that came after them were to be granted material wealth or sovereignty (power) it will not be in any way contradicting this verse e.g. establishment of a Jewish state in Palestine.

114. The killing of Prophets too was regarded as unjust in their article of faith. Otherwise, as a general rule, killing of a Prophet is a dastardly act in itself. It should also be remembered that only those Prophets were martyred by these Israelites on whom Jihad was not an incumbent duty, such as Hazrat Zakariya عليه السلام, Hazrat Yahya عليه السلام, and Hazrat Shuaib عليه السلام. No Prophet was ever martyred by the non-believers against whom holy war was declared. Nonetheless, the martyrdom of these Prophets had become a means of accomplishing their mission. Hence this verse does not negate their accomplishment, as Allah says "And it is our grace to help the Muslims" (S30 : V 47) "Most surely I (Allah) will prevail and My Messengers" (S 58 : V 21).

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا
وَالنَّصٰرَىٰ وَ الصُّبٰنِ مَنۢ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صٰلِحًا فَلَهُمْ

Lord. On them shall be no fear, nor shall they grieve.

أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٢﴾

115. This verse gives a hint that whatever charity a person has given when in a state of non-belief turns into virtue after he has accepted Islam. Islam cleanses previous sins not previous good deeds. It should be remembered that these good deeds do not include fundamental acts of Islam i.e. if a person has performed Hajj or Salaah etc. None of these deeds are acceptable prior to accepting Islam, as Islam itself is a condition for their ac-

ceptance. By faith in Allah means to believe in Allah through belief in the Holy Prophet صلى الله عليه وآله وسلم. otherwise the Nasara and the Yahud previously too had declared belief in Allah and the Day of Judgement. But now to believe in Allah as taught by Islam has been laid down as a condition to declaring faith. Says Allah Almighty "And whoso will desire for a Religion other than Islam" (S 3 : V85).

63. And (recall) when We took a covenant 116 from you and We caused 117 the Mount Tur to tower above you (saying): "Hold firmly to whatever We have bestowed upon you and remember what is therein, that perhaps you may become righteous"¹¹⁸.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٣﴾

116. This incident took place prior to the exodus of the Israelites. Hazrat Musa عليه السلام had taken a pledge from the 70 companions who had accompanied him to Mt Sinai to obey the teachings of Taurat. It could also mean that once the Taurat was revealed Hazrat Musa عليه السلام proclaimed to the Israelites to obey the commandments revealed unto him. From this, one learns that the teachings of the pious Servants of Allah are in reality teachings of Allah as they are connected with Him. Although Hazrat Musa عليه السلام had taken the pledge, Allah Almighty says "We had taken the pledge". Likewise, the raising of Mt. Sinai was done by Hazrat Jibrael عليه السلام, yet Allah says 'We have raised it' meaning that all this happens through the Will of Allah as it is His work.

to accept and obey. Allah Almighty then raised mount Sinai to instil fear in them that if they fail to obey these commandments the mountain will come crushing down upon them. This goes to show how fortunate are the Muslims in relation to the Bani Israeel. By revealing the QUR'AAN over a period of 23 years, Allah out of His infinite Mercy made it easy for us to carry out the laws of the QUR'AAN in stages.

118. All physical hardships which became a means of obtaining guidance is part of Divine Mercy e.g. the raising of the Sinai. The responsibility for the preservation of Taurat was placed on the Israelites as indicated by "Hold fast that which We give you" (S2 : V63). but they failed in their duty. However the responsibility for the preservation of the Holy QUR'AAN is taken by Allah upon Himself, hence it shall remain unaltered eternally.

117. The Taurat was revealed at once, and all its commandments became incumbent upon the Israelites at one time, which they found difficult 64. Then you turned away after that. Had it not been for the Grace of Allah upon you and His Mercy, you would have been among the losers¹¹⁹.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

119. Allah's bounty denotes the guidance to obtain Divine repentance, or the delay in the coming of Divine punishment or the arrival of the Holy Prophet صلى الله عليه وآله وسلم in this world. If the Holy Prophet صلى الله عليه وآله وسلم.

65. And, undoubtedly, you know those among you who rebelled ¹²⁰ in the matter concerning the Sabbath (Saturday). So We said to them: "Be you apes ¹²¹, despised".

120. This punishment was brought upon the inhabitants of Aila a place situated on the shores of the Red Sea between Madina and Syria, during the Prophethood of Hazrat Dawood عليه السلام. During that time the Israelites were prohibited from indulging in all types of hunting on a Saturday. But they disobeyed this commandment by cunningly digging openings on the shores in an effort to trap the fish in them which they would take out on Sundays. This practice of theirs continued for 70 years.

66. Thus We made this event (of that town) a warning to those who were present and those who succeeded (them) and a lesson for those who fear Allah ¹²².

122. From this it is evident that religious excuses and pretensions were disallowed for Bani Israel as they used these to transgress the laws of Allah, but the Ummah of the Holy Prophet صلى الله عليه وآله وسلم will be forgiven.

67. And (recall) when Musa ¹²³ said to his people: "Indeed, Allah commands you to slaughter a cow" ¹²⁴. They said: "Do you make a laughing stock of us?" ¹²⁵. He said: "I seek refuge in Allah, from being among the ignorant".

123. Ameer, a person from Bani Israel killed a wealthy relative and secretly removed his body to a nearby village in order to loot his wealth and demand blood money. Having done this, he claimed blood money as the murderer could not be found.

had not come into this world and mankind had not sought sanctuary in him it would have been made extinct. Thus it is clear that the Holy Prophet صلى الله عليه وآله وسلم is not only a Mercy unto the world, but Allah's Bounty as well.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ١٥٠

until Allah punished them. This goes to show that even a trivial sin if continuously committed over a long period becomes a major sin.

121. Their faces were changed into that of monkeys but in other respects i.e. in body and spirit they remained humans. Thus, this verse in no way supports the Ayrian theory of transmigration or reincarnation of the soul as they are of the belief that the soul itself undergoes change.

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ١٥١

their minor excuses. The Israelites incurred the wrath of Allah for disregarding Allah's laws in respect of game hunting on Saturdays, as explained earlier.

وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ١٥٢

124. From this verse it can be ascertained that the sacrifice of cows was practised during the times of the previous Prophets. Hazrat Ebrahim عليه السلام too had placed a calf in the presence of the angels.

125. The Israelites mockingly said to Hazrat

Musa عليه السلام. that are you joking with us, for the wrath you are telling us about sacrificing a cow has nothing to do with our question regarding the murderer. This silly babbling of theirs was disrespectful towards Hazrat Musa عليه السلام. For whatever a Prophet of Allah says should be ob-

eyed implicitly without making any lame excuse. Furthermore we learn that a Prophet of Allah is totally free of all forms of deceit, pranks and mockery. Good naturedness is a praiseworthy quality, but making fun of some one is a vice.

68.They said: "Call upon your Lord to make clear to us what it is". He said: "He (Allah) says, it is a cow which is neither old nor a young heifer, but in between. So do what you are commanded" 126.

126. In respect of instructions do not get entangled into unnecessary enquiries and investigations. Whatever is told to you carry it out. This is more so when it comes to the impl-

69.They said: "Call upon your Lord to make clear to us what colour it is". He said: "Allah says, it is a yellow cow, bright in colour, pleasing to the sight of the beholder".

70.They said: "Call upon your Lord to make clear 127 to us what (type of cow) it is. Indeed, (all) cows look alike to us. And, surely, if Allah wills, we will be guided 128".

127. It should be remebered that the first 'what is this' is used as a rhetorical question while the second is used for a personal question. In other words, the first 'what is this' suggests is it a wild cow, a sea cow, a domesticated cow or a deserted cow. Now they were enquiring which of the domesticated cows must they slaughter. Thus, there is no contradiction in this inquiry.

71.He (Musa) said: "He (Allah) says; it is a cow neither trained to plough the earth, nor irrigate the fields, one free from fault, having no blemish on

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۖ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ ۖ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ۝١٢٦

ementation of your Murshid's incantations which should be obeyed without asking any questions.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۖ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النُّظُرِينَ ۝١٢٧

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۖ إِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا ۖ وَإِنَّا إِنْ شَاءَ اللَّهُ لَهْتَدُونَ ۝١٢٨

128. From this verse two issues emerge:

1. For every work that is to follow one should say "if Allah wills". It has been related in Hadith that if these people had not said 'if Allah wills' they would not have found convincing replies to their satisfaction.
2. Should not be used when intending any evil deed but only when doing good deeds, e.g. you cannot say If God willing, I will steal, etc.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ

her” 129. They said: “Now you have come with the truth”. Then they slaughtered her, though they were not willing to do so 130.

129. This verse suggests that animals used for sacrifice should be free of any physical defects. Only one person had a cow which satisfied the qualities mentioned by them. This person who had lost his father in his childhood was very obedient to his mother. As a price for the cow it was agreed to stuff its skin with gold. This goes to show that obedient children

SECTION 9

72. And (recall) when you slew 131 a man and disputed over it. But, Allah was to bring out that which you were concealing.

131. Although the murderer was one but there were many accomplices, hence the plural form of the verb is used. Also, the Yahud in the time of the Holy Prophet صلى الله عليه وآله وسلم were the descendants of these Israelites, therefore

73. So We said: “Strike him (i.e. the slain man) with a part of it (the cow). Thus, does Allah restore the dead to life and He shows you His Signs so that you may understand 132.

132. From this we deduce that Allah's power is far beyond our imagination. Allah out of His infinite power gave life to a corpse, when struck by a piece of this cow's meat, who gave information about his murder, then died once again. Also, that a sacrifice is a proven means of not only remedying difficult problems but receiving bounties of Allah as well. Thirdly, a thing which is proven by means of a miracle does not require further witnesses, as is the

74. Then, thereafter, your hearts hardened 133; so they are hard like stones, nay, even worse than stones in hardness, for verily, there are

لَا شَيْءَ فِيهَا ۖ قَالُوا النَّ جُت بِالْحَقِّ ط
فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ع

are rewarded in this world and in the Hereafter.

130. Three points are clarified by this:

1. Service to your mother is an act of piety.
2. Sacrifice of a cow is given priority over other animals
3. Sacrifice should be made of well bred animals

وَإِذْ قَتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا ط
اللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ج

they are being addressed. As an example, when we tell the Hindus we had ruled India for eight hundred years, what we really mean is that our forefathers had accomplished this feat over your forefathers. The same is the case here.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۖ كَذَلِكَ يُخَيِّ اللَّهُ
الْبَوْثَى ۚ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ح

case here - i.e. the testimony of the murdered was sufficient to prove the murderer. Similarly, Hazrat Yusuf عليه السلام's innocence was accepted on the testimony of a mere baby because the baby's speech itself was a miracle, and Hazrat Ayesha's R.A. was testified by a QUR'ANIC verse because the QUR'AN, itself is the miracle of our Holy Prophet صلى الله عليه وآله وسلم. Can there be any greater witness than Allah?

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنْ

some stones from which streams gush forth, some split asunder and water flows from them, and there are some that fall down for the fear ¹³⁴ of Allah. And Allah is not unmindful of your doings ¹³⁵.

133. Here, the present day Yahud are being addressed. The word 'then' is used for distinctive purpose, i.e. the present from the past, after seeing and hearing so many miracles it has not softened their hearts.

134. It should be remembered that even stones have acquired mystical knowledge of Allah and they too have fear of Allah in them. In the same manner sticks and stones too had knowledge of the Holy Prophet صلى الله عليه وآله وسلم. This can be seen from the Holy Prophet saying

75.(O Muslims) Do you desire that these (Yahud) would believe you? Whereas a group from them used to listen to the Word of Allah, then distort it (Tauraat) knowingly, after they had understood it ¹³⁶.

136. Tauraat and Injeel: Old Testament and the New Testament, both had described the personal features and good qualities of the Holy Prophet صلى الله عليه وآله وسلم which their scholars and priests had deliberately distorted. Reference in this verse is to this despicable act

76.And when they meet those who believe, they say: "We have believed". But, when they are alone with one another they say: "Do you tell them about what Allah has revealed to you, so that they can argue with you about it before your Lord". Have you no wisdom to understand (even that)? ¹³⁷

137. Circumstances of Revelation of this

الْحِجَارَةِ لَهَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ
وَإِنَّ مِنْهَا لَمَا يَشَّقُّ فَيَخْرُجُ مِنْهُ
الْبَاءُ ۖ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ
اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٤٣﴾

"Mt Uhud loves me and I love Mt Uhud". This Hadith is a clear proof that if the Holy Prophet could understand the inner thoughts of stones, is it difficult for him to read 'the thoughts of man' ? Any heart which is bereft of the love for the Holy Prophet

is certainly worse than a stone.

135. If a man's heart is pure he can surpass the angels, otherwise he degenerates to a level lower than animals and stones. We also learn that all stones do not have the same effect.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ
مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ
مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٤٥﴾

of these Jewish and Christian scholars and also to emphasize that if they could distort the teachings of the bibles, instead of benefitting therefrom, they will not benefit from your company. Instead they will try to change your thoughts.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا
خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ
بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ
رَبِّكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿٤٦﴾

verse :

When some insincere Yahud would tell the Muslims that we have brought faith in your Prophet صلى الله عليه وآله وسلم because our Holy Scriptures do speak of his Prophetic qualities, their priests would rebuke them for doing this,

77. Do they not know that Allah knows what they conceal and what they disclose? 138

138. From this one can learn that preventing people from obtaining information about the Holy Prophet صلى الله عليه وآله وسلم or misleading them about this is the practice of the Yahud.

78. And among them, some are illiterate who do not know the Book (Scripture), except according to their own desires, but they are only assuming 139

139. This verse makes it crystal clear that beliefs are not based on mere conjectures or speculations. Positive and firm faith in them is

79. So woe to those who write out the Book (Scripture) with their own hands and then say: "This is from Allah" 140, so that they may gain 141 a small price therewith. So woe to them for what their hands have written and woe to them for what they earn 142 thereby.

140. Unlike the case of the QUR'AAN the Tauraat was not accessible to every Jew nor was its recitation a practice of the common people. It was the privilege of the priests only. They were in the position to use it for their ulterior motives. Whenever any wealthy person would commit a crime for which a severe punishment was prescribed in the Tauraat, they would change this to show lighter punishment, for a price. An example of this is the punishment for adultery. The original punishment for this terrible crime was death by stoning but they had changed this to blackening of the face (act of disgrace). Due to the Mercy of Allah Almighty, the Holy QUR'AAN, is preserved from all such alterations and distortions.

saying if you inform them about these teachings they will corner you on the Day of Judgement regarding this. It was on this occasion that Allah revealed this verse.

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿١٣٩﴾

Present day Wahabis should take a lesson from this, as they, too try and dissuade Muslims from participating in gatherings in which the Holy Prophet's praises are sung or mentioned.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا
أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿١٤٠﴾

needed. Also, beliefs are based on proven facts, not on blind following of customs and rituals.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ
ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا
بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿١٤١﴾

141. It should be remembered that to distort verses on account of bribery is equal to selling them. However, mere printing of the Holy QUR'AAN, for commercial purposes, receiving salary for Imamat, (duties of Imam) to receive compensation for teaching the QUR'AAN for writing Taweez etc. is not included in this because this payment is not for altering the QUR'AAN but for rendering a service. The Four Righteous Caliphs; Khulafur-e-Rashideen too had received payment for rendering the duties of Caliphate.

142. A few important issues emerge from this verse:

1. The earnings from any illegal work is also illegal and unlawful.

2. To write or print and publish misleading and false literature is forbidden.

3. All commentaries of the verses, termination of rukus, etc. must be clearly differentiated from the actual text of the QUR'AAN. Man made items must not be mixed in any way

80. And they say: "Never will the fire touch us, except for a few ¹⁴³ days". Please declare: "Have you taken a covenant with Allah? That He will change His covenant ¹⁴⁴. Or, do you say about Allah of which you have no knowledge?"¹⁴⁵

143. From this, is suggested that to be arrogant about ones geneology and unmindful of one's actions is the practice of the non-believers, because the Bani Israel regarded themselves as children of Prophets and therefore exempt from good deeds. Furthermore, pious deeds are incumbent upon everyone. If the Prophets of Allah صلى الله عليه وآله وسلم were not exempted from piety and cleanliness then who are we!?

144. From this verse we learn that Allah Almighty is free of any form of falsehood or breaking a promise. Anyone who believes in

81. Yes, why not. Whoever commits sin, and his sin has encompassed him. It is they who are the inmates of the Fire ¹⁴⁶, and therein will they abide forever ¹⁴⁷.

146. In this verse there is a hint that the infants of the non-believers would not be sent to Hell because they are sinless. But Allah and His Rasool know best. People will be put into Hell on account of their sins.

147. A believing sinner will be put into Hell

82. But, they who believe and do righteous deeds ¹⁴⁸, those are the inmates of Paradise, and therein will they abide forever.

148. Every opportunity one gets to do good deeds should be readily accepted. However, if

with the words of Allah i.e. the QUR'AANIC text. It is for this reason that divisions of the Parah e.g. half, quarter, each ruku, are clearly marked off in the margin, and the names of Surahs are written boldly before each Surah commences.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۖ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

the possibility of these in respect of Allah is out of the fold of Islam. It also explains that traditions cannot be proven through speculative sources. These can only be authenticated through QUR'AAN, and Hadith.

145. Whenever fear was instilled in these distorters of truth they would proudly say that whatever wrong we do we will not be punished for more then 40 days which are equal to the days our forefathers worshipped the golden calf. Allah rebukes them in this verse for uttering this nonsense.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

temporarily, because his heart is not totally immersed in sins. Although a sinner, he is not party to any wrong beliefs. On the other hand, a heart totally immersed in sin is not just polluted with impurity but is full of evil beliefs as well.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

a person had no such opportunity before his death his acceptance of faith is sufficient to

take him to Paradise, as is the case of those who die at the time of accepting faith or slain in Jihad immediately after accepting Islam. Even

the Muslim infants will be entered into Paradise on account of their parents faith. It is for this reason that the pious will be kept altogether.

SECTION 10

83. And (recall) when We took the covenant¹⁴⁹ from the children of Israel that you worship none but Allah, and are kind to your parents¹⁵⁰ and relatives and to the orphans¹⁵¹ and the needy and speak well with the people¹⁵², and establish Prayer¹⁵³ and pay Zakaat. Then you turned away, except a few¹⁵⁴ of you. Surely, you are the backsliders.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ مُّعْرِضُونَ ﴿١٣﴾

149. This covenant was either taken from the Israelites in the Taurat or on the occasion when a promise was taken from every soul in general and the Israelites in particular; in respect of their total subservience to Allah.

comes immediately after worship of Allah.

150. Obedience to parents in their life time include showing them utmost respect, serve them physically and materially, carry out all their lawfully accepted wishes. For their service one can leave out Nafil superogatory worships but not the Fard and Wajib (obligatory worships). If one's parents are committing sin or are in apostasy one should diplomatically try to bring them on the right path. Kindness to them after their death include fulfilling all their wishes and instructions, to respect their friends, bless their souls by reading Fateha, reciting the QUR'AAN and giving charity in their name, continue to carry out their good traditions and visit their graves at least once a week. The importance of parental obedience can be seen from the fact that Allah Almighty has mentioned it immediately after His worship i.e. in order of importance parental obedience

151. In order of preference listed, is first the rights of parents, then rights of relatives and thirdly come the rights of others. In the word 'others' come destitutes, of whom the orphans are foremost in importance as they are poor as well as helpless, thereafter come the other poor.

152. Call them towards good and stop them from evil, through Islamic discourse and preaching.

153. From this one can learn that Salaah and Zakaat was obligatory in the Mosaic commandments though the method of Salaah was somewhat different from the Salaah offered by Muslims. Two Salaahs per day and a fourth of their wealth in Zakaat were obligatory upon them.

154. From this verse one can ascertain that the Israelites had not forsaken Mosaic law, some had remained steadfast on it. These were the people who had accepted Islam during the time of our Holy Prophet صلى الله عليه وآله وسلم in response to the dua of Hazrat Ebrahim. "And from our offspring a nation submissive to you" (S2 : V128).

84. And (recall) when We took your covenant (saying): "Do not shed your (one another's) blood¹⁵⁵ nor expel one another from your towns". Then you acknowledged this while you

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِّنْ

were witness to it.

155. Allah Almighty had commanded the Israelites not to kill one another nor should one tribe banish another and if any Jew was held captive he should be freed through payment of ransom. But they disregarded their command as can be seen from the examples of Banu

85. Then, you are those (same ones who are) slaying one another and expelling a group of your people from their homeland, assisting them (your enemy) in sin and aggression. And when they come to you as captives, you ransom them, although expelling ¹⁵⁶ them was forbidden to you. So do you believe in part of the Scripture and disbelieve part of it? ¹⁵⁷ Then what is the recompense for those who do that among you? Except, disgrace ¹⁵⁸ in the worldly life, and on the Day of Resurrection they will be sent back to the severest punishment. And Allah is not unmindful of what you do ¹⁵⁹.

156. The Tauraat has declared the banishment as an unlawful act and freeing of captives as an incumbent act but you practise both i.e. you banish your tribe and you free your captives. Why this double standard? You must practise your Tauraat in its entirety.

157. It is incumbent upon everybody to practice every law of Shariah. No one is exempt from any of these laws unless exempted by Shariah itself e.g. A poor person is exempted from giving Zakaat, or menstruating women from Salaah.

158. From this verse a few issues emerge:

1. Everything prophesized in the QUR'AAN, is absolutely true. As per QUR'AANIC prophecy the Banu Quraiza were killed at the hands of the Muslims and the Banu Nadeer

وَيَا رِكْمُ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تُشْهَدُونَ ﴿٨٥﴾

Quraiza and Banu Nadeer who would fight one another, and on finding an opportunity would banish one another. However, when they would find one from them in captivity they would try their best to free him. This verse makes mention of this.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تُمْدُّهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ ۖ فَتَوَمِّنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَن يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

were banished, which for the Yahud was a source of disgrace.

2. At times sins do cause the descent of worldly calamities.

3. For the non-believers, worldly calamities will not serve as an atonement of their sins. They will be punished in the Hereafter as well. This is different in the case of a Believer. For him the worldly misfortunes too are a Mercy from Allah Almighty as these are a means of cleansing him of his sins. In sins both are equal, but the treatment by Allah is different.

159. In this verse both the believers and the non believers are addressed - that Allah is fully aware of the good deeds of the pious and the sins of the evil doers. Hence, the verse is in respect of reward and punishment.

86. These are the people who have bought the life of this world (in exchange) for the Hereafter, neither will their punishment be reduced, nor will they be aided ¹⁶⁰.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ ۚ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ
لَا هُمْ يُنصَرُونَ ۝٨٦

160. From this verse emerge two issues:

1. The punishment of the leaders of the non believers will not lessen in intensity with the exception of leaders like Abu Talib whose punishment will be lighter on account of his service to the Holy Prophet ﷺ.

2. Those deprived of help on the Day of Judgement refers to the non-believers. As for the Muslims, Allah will appoint many helpers for them. He who says I have no helper is unwittingly admitting his disbelief.

SECTION 11

87. And verily We bestowed upon Musa the Scripture and then appointed Messengers ¹⁶¹ of Allah (Rasools) in sequence. And We bestowed upon Isa, son of Mariam, clear proofs and supported him with the Pure Spirit (the angel Jibrael)¹⁶². But is it (not) that every time a Messenger came to you with what your souls did not desire, you became arrogant? ¹⁶³. And you falsify a group (Messengers of Allah) and you kill another group ¹⁶⁴.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ
اسْتَكْبَرْتُمْ ۖ فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا
تَقْتُلُونَ ۝٨٧

161. After Hazrat Musa عليه السلام Allah sent four thousand Prophets who continued protecting and preaching the Mosaic Law. But because our Holy Prophet ﷺ is Allah's final Prophet the task of protecting the pristine purity of the QUR'AN, and its laws is entrusted to the Muslim scholars (Ulema). Praise be to Allah! The Ulema have discharged their obligation without fail, therefore the Holy Prophet ﷺ has said: "The Ulema of my Ummah are like the Prophets of Bani Israel".

Hazrat Jibrael عليه السلام was always in the company of Hazrat Isa عليه السلام when needed. This shows that it is not shirk to regard help from someone other than Allah. If Hazrat Jibrael عليه السلام can give help so can our Holy Prophet ﷺ who is the most superior creation of Allah.

162. Ruhul Qud'us is the title of Hazrat Jibrael عليه السلام because he is the spiritual being who had brought revelations to the Prophets of Allah. Hence revelation is the very spirit of Faith and free of all defects and blemishes.

163. It should be remembered that show of pride against the non believers is a good act, but it becomes sinful when shown against the believers, and any show of conceit in the presence of the Prophet is an act of profanity. Highest form of respect and civility is to be shown when in the presence of the Prophet ﷺ.

164. No Prophet was ever killed by a non believer in any battle. Only those Prophets

were martyred by the non-believers on whom Jihad (Holy War) was not obligatory. Thus, this verse does not contradict 'And it is Our grace 88. And they (the Yahud) said: "Our hearts are wrapped with covers". But (in fact) Allah has cursed them due to their disbelief. So a few among them accepted faith.

89. And when there came to them that Book (QUR'AAN ,) from Allah, confirming¹⁶⁵ the Book that was with them (Tauraat) and that before they used to entreat Allah for victory over the infidels (through the medium of that Prophet Muhammad) ¹⁶⁶ and when there actually came to them the said Prophet whom they recognized, ¹⁶⁷, they rejected him outright. So, the curse of Allah will be upon those who reject faith ¹⁶⁸.

165. The word verification or affirmation in this verse means that it is the Holy QUR'AAN which has verified the authenticity of these revealed Books like the Tauraat (Old Testament), The Injeel (New Testament), etc because they had prophesied the coming of the QUR'AAN and all these prophesies became true after its revelation. It also means that the QUR'AAN was responsible for advocating that all these Books are indeed revealed Books of Allah because if it was not for the QUR'AAN , the world would not have known the truth of these Books. Although Allah had sent approximately 124,000 Prophets for the guidance of man only those names are remembered which are mentioned in the QUR'AAN.

166. Circumstances of its Revelation:

Whenever the People of the Book (the true Yahud and Nasara) had fought with the heathens they would always pray for their victory and success by seeking the mediation of the Holy Prophet صلى الله عليه وآله وسلم "Oh Allah grant us success for the sake of the Final Prophet

binding to help the Muslims' (S30 : V4) 'Most surely I (Allah) will prevail and My Messenger' (S21: V58).

وَقَالُوا قُلُوبُنَا غُلْفٌ ۖ بَلْ لَعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ ۖ وَكَانُوا مِنْ قَبْلُ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ فَلَمَّا
جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعَنَهُ
اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾

“ صلى الله عليه وآله وسلم and Allah would always make them victorious. The previous revealed Books and the Prophets had all proclaimed the coming of the Final Prophet صلى الله عليه وآله وسلم In this verse these People of the Book are reminded by Allah that first you would pray through his blessed name, but now that he has come into the world you are rejecting his Prophethood. This verse makes it clear that seeking the Waseelah (intercession) and mediation of the Holy Prophet صلى الله عليه وآله وسلم is an old practice of the previous nations and those who reject this mediation are worse than the Yahud and the Nasara. Also, the Holy Prophet's صلى الله عليه وآله وسلم mediation was the source of fulfilment of people's desires from time immemorial.

167. The word 'him' refers to the Holy Prophet صلى الله عليه وآله وسلم because when any being is discussed or mentioned with its attributes the word 'him' is used therewith. Says Allah Almighty "And do not marry those women whom your fathers have married" (S4 V22) Further, it can be inferred that the

previous non believers must have prayed through the medium of the Holy Prophet صلى الله عليه وآله وسلم and not through the medium of the Holy QUR'AAN because only the Holy Prophet صلى الله عليه وآله وسلم was known to them through their Books i.e. Hazrat Isa عليه السلام had said: (S61: V 6) "Convey the glad news of the Messenger who will come after me, his name is Ahmed".

90. For what a miserable price they had sold themselves ¹⁶⁹, that they disbelieve in what Allah has revealed. Grudging out of jealousy, that Allah out of His Bounty would send down revelation ¹⁷⁰ upon whom He wills, from among His servants. So they became worthy of wrath ¹⁷¹ upon wrath. And for the infidels there is a humiliating punishment.

169. Their rejection of Faith is associated with their fate. Every human being is likened to a merchant, and life is his place of business. Every breath of his life is its transaction which is decreasing with time. He is using these breaths to purchase the deeds which are increasing all the time. Whosoever has purchased good deeds is a successful merchant, while the one who is purchasing evil deeds and infidelity is heading towards bankruptcy.

170. The Bani Israel were envious that the

91. And when it is said to them: "Believe in what Allah has revealed"¹⁷², they say; "We believe (only) in what was revealed to us". And they reject what came besides it, though it is the truth confirming ¹⁷³, that which is with them (Tauraat). Please declare (O Muhammad): "Then why did you kill the previous Prophets of Allah ¹⁷⁴, if you were (indeed) believers (in your Scripture, the Tauraat)?

168. Almighty Allah did not denounce their mediation which was an acceptable act, but He rebuked their rejection of the Holy Prophet صلى الله عليه وآله وسلم. For this reason the word 'upon them' was not used here, otherwise some would have misunderstood this to mean their denouncement was due to accepting the mediation of the Holy Prophet صلى الله عليه وآله وسلم.

بِئْسَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا
بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ
مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ
فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ
عَذَابٌ مُهِينٌ ٩٠

honour of finality of Prophet instead of being bestowed upon a Jew, had been bestowed upon the Holy Prophet صلى الله عليه وآله وسلم. It is out of this envy that they had rejected the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم. From this one can learn that at times envy can become an obstacle in the acceptance of Faith.

171. They were punished in different ways through various types of calamities which had befallen them.

وَإِذَا قِيلَ لَهُمْ امْنُوا بِمَا أَنْزَلَ اللَّهُ
قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ
بِمَا وَرَاءَهُ ٩١ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا
مَعَهُمْ ٩٢ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ
مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ٩٣

172. This verse makes it clear that it is incumbent upon everybody to believe in all the revealed Books of Allah as well as upon all the commands of the Holy Prophet صلى الله عليه وآله وسلم. To reject any one of the above is an act of Kufr (disbelief). Such is the ruling regarding all the Prophets of Allah, as well as the pious descendants of the Holy Prophet صلى الله عليه وآله وسلم and his illustrious Companions whose respect, and in whom belief is incumbent too.

173. All those Prophets and books which are not mentioned in the QUR'AAN, have become an unknown entity and no one has any

92. And surely Musa came to you with clear proofs. Then you took the calf (in worship) ¹⁷⁵ after them, while you were (indeed) unjust ¹⁷⁶.

175. From this verse one learns that the cow worship of the Hindus has its origin in the calf worship of the Israelites. Hence, for the Muslims to hold the cow in high esteem or to revere any holy days of the non believers is totally unlawful as this will amount to showing

93. And (recall) when We took your covenant and raised above your head the Mount Tur (saying): "Hold firmly onto what We bestow upon you and listen". They said (instead): "We heard, but we disobeyed" ¹⁷⁷. And their hearts were absorbed (in the worship) of the calf because of their infidelity ¹⁷⁸. Please declare (O Muhammad): "Most vile is that which this (queer) belief of yours commands you, if at all you are believers" ¹⁷⁹.

177. From this verse a few benefits emerge:

1. No believer can be allowed to turn to apostasy either he remains a believer, or he is to be destroyed. The Israelites too tried to become apostates after accepting the Mosaic Law, for which they were condemned to death.

knowledge about them.

174. This verse makes it clear that slaying or slander of a Prophet is an act of Kufr (infidelity) while showing utmost respect and honour of Prophet is part of faith, condoning acts of Kufr amounts to Kufr (infidelity). This is true of the present day Israelites. Although they had not been responsible for martyring any Prophet but they do not denounce these killers. On the contrary, they hold them in esteem. Therefore they too are listed among these killers. Similar is the ruling regarding pious deeds.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

resemblance with the non believers in respect of the above.

176. In this verse the Israelites are condemned for their infidelity towards Hazrat Musa عليه السلام, for after having seen the miracle of 'The shining hand' they had still resorted to calf worship.

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ط
قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ط قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيْبَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

2. The law of Shariah is applicable on the external show of disbelief, not what is on the deepest recesses of the heart e.g. On the Israelites verbal response by 'we heard' the Sinai was removed as an obstacle for them, although in their hearts they had said 'we did not hear'

3. To bring Imaan or accepting faith under any duress or fear is not a means of obtaining eternal salvation.

178. From this verse we learn that the desire of evil things is a sign of infidelity e.g. the inclination of the Israelites towards the calf was due to their apostasy. Therefore inculcating love for the pious, and for good things is 94. Please declare (O Muhammad) if the last home (Paradise) with Allah is for you alone and not for the other people¹⁸⁰, then wish for death, if you are truthful¹⁸¹.

180. The Yahud were arrogantly saying that no matter what they did they are the people of Paradise i.e. they are the children of Prophets, while no matter how much good the Muslims did they will not enter Paradise. In response to this nonsensical claim of the Yahud, Allah revealed this verse to challenge the Yahud that if you are the people of Paradise as you claim to be than desire death for yourselves, as death is the means of entering Paradise.

181. It should be remembered that to wish for 95. And never will they¹⁸² wish for it, ever, because of what their hands have put forth (evil deeds). And Allah is the Best Knower of the unjust.

182. This verse gives tidings of the unseen which extends to the Day of Qiyamah. The non believers were very covetous of life and thus would try all means to escape death.

96. And you will surely find them the greediest of people for life, (even) more than those who associate partners with Allah. Each of them wishes to remain alive for a thousand years¹⁸³. Yet, this will not save them from the punishment even after such a long life. And Allah is aware of what they do¹⁸⁴.

183. From this an important point emerges i.e.

a sign of godliness. Every person can thus perceive his own faith from his natural inclinations.

179. In this verse faith is used sarcastically i.e. if faith can lead to things they were doing than certainly this type of faith is, in reality, faithlessness.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾

death as a means of receiving Allah's salvation or achieving meeting with the Holy Prophet صلى الله عليه وآله وسلم is perfectly acceptable in Islam. But desiring death to overcome one's physical miseries is totally Haraam (unlawful). Thus the words of the Hadith in respect of death as a means of meeting the Holy Prophet صلى الله عليه وآله وسلم do not contradict this verse in any way. This verse merely talks of the desire for death. Suicide for any reason or any intention is totally unlawful.

وَلَنْ يَّتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

However, a believer who desires life will only do so because it will afford him the time to accumulate good deeds for the Hereafter.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ ۖ وَمِنَ الَّذِينَ أَشْرَكُوا ۖ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾

love for the world, love for worldly things and

the greed for long life is the practice of the non believers. The believer is in no way covetous of this. However there is no harm to desire for a long life for the purpose of accumulating good deeds for one's Hereafter, because the intention of long life is not out of greed to live longer on this earth but to prepare for one's Hereafter.

184. From this verse one learns that mere receiving of abundance of wealth or long life does in no way indicate Divine approval

SECTION 12

97. Please declare (O Muhammad): "Whoever is an enemy to Jibrael¹⁸⁵, it is he who brought it (Holy QUR'AAN,) down upon your heart (Muhammad)¹⁸⁶, with the permission of Allah, confirming the previous books and as a guidance and glad-tidings for the believers"¹⁸⁷.

185. Once a Jew named Ibn Sorya had intimated to the Holy Prophet صلى الله عليه وآله وسلم that we do not accept the Holy QUR'AAN because Hazrat Jibrael عليه السلام brings it down. If another angel was used for this purpose we would have accepted it. This verse was revealed on this occasion.

186. One important aspect we learn from this verse is that words of the QUR'AAN were revealed in the auditory manner, but the deeper mysteries of the QUR'AAN, were revealed in the heart of the Holy Prophet صلى الله عليه وآله وسلم from Almighty Allah. Says Allah Almighty

98. Whoever is an enemy of Allah and His angels and His Messengers (Rasools) and Jibrael¹⁸⁸ and Mikaeel. Then, surely, Allah is an enemy to the infidels¹⁸⁹.

188. From this verse we learn that Hazrat Jibrael عليه السلام is superior in status to all angels as his blessed name precedes the names of all angels, as he brought down Allah's Revelation which is the spiritual nourishment, while Hazrat Mikaeel عليه السلام brings down rain, which is the physical nourishment. Another

or pleasure until such time that they are used to gain piety. Furthermore, the Islamic practice of Salaam (greetings) is far better than the customary greetings of the non-believers because in Salaam peace and blessing is sought for this world and the Hereafter, while the greetings of the non believers are limited to the prayers of this world only. Thirdly, we learn that the punishment of the renegades is very severe.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ٩٧

'Then it is upon Us, to make clear its minute details' (S 75 : V 19)

Thus no one can claim to have the knowledge of the QUR'AAN equal to the Holy Prophet because Allah Himself taught it to His Prophet صلى الله عليه وآله وسلم. The QUR'AAN, gives the guidance for pious deeds and the glad tidings of Paradise for the believers alone. The general guidance for mankind is given elsewhere e.g. "It is a guidance for mankind". Thus, there is no inconsistency in these verses i.e. both verses are correct in their own context.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ
وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ٩٨

important thing we learn is that the status of the teacher and the spiritual guide (Peer O Murshid) is greater than ones parents because the body is provided by ones parents but the knowledge and guidance is obtained from the teacher and the Peer (Murshid).

189. Love for Allah's pious and beloved

personages is showing love for Allah, and to bear any malice towards these pious sages, is in reality expressing malice towards Allah - Says Allah "Then follow me, Allah will love you".(S3: V 31) It also expounds that the true servants of the Beloved of Allah are liked by Allah e.g. Because Hazrat Jibraeel عليه السلام.

is the

99. And, certainly, We have revealed to you (Muhammad) clear verses and none would ever deny them except the defiantly disobedient ¹⁹⁰.

190. Hypocrites are among those who are sinful and disobedient in their beliefs and

100. Is it not (true) that whenever they made a promise, a party of them cast it aside? But, in fact, most of them do not believe.

101. And when a Messenger (Rasool) from Allah ¹⁹¹ came to them confirming that which was with them, a party ¹⁹² from among the people of the Book (Scripture) threw the Scripture of Allah behind their backs ¹⁹³ as if they did not know (what it contained) ¹⁹⁴.

191. From this verse we learn that before the Holy Prophet صلى الله عليه وآله وسلم came into this world he was in the Divine environs. From here he was sent at the expressed wish of Allah. He came into this world; the Holy Prophet

was sent; therefore, we are mere humans and not Messengers of Allah; we bear our own responsibilities, Allah is responsible for the Holy Prophet

صلى الله عليه وآله وسلم

192. The Yahud are divided into 4 groups:

The first group of people were obedient to the Taurat and later brought faith in the Messenger of Allah. The second group consists of those who openly transgressed the laws of Taurat to become rebels in Allah's eyes.

"One party of them throws it out" (the Covenant) (S 2 : V 100).

servant of Allah's Prophets, he is held in such high esteem by Allah; that his enemy is Allah's enemy. Furthermore, to show enmity to one angel is equal to showing enmity to all the angels. The same is with enmity in respect to Prophets and Saints of Allah.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

action.

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

The third group violated the laws of Taurat through their ignorance, they are among those "As if they had no knowledge" (S 2 :V 101).

The fourth group consist of those who outwardly remained loyal to the Taurat but inwardly were hostile to Mosaic law and made mockery of these laws. They are among the "Nay, most of them have no faith".(S2 :V 100)

193. From this we learn that not acting upon the commandments of the QUR'AAN, is equivalent to turning away from them, even although it is recited daily and decorated in beautiful cloth. Though the Yahud did the same with the Taurat they did not believe in the Holy Prophet صلى الله عليه وآله وسلم which was not just totally going against its teachings, but it was like turning away from it.

194. In this verse, is a hint that one should not show one's back to the QUR'AAN, as this is a sign of indifference and being offensive.

102. And they followed (instead) what the devils had recited during the reign of Sulaiman ¹⁹⁵. It was not Sulaiman, who disbelieved, but the devils who disbelieved ¹⁹⁶, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut ¹⁹⁷. And they (two angels) do not teach anyone anything unless they say; "We are merely a test. Therefore do not be infidels" ¹⁹⁸. And they learn from them that which they cause separation ¹⁹⁹ between husband and his wife. But, they do not harm anyone through it, except by permission of Allah. And they learn what will harm them and not benefit them ²⁰⁰. And, certainly, they knew whosoever traded in it (magic) will have no share ²⁰¹ in the Hereafter. And, surely, most evil is that for which they have sold themselves, if only they had known.

195. From this verse two issues emerge:

1. Witchcraft has come into existence since the time of Hazrat Sulaiman عليه السلام.
2. Those responsible for spreading this evil were the devils, not the angels.

196. From these, emerge two issues:

1. To vindicate the Prophets of all blame is the way of Allah. When people accused Hazrat Sulaiman عليه السلام of witchcraft, Allah absolved him of all blame in this verse.
2. To practise witchcraft can be infidelity, especially when words of blasphemy are used in its practice.

Secondly, an unpractising learned man is like an ignorant person, nay even worse.

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ
سُلَيْمَانَ ۚ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ
وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ
وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ
يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ
فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ
الْبِرِّ وَزَوَاجِهِ ۖ وَمَا هُمْ بِضَآئِرِينَ بِهِ
مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ
مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا
لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ
خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ
أَنفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

197. Harut and Marut were two angels who were foremost in piety and worship amongst all angels. Once they were sent into the world in human form as a governor and a judge. They hopelessly fell in love with a pretty damsel whose case they had to judge. In her love they committed many sins. This was in the period of Hazrat Idrees عليه السلام, through whose mediation their sins were forgiven, but they were imprisoned in the well of Babil and were appointed as instructors of witchcraft. From this, one can

learn that when refulgent angels assume human form they can have the power to eat, drink, even to cohabit. Hazrat Musa's عليه السلام walking stick could eat when in the state of a snake. *"It began to swallow their fabrications (S26 :V45).* The Holy Prophet صلى الله عليه وآله وسلم is the Light (refulgence) of Allah but when he came in human state he would eat, drink sleep and be awake, but when he assumed the refulgent state he would abstain from eating and drinking as was the case during Meraj, Hazrat Isa's عليه السلام in the Fourth Heaven and the Companions of the Cave are alive for thousands of years without eating and drinking. All this is out of the manifestation of light.

198. From this verse emerge few issues:

1. The devils are the inventors or originators of witchcraft not the angels. After becoming victims of witchcraft they had come to face those who had fallen prey to this hellish practice.

2. Most forms of witchcraft is idolatory in form because either pagan words are used for it or they are paganistic in their conditions.

3. To teach witchcraft is not an act of Kufr provided it is taught to make a person aware of its evils, thereby staying away from it. But it will become a blasphemous act if it is taught to practise it as it was taught by the devils. It should be remembered that the jurists have taught blasphemous words for prevention of it. To know infidelity is not infidelity, to accept and act upon it is infidelity.

199. From this verse two issues emerge:

1. Witchcraft has harmful effects if it contains
103. And had they believed and followed the course of righteousness, then the reward from Allah would have been far better ²⁰², had they but only known.

202. The smallest blessing of the Hereafter is

SECTION 13

104. O you who believe! Say not (to Allah's Messenger) "Ra'ina" ²⁰³ but say "Unzurna" ²⁰⁴. Right from the beginning

blasphemous words.

2. The non-believers too can cause physical harm through witchcraft. Thus if witchcraft can possess the power to cause harm, can the verses of the QUR'AAN not have the power of providing cure? Without doubt they have. Says Almighty Allah: *"And we send down in the QUR'AAN that which is a healing"* (S 17 : V 82). Likewise, when the non believers can cause harm through witchcraft, so can the pious servants of Allah provide benefits through their miracles. Hazrat Isa عليه السلام has said: *"And I heal the one born blind, and the leper and I make the dead alive, by the command of Allah"* (S3 : V49).

200. From this verse one can assume that witchcraft is also from Divine knowledge, the existence of which is approved by Allah (Tafseer Azizi) It is for this reason that angels were appointed for its instruction.

Islamic Issue: Any witchcraft which entails blasphemy leads to apostasy, but witchcraft which is not of a blasphemous nature but is used to destroy people is equivalent to the decree of robbery. Furthermore, it is not blasphemy when witchcraft is studied purely as an antidote to witchcraft, provided such learning does not contain any blasphemous words.

201. Two issues emerge from this:

1. Witchcraft studied with the intention of causing harm is totally forbidden, but it is allowed for the purpose of removing its harmful effects.

2. Even the people of the Book knew that witchcraft is harmful and a means of depriving oneself of the Hereafter.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

superior to the highest blessing of this world.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمِعُوا وَلِلْكَافِرِينَ

listen attentively (to his discourse)
205 and for the disbelievers a painful
punishment.

203. To utter the slightest undignified word about the Holy Prophet صلى الله عليه وآله وسلم is forbidden, even when insult is not intended, but when insult is intended, it becomes an act of Kufr blasphemy. Similarly one should avoid using ambiguous words in respect of Allah and His beloved Prophet صلى الله عليه وآله وسلم which could give anyone an opportunity of causing any slander e.g. Do not refer to Allah as Allah Mia because Allah Mia can mean Master as well as husband.

204. From this verse it is understood that Allah Almighty Himself is teaching us the dignified manner of addressing the Holy Prophet صلى الله عليه وآله وسلم through Divine decrees. Also, it is total blasphemy to utter any word of slight in respect of the Holy Prophet.
105. Those who disbelieve from the people of the Book (Scripture) or the polytheists. Do not wish 206 that any good should be sent down to you from your Lord. But Allah chooses for His Mercy whom He wills and Allah is the Possessor of Great Bounty.

206. This verse teaches us that infidels and idolators cannot become well wishers of Muslims,
106. When We abrogate 207 a verse or cause it to be forgotten, except that We bring forth (one) better 208 than it or similar to it 209. Do you not know that Allah has the power to do everything? 210

207 Some infidels would wag their tongues when the QUR'AAN abrogated certain earlier decrees by saying that none of the decrees of Tauraat or Injeel have been abrogated. In reply to them, this verse was revealed. It should be remembered that abrogation is of three types:

1. Abrogation of recitation
2. Abrogation of decree
3. Abrogation of both

عَذَابٌ أَلِيمٌ ﴿١٠٣﴾

as indicated by "For the disbelievers".

205. Sometimes the Noble Companions when in the discourse of the Holy Prophet صلى الله عليه وآله وسلم would say "Oh Messenger of Allah

show kindness towards us through clarity of speech. The word RA'INA was regarded vulgar in Jewish terminology and they would use this word to slight the dignity of the Holy Prophet صلى الله عليه وآله وسلم. On hearing this word Hazrat Sa'ad R.A. became inflamed and threatened to behead any Jew who would use this word. At this, the Yahud would say that Muslims too are using this word. It is on this occasion that Allah revealed this verse after which Muslims, too, were stopped from?

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ
خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

and those who think thus will eventually become victims of their treachery.

مَا نُنَسِّخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

208. In the same manner as the QUR'AAN enjoys superiority over the old and the New Testaments, or some abrogatory verses of the QUR'AAN are better and more beneficial than those abrogated.

209. Some existing verses are regarded better than others e.g. to recite Surah Ikhlas three times is equal to the reward of reciting the complete QUR'AAN but Reciting Surah Lahab.

300 times is not equal in reward to reciting Surah *Ikhlas* 3 times, yet both are Divine verses.

210. From this is meant that some verses are abrogated in respect of recitation or decree which is a change of prescription for mankind.

107. Do you not know that to Allah belongs the kingdom²¹¹ of the heavens and the earth and besides Allah you have no protector nor any helper?²¹²

211. It is the prerogative of Allah to upkeep whichever Law He Wants in His kingdom, to whatever extent and in whatever manner He so desires. When the laws of creation can continuously change e.g. changing of day and night, which brings about all types of changes, then laws of Shariah, too, can change which is there for mankind to ponder over.

212. 'None who can save' from the punishment of Allah. This does not include the Prophets and Saints of Allah because their help is in reality, Allah's help. Thus, by 'none' is meant

108. Would you seek to question your Rasool (Muhammad) as Musa was questioned before?²¹³ And whoever exchanges faith for infidelity has certainly strayed from the Straight Path.²¹⁴

213. The Yahud had come to the Holy Prophet صلى الله عليه وآله وسلم asking the Messenger of Allah to let the entire QUR'AAN, be revealed at once. In reply to them Allah's Messenger had said your request is just as meaningless as when your forefathers had asked Hazrat Musa عليه السلام to let them behold Allah Almighty. From this two issues emerge:

1. Questions bedevilled with mischief are prohibited.
2. To direct meaningless questions at the pious people is an act of showing disrespect to them. The correct thing is to speak less but act

This is certainly within the power of Allah, an example of which is a change in prescription by a doctor in accordance with the condition of the patient. The same is the meaning of "Shall bring one better or the like thereof". (S2 V : 106).

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ ۚ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝١٠٧

the idols upon whom the idol worshippers were counting on for help. Says Allah Almighty "Only Allah is your friend and His Messenger and the believers that they establish the prayer" (S5 : V55). In the verses of this nature we learn that whoso wants to help against the wishes of Allah cannot do so by defying the authority of Allah. It should be remembered that "Friend other than Allah" are different to Friends of Allah. Hence, one should not forget the difference between these two groups.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ
مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ
بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝١٠٨

more. People who talk too much are usually bereft of action.

214. Irrelevant and mischievous questions are a sinful act, as was the case with the Yahud who had asked similar types of questions to the Holy Prophet صلى الله عليه وآله وسلم in respect of immediate revelation of the entire QUR'AAN and Hazrat Musa too, was asked to make it possible for them to behold Allah Almighty. Such types of questions are not only meaningless, but to raise them is totally prohibited.

109. Many of the people of the Book (Scripture) wished they could turn you back to disbelief after you have believed, on account of envy²¹⁵ from themselves (even) after the truth has become manifest to them. So pardon them and overlook them until Allah delivers His Command²¹⁶ Surely, Allah has power over everything.

215. From this verse we learn that envy is a disease which can destroy one's faith. The devil was destroyed because of envy. May Allah protect us from envy. On the occasion of the Battle of Uhud, the Yahud began to taunt the Muslims that had they been on the path of Truth they would not have lost this war. In rep-
110. And establish Prayer and pay Zakaat²¹⁷ and whatever good you send forward for yourselves you will find it with Allah²¹⁸. Indeed, Allah is seeing over what you do²¹⁹.

217. This verse hints that Salaah is greater than Zakaat because it precedes Zakaat in this verse. All laws of Shariah were revealed on earth but Salaah was presented to the Holy Prophet صلى الله عليه وآله وسلم in the heaven on the occasion of Me'raj (the Night of Ascension) Salaah is indeed Allah's cherished gift for man.

218. This verse suggests that on the Day of Judgement you will either receive the reward of these good acts, or acts equal to these. In the Hadith it is mentioned that on the Day of Judgment all good deeds will appear in a beauteous manner in front of their doers.

219. This verse hints that only those good deeds will be rewarded which were done during one's lifetime. After death certain servants of Allah are engaged in remembrance of

111. And the people of the Scripture said: "None will enter Paradise except one who is a Jew or a Christian²²⁰". This is (merely) their wishful thinking²²¹. Please declare (O Muhammad) to them:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝١٠٩

ly to the Jewish mischief, this verse was revealed.

216. From this verse one learns that the decree of pardoning has been abrogated from the verses in respect of Jihad (Holy War). All such verses have one decree that these verses are abrogated from verses concerning Jihad.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝١١٠

Allah (Zikrullah) and the recitation of the QUR'AN, but there is no reward attached to these good deeds. However, the reward of Sadqa-e-Jariyah e.g. building of a Mosque or Madressa, etc will continue to accrue to the person even after his death because such deeds were accomplished by the person during his lifetime. The benefits of such deeds are eternal. This helps to solve the question of conveying the reward of virtuous deed to souls of the deceased. Although the pious people are engaged in the remembrance of Allah in their grave, but those living people who are engaged in the remembrance of Allah for which they receive reward, can convey this to the souls of the deceased.

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرًا ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ۝١١١

“Bring forth your proof if you are truthful”²²².

220. The Yahud of Madina would boastfully tell the Muslims that only the Yahud will enter Paradise while the Nasara would say that only they will enter Paradise. This claim of theirs was their attempt to mislead the Muslims from the path of Islam. In refutation of their claim, Allah revealed this verse which states that this idle claim of theirs is their opinion which is bereft of any proof from the Old Testament (Tauraat) or the New Testament (Injeel).

221. From this verse one learns that redemption is not dependent on ancestry or geneology. Likewise to regard anyone on the

112. Yes, why not! Whoever submits himself to Allah while being a doer of good ²²³ will have his reward with his Lord and they shall have nothing to fear nor shall they grieve ²²⁴.

223. From this verse one understands that good deeds will not be accepted before one accepts Islam. Once the roots are destroyed it is useless watering the branches. Islam is the root, and good deeds are the water.

224. From this verse a few issues emerge:

1. All those people of correct beliefs whose good deeds are practised sincerely are the true friends of Allah. Such is said about the Friends of Allah or the Saints of Allah and similar is the reference in this verse regarding people of correct beliefs.

2. The word 'doer of good' intimates that guidance now is dependent on acceptance of

SECTION 14

113. The Yahud said: “The Nasara have nothing (true) to stand on”. And the Nasara said: “The Yahud have nothing to stand ²²⁵ on although they recite the Scripture” ²²⁶. Thus, the illiterate speak the same words as them.

path of guidance without any concrete evidence is the practice of the infidels.

222. Furthermore, those who claim to negate any affirmation too, have to produce evidence in support of such a claim. Any claim without proof is invalid be it regarding negation or affirmation. In Kalimah Tayyibah there is a claim of both negation of all deities and affirmation of Allah the only deity and both claims are supported by concrete proof. Thus those who claim that the Holy Prophet

ﷺ did not possess the knowledge of the unseen must produce concrete evidence in support of their claim.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۖ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

Islam only. Says Allah Almighty “And whom so will desire for a religion other than Islam”. (S 3 : V 85) “Verily only Islam is the Religion before (acceptable to) Allah”. (S3 : V19) If one could have benefited by following any other religion the Holy Prophet ﷺ would not have propagated and invited people towards Islam. Instead he would preach that everybody should remain firm on his own religion and do good deeds. But this was not so. Hence it is absolutely necessary to accept Islam before one's good deeds can be accepted.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ ۖ
وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۚ
وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ

But, Allah will judge between them on the Day of Resurrection, concerning that over which they are disputing 227.

225. On one occasion the Nasara of Najraan and the Yahud of Madina heatedly debated in the presence of the Holy Prophet

each claiming that his religion was superior to the other. In response to this, Allah revealed this verse.

226. Although the Yahud read the Tauraat and the Nasara read the Injeel both of which affirm the truth about Musa عليه السلام and Isa عليه السلام respectively, yet both reject the veracity of one another. In this verse Allah is repudiating their

114. And who is more unjust than him who prevents the Name of Allah²²⁸ to be mentioned in His mosques and strive towards their destruction²²⁹. It is not for them to enter the mosques²³⁰ except in fear. For them in this world is disgrace and they will have severe punishment in the Hereafter²³¹.

228. This verse explains that it is unlawful to keep the mosque under lock and key at the time of Salaah, or deny any Muslim use of the Mosque for Salaah. However, infidels can be stopped from coming to the mosque as said by Allah Almighty: "The idolators are altogether unclean, then let them not approach the Sacred Mosque" (S 9: V 28). Similarly, even a Muslim can be denied the use of the Mosque on the grounds of any religious constraint e.g. a person in the state of janabat (impure due to sexual intercourse) a person from whose mouth a foul odour is emanating, a person whose mouth smells of garlic, onions or hookah. To keep such people away from the Mosque is like keeping dirt out of the Mosque.

229. From this verse one learns that it is not permissible to construct a new mosque near an existing one to depopulate the former. This is included in the desolation of a Mosque.

لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ
يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾

contradiction.

227. It should be remembered that Allah sent down punishment upon the Nasara and then the Yahud for rejecting one another's Prophets. However, by accepting all the Prophets of Allah, the Muslims by virtue of their faith are refuting the beliefs of the Nasara and the Yahud. Hence there is a world of difference between the former and the latter, thereby removing the presence of any contradiction in the verse.

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسْجِدَ اللَّهِ أَنْ
يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا
أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا
خَافِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ
فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

230. This verse was revealed regarding those idolators who were preventing the Muslims from offering their Salaah in the Holy Ka'bah. The occasion of its revelation is also connected with the Treaty of Hudaibiya.

231. From this verse a few benefits have been derived:

1. Every prophecy of the QUR'AAN is true as its informer has been Allah Almighty. e.g. The Holy QUR'AAN foretold that soon a time will come when the infidels themselves, would not be able to enter the Holy Mosque of Makkah out of fear, and the same took place.

2. Those who prevent the use of the Mosque for recitation of Na'at (poems sung in praise of the Holy Prophet صلى الله عليه وآله وسلم Khatmul QUR'AAN holding Meelad gatherings etc. fall under the above fearsome decree; as those activities constitute remembrance of Allah, provided they do not violate any congregational

rites.

3. Lighting, plating, sweeping are activities necessary for the maintenance of the Mosque.

115. And to Allah belongs the East and the West ²³². So, wherever you might turn there is the presence of Allah. Verily, Allah is All-Embracing, All-Knowing ²³³.

232. Once a party of the beloved Companions travelling at night had to perform their Esha Prayers. As it was dark they could not establish the direction of the Qibla and thus faced towards the direction of their thinking. Later, when they mentioned this incident to the Holy Prophet, Allah revealed this verse in which Muslims are instructed that whenever Muslims are in doubt about the true direction of the Qibla they should face the direction which they think is the Qibla as this is accepta-

116. And they (Nasara) said: "Allah has taken unto Him a son". Rather, exalted is He. To Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him ²³⁴.

234. It should be remembered that the son cannot be the property of his father, he will always be a free person. This becomes clear by

117. The Originator of the heavens and the earth. And when He commands anything to happen He only says to it: "Be" and it comes into being ²³⁵.

235. This verse refers to the supreme power of Allah, while verses like "in seven days" (S7:V54) and "Creates you from a sperm" (S76:V2) mention divine decrees. In essence there is no contradiction in these verses, i.e. they too expound the inexorable power of Allah. Although He can bring anything into existence by mere 'Be' but the law of nature is that the child is created from the sperm which then

Anyone preventing the performance of these activities too is included in the above.

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُّوا
فَإِنَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ١١٥

ble to Allah. This verse also relates to the Nafl Prayers offered by travellers in the conveyances (Vide Khazain, etc).

233. This verse is abrogated from the following verse: "Turn your faces (Oh Muslims) towards the same wherever you be" (S 2 : V 150). When a traveller performs his Nafl prayers in the conveyance or when a person in a state of fear, offers his prayers then this verse will be followed.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۖ بَلْ
لَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ كُلُّ
لَهُ قَنُوتٌ ۝ ١١٦

the use of 'bal'. Thus, everything between the heavens and the earth belongs to Allah and as such cannot be regarded as His children.

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَ اِذَا قَضٰى
اَمْرًا فَاِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُوْنُ ۝ ١١٧

develops into a clot and then into flesh. The word 'command' denotes world of commands like souls etc. which all came into being through the command 'Be'. "Say, the spirit is a thing by the 'command' of My Lord" (S17:V 85) while this is the world of matter. Verses relating to this world are those mentioned above.

118. And those who are ignorant say: "Why does Allah not speak ²³⁶ direct to us or send to us a sign?" Thus, spoke those before them similar words. ²³⁷ Their hearts resemble each other. Verily, We have made crystal clear signs for people who are certain of faith.

236. For ordinary mortals to desire direct communication with Allah or to see Him with the naked eye is an act of infidelity but when the same desire is based on love and devotion for Allah it becomes faith personified. The motive of the infidels was that they would not pay heed to the teachings of the Prophets but that Allah should communicate directly with them as can be seen when they approached Hazrat Musa عليه السلام. Saying "We will not bring faith without seeing Allah" (S2 :V 55) This desire of theirs was sufficient for their

119. Indeed, We have sent you (O Muhammad) with the truth, a bearer of glad-tidings ²³⁸ and a warner. And you will not be questioned regarding the inmates of Hell ²³⁹.

238. The word 'bearer of glad tidings' refers to the Holy Prophet صلى الله عليه وآله وسلم as a giver of glad tidings about Paradise and a warner about Hell. In this verse 'giver of news' is not connected with verification or to affirm action but with 'warner'. The Holy Prophet صلى الله عليه وآله وسلم did not come to convey news about any Prophet but to verify their authenticity as he is the final Prophet of Allah.

239. The followers of other Prophets will be inclined to reject their propagation which will
120. And never will the Nasara and Yahud be pleased with you, until you follow their ²⁴⁰ creed. Please declare (O Muhammad) to them: "Surely, the guidance of Allah is the true guidance". If you were to follow their desires after receiving knowledge from Allah, you will have

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ
أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ
قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ
قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

infidelity. However, when Hazrat Musa عليه السلام beseeched the Lord saying "Oh my Lord, show me Your sight." (S 7 : V 143) it reflects Hazrat Musa's عليه السلام state of extreme love.

237. To reach Allah without the medium of Prophets is indeed the practice of the infidels. When Allah Almighty does not want to reach us without the mediation of His Prophets, although He is rich and all powerful, how can we reach Him directly without the mediation, being totally subservient and poor.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا
تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

be ascertained by Allah. But regarding our Holy Prophet صلى الله عليه وآله وسلم not even a non-believer will be able to say that there was any shortcomings in his efforts in respect of conveying the Message of Allah. This verse refers to the investigations regarding the case on the Day of Judgement. "Our Messenger a witness over yourselves. (S 2: V143) This verse could also mean that Oh my Beloved, You will not be questioned regarding the non-belief of those who would be sent into Hell.

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى
حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ
هُوَ الْهُدَى وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ

no protector or helper against Allah²⁴¹.

240. The meaning of this verse is that non believers will never be in agreement with the believers. Agreement can only be reached with them on two grounds:

1. Either they become believers.
2. Or (God forbid) we become non believers like themselves. Besides these two issues any other reason for reaching a common bond will be for their selfish motives which has been

121. Those to whom We have given the Scripture²⁴², recite it, as it ought to be recited. They alone have faith in it. And those who disbelieve in it, they are the losers.

242. From this verse we learn that only he will be from the people of the Book who has been blessed with the guidance of practising it and remaining steadfast upon it. Just to be called among the People of the Book while misusing and misreading it, is sheer hypocrisy and a meaningless claim of being from the Ahle Kitaab. One who reads the Book of Allah with

SECTION 15

122. O Children of Israel! Remember My favour²⁴³ which I bestowed upon you and that I exalted²⁴⁴ you over all the people of the (then) worlds.

243. From this verse emerge two issues:

1. To be among the descendants of a Prophet is a great honour and a source of receiving Divine blessings.
2. To discuss and publicize the bounties of Allah and to remember these is a way of showing gratitude to Allah. This in itself is a proof for holding Meelad gatherings.

244. In those days the Bani Israel were regarded more noble than any other human race, angels and other creation of Allah because

مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٌ ۝١٢٠

proven on numerous occasions.

241. It should be remembered that not having a friend and helper is a sign of Allah's punishment. Allah has appointed friends and helpers for the believers. Says Allah Almighty: "Only Allah is your friend and His Messenger and the believers that they establish the prayer and pay the poor due and bow down before Allah" (S5 : V55)

الَّذِينَ اتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ۝١٢١

sincerity and devotion is a true believer in the Holy Prophet صلى الله عليه وآله وسلم and hence only those who have brought Imaan in the Holy Prophet صلى الله عليه وآله وسلم are the true followers of these Books, while those who have rejected the Holy Prophet صلى الله عليه وآله وسلم are not the true followers of these Books.

لَبَنَىٰ إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ۝١٢٢

they were from the descendants of Allah's Prophets. Many pious people were found among them. Only after rejecting the Prophethood of Allah's Beloved Nabi

and rebelling against Allah's decrees, have they fallen into disgrace. From this we learn that true honour can only be obtained by accepting the servitude of the Holy Prophet صلى الله عليه وآله وسلم, while those who turn away from him will certainly be in the depths of degradation.

123. And fear ²⁴⁵ the day when no soul shall suffice for another soul ²⁴⁶ at all. And no compensation will be accepted to save it, nor will any intercession benefit an infidel nor will they be helped ²⁴⁷.

245. It should be remembered that whenever fire has been mentioned after Taqwa (piety), it denotes a means of prevention and safeguarding e.g. save us from fire, while if after it follows discussions of Qiyamah (Day of Judgement) or Remembrance of Allah it will mean awe and fear e.g. 'Develop fear of Allah'. In this verse the word denotes fear of Allah because no one can save himself from Allah Almighty or the Day of Judgement.

246. In this verse the reference to first 'soul' is to show all living things while the second refers

124. And when His Lord tested Ebrahim with certain words ²⁴⁸, then he fulfilled them. He (Allah) said: "Surely, I will appoint you the leader ²⁴⁹ for all the people". He (Ebrahim) requested: "And of my offspring too?" He (Allah) said: "My promise does not include the unjust ²⁵⁰.

248. Hazrat Ebrahim عليه السلام . was given certain religious duties like clipping of moustache, gargling, using water in the nose, making miswaak, cutting the nails, cleaning of armpits and removing of pubic hair, circumcision, using water after relieving oneself. All of these were incumbent upon Hazrat Ebrahim عليه السلام. Other forms of tests were the sacrifice of a son, leaving the child and wife in the wilderness without food or water, etc.

249. Here the word Imamat (leadership) does not mean Prophethood because he was already blessed with this honour, but the word is used to denote those special attributes conferred upon Hazrat Ebrahim عليه السلام . like being made Khaleelullah (Friend of Allah), Prophets coming from his lineage, fraternity with other

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

to the infidels i.e. no one will be a substitute for the infidels. Mention of believers has been made in other verses. All the chastisements mentioned are for the infidels.

247. All these things (chastisements) are for the non-believers, Muslims are in no way connected to these. They will be held as ransom for Muslims. Help and intercession will also be provided for the Muslims, a view which is supported by other verses e.g. Says Allah Almighty: "My righteous bondsmen will inherit this land" (S 21: V 105).

وَإِذْ بَتَلَىٰ إِبْرَاهِيمَ رَبَّهُ بِكَلِمَاتٍ فَاتَّخَذْنَهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

religions, etc.

250. The word tyrant can be used to denote a sinner, an infidel and a miscreant. Here the word does definitely refer to the third mentioned. If the word covenant is taken to mean Prophethood, then tyrant will be understood to mean an infidel. From this verse one learns that to pray for one's children is the practice of the Prophets. Also, a Prophet cannot be a sinner, nor can a sinner be a Prophet. Furthermore, an infidel cannot be a religious head of the believers, nor is it permissible for Muslims to follow him. In fact, Hazrat Imam Hussain R.A. gave his life by opposing the sinful Yazid, but did not surrender to his demands.

125. And (recall) when We made the House (Ka'bah) a centre of peace²⁵¹ for the people and made the standing place ²⁵² of Ebrahim a station for prayer. And We enjoined upon Ebrahim and Ismail: "Purify ²⁵³ My House for those who perform Tawaaf and those who are staying there for devotion, and those who bow down and prostrate (in prayer)"²⁵⁴.

251. From this verse we learn that Muslims throughout the world turn towards the Ka'bah for the fulfilment of all their religious obligations, they undertake its journey to perform their Hajj and Umrah, turn towards it when offering their prayers and duas, and are buried facing towards it. Not only are all forms of killings and plundering prohibited therein; it is also a sanctuary for a believer and a protection from Allah's punishment.

252. 'Maqaam e Ebrahim' is that stone on which Hazrat Ebrahim عليه السلام had stood to build the Ka'bah and is to date found near the Ka'bah. By 'Station of prayer' is meant Nafl Salaah or Tawaaf should be offered in this sacred ground as is the practice of the pilgrims to this day. From this, one learns that any stone on which the blessed feet of a Prophet have fallen is sanctified. Furthermore even in Salaah respect and veneration of non-godly things is allowed as is the case with Maqaam-e Ebrahim. Thus, the veneration of the Holy Prophet

ﷺ in Salaah will not nullify it, but instead will help to reach its excellence.

126. And (recall) when Ebrahim requested: "O My Lord! Make this city a region of peace ²⁵⁵ and provide its residents with all kinds of fruits, whoever of them believes in Allah and the Last Day". He (Allah) said: "And whoever disbelieves, I will grant him ²⁵⁶ enjoyment for a while. Then I will force him to the punishment of the fire, and wretched

وَ إِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَ اٰمَنًا ۚ وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّی ۖ وَ عٰهَدُنَا اِلٰی اِبْرٰهٖمَ وَ اِسْمٰعِیْلَ اَنْ طَهِّرَا بَيْتِیْ لِلطَّٰیِفِیْنَ وَ الْعٰكِفِیْنَ وَ الرُّكَّعِ السُّجُوْدِ ۝۱۲۵

Also if a mere stone can gain sanctity through the touch of a Prophet, how great must be the status of the beloved wives of the Holy Prophet ﷺ? This also serves as a proof for the sanctity of relics from Mazaars (Shrines).

253. From this verse one learns that the mosques should be kept clean and pure at all times. No filthy thing should be brought within its precincts. This has been the practice of the Prophets. Furthermore, it helps to expound that I'tikaaf is an act of worship and that the Salaah of the Previous Ummahs, too, included Ruku and Sajdah. In addition, it helps us to know that Mosques should have trustees consisting of pious people.

254. This verse is a clear instruction to maintain the Haram Shareef, pure and clean for those who offer their Salaah, sit for I'tikaaf, make Tawaaf. From this one learns that Salaah, Tawaaf, I'tikaaf are being performed since ancient times, even during the time of Hazrat Ebrahim عليه السلام.

وَ إِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا ۚ وَ اٰرْزُقْ اَهْلَهُ مِنَ الشَّرَآئِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ ۖ قَالَ وَ مَنْ كَفَرَ فَاَمَّتْعُهُ قَلِیْلًا ثُمَّ اَصْطَرُّهُ اِلٰی عَذَابِ النَّارِ ۖ وَ یُسَّ

is that destination”.

255. It should be remembered that offering dua for the acceptance of one's good deeds is the practice of Hazrat Ebrahim عليه السلام. Hence, dua after Janaza Prayers and at the time of Iftaar (breaking one's fast) are commendable acts as acceptance of Allah is sought there through.

256. From this verse it is understood that

127. And (recall) when Ebrahim was raising the foundation ²⁵⁷ of this House (Ka'bah) and with him Ismail saying: “O our Lord! Accept (this) from us. Indeed you are the All-Hearing, the All-Knowing ²⁵⁸.

257. Some noble people employ pious Muslims for the construction of Mosques. These people do this noble work in a state of Wudu. This verse is a proof for it, as Hazrat Ebrahim عليه السلام completed the construction of the Ka'bah reciting this dua.

258. The reference to 'city' in this verse

128. O our Lord! Make us submissive to Your will and raise from our descendants ²⁵⁹ a nation submissive to you, and teach us the method of your worship and relent to us with Your Mercy. Surely, you alone are Most Relenting, the Ever Merciful.

259. From this it is understood that all descendants of the Holy Prophet صلى الله عليه وآله وسلم will not go astray as they are from the children of 129. O our Lord! And send among them a Messenger ²⁶⁰ from themselves and who will recite to them Your verses ²⁶¹ and teach them the Scripture and wisdom ²⁶² and purify them ²⁶³. Surely, You are the Most Exalted, the Wise.

260. This verse refers to Hazrat Ebrahim's dua in which he had prayed to Allah to bless

الْمَصِيرُ ١٢٦

sometimes Allah Almighty accepts the dua of His Prophets with modification. The previous duas were selectively accepted while this dua is accepted with modification. It does not mean that this dua was rejected in any way but modification, too, is accepted by Allah.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ
وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ
أَنْتَ السَّمِيعُ الْعَلِيمُ ١٢٧

suggests that Makkah was a city and will always remain one. It will never be reduced to a village. Also, even if there is no growth, its people will always be fed. Furthermore, the true servants of Allah are a key to immediate results as they obey Allah and Allah in return answers their call.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا
أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ١٢٨

Hazrat Ebrahim عليه السلام for whom the great Prophet had offered this accepted dua.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ١٢٩

the Ummah with the Final Prophet صلى الله عليه وآله وسلم, thus the Holy Prophet

is the prophecy of Hazrat Isa صلى الله عليه وآله وسلم and the glad tidings of Hazrat Ebrahim عليه السلام.

261. It must be remembered that the Holy Prophet صلى الله عليه وآله وسلم was born in the class of believers. His forefathers too were all monotheistic believers - as a result of the dua which was made by Hazrat Ebrahim عليه السلام. Allah Almighty had protected his parents and his forefathers from idolatry, infidelity, adultery, etc. For a detailed discussion on this subject refer to Tafseer Naeemi.

262. Hazrat Ebrahim عليه السلام had offered many duas in respect of the Holy Prophet صلى الله عليه وآله وسلم all of which were accepted by Allah to the letter. These included:
The Holy Prophet صلى الله عليه وآله وسلم should be born in the class of believers, he should be

born in Makkah, he should be a Messenger with a Book; besides the Book he should be blessed with wisdom, which is Hadith; the Holy Prophet should be a universal educator from whom all should learn while he himself should be taught by Allah alone; those who sit in his blessed company should be all pure believers not sinners and evil doers. From this discussion it can be seen that those who regard the Companions of the Holy Prophet صلى الله عليه وآله وسلم as sinners and evil doers are most certainly rejecting the above dua of Hazrat Ebrahim عليه السلام.

263. How fortunate is that group who was purified in all respects by such an enlightened instructor صلى الله عليه وآله وسلم. One also learns that the Holy Ka'bah is a place for the acceptance of dua.

SECTION 16

130. And who can turn away from the religion of Ebrahim except he who has made a fool of himself? And, verily, We have chosen him in this world and surely in the Hereafter (too) he will be among the righteous²⁶⁴.

264. This verse teaches us that the true Religion is that which was practiced by our illustrious predecessors, as they are cogent proof of guidance. Allah Almighty, too, cites the religion of Ebrahim عليه السلام as a proof of the

131. And (recall) when his Lord said to him: "Submit". He replied: "I have submitted to Him Who is the Lord of the Worlds".

132. And Ebrahim instructed his sons to do the same and (so did) Yaqub (saying): "O my sons! Indeed Allah has chosen for you the religion, so die not except as Muslims" ²⁶⁵.

265. From this verse we learn that real success

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۚ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

authenticity of Islam. Furthermore, if we ourselves are not noble who should be in the company of pious persons i.e. when a trailer is attached to a motor it is transported, thread too is sold with the beads.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ۚ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾

lies not merely in being a Muslim, but dying as

one. May Allah grant us Faith at the time of our death, Ameen. In this verse the word Muslim 133. Well, were you present when death came to Yaqub ²⁶⁶, when he asked his sons: "Whom will you worship after me?" They said: "We will worship only Him Who is worthy of your worship and the worship of your forefathers Ebrahim, Ismail and Is'haaq. The only One God ²⁶⁷ and to Him do we submit"

266. The Yahud would boastfully say that Hazrat Yaqub عليه السلام had counselled his sons to remain firm on Judaism. Allah revealed this verse to discredit this claim of theirs. The will of Hazrat Yaqub عليه السلام throws light on several issues: the safety of his children is the most important act of a father; that religion is the most important entity in one's life, therefore Hazrat Yaqub advised his sons to remain firm on it;

134. That was a nation that has passed on, they will have what they have earned and you will have what you have earned and you will not be questioned for their deeds ²⁶⁸.

268. Whenever the Yahud would become powerless of providing any proofs in support of their beliefs they would eventually resort to saying even if their beliefs and actions may be wrong they will be redeemed by the pious deeds of their ancestors like Hazrat Yaqub. This verse was revealed to disprove this claim of theirs (Vide Tafseer Roohul-Bayaan). From this we learn that in the Hereafter what

135. And they (people of the Book) say: "Be Yahud or Nasara, so you will be guided". Please declare (O Muhammad): "Rather we follow the religion of Ebrahim, inclining towards truth ²⁶⁹ and he was not of the polytheists" ²⁷⁰.

lims refers to the followers of Religion of Hazrat Ebrahim عليه السلام.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ
الْبُوتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ
مِنْ بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ
آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا
وَاحِدًا ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

and without faith it is worthless of being even an offspring or son of a Prophet.

267. This verse explains that true Lord is He who is the Lord of these Prophets as they were the proof of the Divine Knowledge of God Almighty. Likewise, the true religion is that which was practised by the pious sages, and the True Lord is He in whom the Prophets and saints had believed.

تِلْكَ أُمَمٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

you have earned through your deeds will help, not your ancestry. Also, bodily worships cannot be performed on behalf of another person as is evident from the word 'what they have earned.' As far as monetary worship is concerned it is permissible to deputize another to do these on your behalf, and that the reward of good deeds can be conveyed to the souls of those whom you may wish.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى
تَهْتَدُوا ۚ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

269. Hazrat Ebrahim عليه السلام was a true believer. A religion of pristine purity is that which is free from any form of mixture of another religion. Such was the religion of Hazrat Ebrahim عليه السلام pure and unadulterated. Just as one would appreciate pure milk or genuine gold, so is the honour given to faith in its pure form. A pure and staunch Sunni is he who is free of any beliefs of Wahabi, Rafzi, Khawarij, etc. May Allah bless us with such a type of Faith. Ameen.

270. In this verse is a refutation of both, the Nasara and the Yahud because although they would claim to be on the Path of Hazrat Ebrahim عليه السلام yet by practice they were idol-worshippers. Allah says an Ebrahim is he who follows the path of Hazrat Ebrahim

عليه السلام and without doubt Ebrahim عليه السلام was not an idolator.

Since you are idol worshippers how can you claim to be his followers. Two issues emerge from this:

1. Allah has blessed Hazrat Ebrahim with 136. Say (O Muslims): "We have believed in Allah and what has been revealed to us and what has been revealed to Ebrahim, Ismail, Is'haaq²⁷¹, Yaqub and the descendants²⁷² and what has been bestowed upon Musa and Isa and what has been bestowed to the rest of the Prophets²⁷³ from their Lord. We make no distinction (in faith)²⁷⁴ between any of them and we have submitted to Him".

271. Hazrat Is'haaq عليه السلام and Hazrat Yaqub عليه السلام were not given new Sahifas (Scrolls), but they were preaching the SAHIFA revealed to Hazrat Ebrahim عليه السلام, hence in the verse the word 'has been revealed' is not used separately by them.

272. Some Ulema use this verse as a proof for regarding that all the children of Hazrat Yaqub عليه السلام were Prophets including the brothers of Hazrat Yusuf عليه السلام as his entire lineage has been included herein by Allah Almighty.

such widespread popularity that a follower of every religion was proud to be associated with him.

2. It is not enough to be children of noble parentage, one's deeds should be like theirs too. Furthermore, differences in opinions should be dispelled by turning towards those pious personages whose guidelines are acceptable to both parties e.g. turning to the Companions and the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم when faced with juristic differences. Another point taken from this verse is that in order to show the greatness of the religion it is important to show the greatness of the founder of the religion. Almighty Allah threw light on the greatness of Ebrahim's عليه السلام religion through describing the greatness of Hazrat Ebrahim عليه السلام. The holding of Meelad gatherings is based on this same principle.

قُولُوا اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ اِلَيْنَا وَمَا
اُنْزِلَ اِلَىٰ اٰبِرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ
وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَا اُوْتِيَ مُوسٰى
وَعِيسٰى وَمَا اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ
لَا نَفَرِقُ بَيْنَ اَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُوْنَ ﴿١٣٦﴾

273. From this we should remember to believe in all the Prophets of Allah without specifying an exact number to the Prophets, for this (exact number) has not been conclusively proven from any definite source. We also learn that there is a difference in status between individual Prophets, but there is no difference in Prophethood.

274. We do not possess the right to distinguish one Prophet from the other. Our duty is to believe in all the Prophets without

rejecting any one of them. However, we should accept whatever distinction Allah has made between His Prophets. From this verse two issues emerge:

1. All the Prophets are equal in respect of Prophethood, none is counterfeit or transitory, all are genuine and authentic.

137. So if they, too, believe in the same as you believe in ²⁷⁵, then they have been (rightly) guided, but if they turn away, then they are merely in dissension, and (O My Beloved) Allah will be sufficient ²⁷⁶ for you against them and surely Allah is the All-Hearing, the All-Knowing ²⁷⁷.

275. From this verse we learn that a true believer is he whose beliefs are similar to those of the companions of the Holy Prophet

Those whose beliefs are contrary to the Companions of the Holy Prophet صلى الله عليه وآله وسلم, they are bereft of Faith and are gone astray because these beloved Companions are indeed the cornerstone of faith.

276. From this it becomes clear that it is impossible to accept all issues which are connected with faith, rejecting one is equivalent to rejecting all. Note: When Hazrat Uthman bin Affan (on whom be peace) was martyred by the dissident Egyptians, they first struck him on his hands while he was engaged in the recitation of the QUR'AAN. Blood fell in this very verse "Allah will be sufficient for you against them". While the great Caliph was cleaning the QUR'AAN he was continuously saying "I swear

138. We take on the colour (Islamic piety) ²⁷⁸ of Allah and whose colour is better than the colour of Allah? We worship Him alone.

278. Nasara anoint their children as well as the new converts with their holy water, as is the case of Hindus at their festival of Holi. The

QUR'AAN in respect of Muslims, states that

2. It is Fard (obligatory) to believe in all the Prophets To reject even one is an act of Kufr (infidelity). However there is a difference in status between them, some enjoy a higher rank than others.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٨﴾

on the Name of Allah - it is this hand that first wrote the QUR'AAN" For a long while people had the privilege of seeing this QUR'AAN on which the blood stains were still present.

277. In this verse is a prophecy of the unseen - that although the Muslims at that stage were fewer in number and hopelessly ill-equipped in comparison to the infidels, the eventual victory will be theirs. With the help and grace of Allah this is exactly what had happened. Some Yahud of Madina were killed, some were banished. If Muslims remain true to Allah and His Rasool صلى الله عليه وآله وسلم even until the Day of Judgement, Muslims in lesser number will be able to defeat the infidels who might boast of superior might. It is the Promise of Allah Almighty: Who says: "And you are the very same who shall overcome if you have faith". (S 3 : V 139).

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾

they do not require to be anointed by such water, their very hearts and lives are deeply hued in the very colours of Islam.

139. Please declare (O Muhammad): "Do you dispute ²⁷⁹ with us concerning Allah, while He is our Lord and your Lord? For us are our deeds and for you are your deeds. And we are sincere (in deed and intention) to Him alone"²⁸⁰.

279. The Yahud were continuously wagging their tongues that if the Holy Prophet صلى الله عليه وآله وسلم was the true Prophet he would have been from the Bani Israel (the children of Israel). To silence them, this verse was revealed. From this it can be observed that raising argument regarding the Holy Prophet صلى الله عليه وآله وسلم is equal to arguing about Allah.

280. By totally belonging to Allah really means total loyalty to His Holy Prophet

140. Or, do you say ²⁸¹ that Ebrahim and Ismail and Is'haaq and Yaqub and the descendants were Yahud or Nasara? Please declare (O Muhammad): "Are you more knowing ²⁸² or is Allah, and who is more unjust than one who conceals²⁸³ a testimony he has from Allah? And Allah is not unmindful of what you do.

281. The Yahud claimed that Hazrat Ebrahim was a Jew, the Nasara claimed that he was Nasara. This verse was revealed to refute their claims, that Christianity and Judaism came after Hazrat Ebrahim عليه السلام so how could he be from any one of them?

282. From this one learns: to dispel erroneous beliefs from the enemies of the Prophets and to support the Prophets is the practice of Allah, while accusing the Prophets is the practice of infidels. He who accuses the Holy Prophets and finds faults in them is certainly acting on the teachings of the devil, while those who work in support of them are following the teachings of Allah, the Merciful.

283. To conceal testimony concerning religious principles is infidelity as was the practice of the Yahud. Similarly, to conceal

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَ رَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

He who is loyal to the Prophet صلى الله عليه وآله وسلم is indeed loyal to Allah. Allah Almighty says: "Whoso obeys the Messenger has indeed obeyed Allah" (S4:V80) This loyalty to Allah cannot be achieved without being loyal to His Prophet

as is the view of the present day Wahabis (A Wahabi is one who accepts the views of Abdul Wahab of Najd in matters of religion, views which have been condemned by Ulema of Arabia and Indo-Pak)

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۖ قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

testimony and news about acts of worship is also forbidden e.g. concealing news about sighting of the moon of Ramadaan. However, it is better to conceal some testimonies which can prove beneficial to the Muslim cause - but concealing a testimony which encroaches rights of any Muslims - is also regarded as Haraam. Under this the first category is concerning the Yahud who although they had testimony of the Holy Prophet's Prophethood in the Tauraat, they wilfully concealed and changed this. For this reason they are referred to as unjust tyrants. This categorically explains that Muslims should openly propagate their creed. When the Muazzin openly declares:

"I bear witness that Hazrat Muhammed صلى الله عليه وآله وسلم is the Messenger of Allah", how can this be regarded as objectionable.

141. That is a nation which has passed on. They will have what they have earned ²⁸⁴ and you will have what you have earned and you will not be questioned for their deeds.

284. In this verse Allah tells the infidels that because you have rejected faith you will not benefit from the pious deeds of these Prophets similarly as your infidelity was not in accordance with their teachings, it too will not harm them in any way. It should be remembered that the pious deeds of our illustrious predecessors will benefit us

PART 2

SECTION 17

142. The foolish ²⁸⁵ among the people will say ²⁸⁶: "What has turned them (Muslims) away from their Qibla ²⁸⁷ which they used to face?" Please declare (O Muhammad): "To Allah belongs ²⁸⁸ the east and the west, He guides whom He wills to the Straight Path".

285. This verse is revealed regarding the Yahud, or the idolators or the hypocrites all of whom were wagging their tongues, about the change of Qibla by the Holy Prophet

because they were not inclined to accept this change. The previous revealed Books had mentioned the Holy Prophet صلى الله عليه وآله وسلم as the Prophet of two Qiblas, hence this change in Qiblas actually serves as a proof of his Prophethood. But the malicious Yahud in conjunction with the idolators tried to belie the Holy Prophet

286. It should be remembered that at all times pilgrimage was performed at the Holy Ka'bah, never at Baitul Muqaddas in Jerusalem. From the time of Adam عليه السلام up to Musa عليه السلام the

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿١٤١﴾

sinful Muslims. The Holy Prophet صلى الله عليه وآله وسلم had offered sacrifice on behalf of his Ummah. Furthermore, whosoever is responsible for making anyone an infidel or idol worshipper he will have to bear this sin. In the light of this discussion, the meaning of this verse is crystal clear.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ
عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ
الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

Ka'bah was the Qibla (direction), while from Musa عليه السلام to Isa عليه السلام it had changed to Baitul Muqaddas. During the early history of Islam, Jerusalem was still the Qibla. Then one year and five and a half months after Hijra the command to change the Qibla came in the Zohr Salaah in Masjid Qiblatain on the 25th day of Ramadaan 2AH. Allah Almighty has in this verse expressed the objections and its reply i.e. to make both the objection and the objectors look foolish.

287. The Yahud objected to the Muslims changing their direction from Jerusalem to the Ka'bah in Makkah. From this we learn that any person who raises unnecessary objections without understanding the wisdom behind it, is really a fool, even though he may be very

cunning in worldly matters.

288. The Muslim reply to this objection was we do not worship East or West, to remain stub-

143. And thus We made you an exalted ²⁸⁹ community among all the nations that you may be a witness ²⁹⁰ over the people and the Rasool (Messenger) will be a witness over you ²⁹¹. And (O Beloved) We did not make the Qibla, which you used to face (Baitul Muqaddas) but that We might make evident who would follow the Rasool from who would turn back on his heels. And, surely, it is difficult, except for those whom Allah has guided ²⁹², and never would Allah cause you to lose your faith ²⁹³. Surely, Allah is to the people, Most Kind and Merciful ²⁹⁴.

289. The Ummah of the Holy Prophet صلى الله عليه وآله وسلم in relation to time is the last Ummah. But in relation to status is central i.e. superior to other Ummahs, just as the pivotal point is in a circle, an axle is in a wheel, the sun among the stars, a floral design in a necklace or the Mehrab in a Mosque. In addition, Islam is not rigid like the religions of Hazrat Musa عليه السلام nor easy going like Christianity, it follows the middle path.

290. From this discussion numerous issues emerge:

1. Whom the Muslims regard as a saint is indeed a saint.

2. Whatever act the Muslims regard (as permissible and good, it is permissible e.g. the Meelad gatherings is a commendable act as Muslims are steadfast upon it.

3. The conformity of Muslims is a proof of validity in any religious matters;

4 The rule of the Righteous Caliphs is correct as Muslims have accepted its validity and are unanimous in respect of it.

291. On the Day of Judgement the Holy

born in facing any directions. We worship Allah and face any direction in Salaah commanded by Him.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يُكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَ إِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيَّانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

Prophet صلى الله عليه وآله وسلم will testify about the piety and godliness of his Ummah, as they are worthy of testimony, and not about the sinners. For this reason 'upon you' is used in this verse. In addition, this testimony of the Holy Prophet صلى الله عليه وآله وسلم will not be merely hearing, because the believers have already testified about what they have heard. This means that the Holy Prophet صلى الله عليه وآله وسلم had seen the state of affairs of all the Prophets and is an eye witness over the deeds of his followers, be they open or hidden. We also learn that the noble Companions are all inmates of Paradise because the Holy Prophet صلى الله عليه وآله وسلم himself has given glad tidings of this. It should also be borne in mind that on the Day of Judgement when the followers of other Prophets reject the propagation of these Prophets, it is the Muslims who will testify in favour of these Prophets and the Holy Prophet صلى الله عليه وآله وسلم will verify the testimony of his followers. From this we learn that the investigations and inquiries of a trial or law suit is no proof for the ignorance of the judge because Allah on the Day of Judgement

will only pass judgement after all investigation. From this discussion numerous issues are deduced:

1. Under certain circumstances one can testify from what one has heard as the followers of the Holy Prophet will only testify about what they have heard from the Messenger of Allah.

2. The word "Alaikum" means an eye witness as well as informed custodian. Says Almighty Allah "Undoubtedly everything is before Allah" Hence, both these meanings of the translator are appropriate in respect of this word in the verse.

292. With the change of Qibla several people with weak faith turned away from Islam, which gave the hypocrites chance to wag their tongues about Islam. But those whose faith

144. Surely, We have observed you turning ²⁹⁵ your face (O Muhammad) towards heaven repeatedly²⁹⁶, and We will surely turn you to a Qibla with which you will be pleased ²⁹⁷. So, turn ²⁹⁸ your face towards the Sacred Mosque (Ka'bah) at once, and wherever you (believers) are, turn ²⁹⁹ your face towards it. Those who were given the Scripture, surely, know that it is the truth ³⁰⁰ from their Lord and Allah is not unmindful of their deeds.

295. It was the desire of the Holy Prophet صلى الله عليه وآله وسلم that the Holy Ka'bah becomes the new Qibla of the Muslims. Once, while in Salaah the Holy Prophet صلى الله عليه وآله وسلم looked skywards instead of towards the earth eagerly awaiting the revelation for the changing of the Qibla. At this stage he was given the glimpse of the forthcoming change. This verse suggests that the change of Qibla was the expressed wish of the Holy Prophet

صلى الله عليه وآله وسلم If Allah can make the Holy Ka'bah as Qibla to fulfil the Holy Prophet's desire it is certain that Allah will not reject the forgiveness of sinners like us as desired by the Holy Prophet صلى الله عليه وآله وسلم

was strong remained steadfast and resolute. The QUR'AAN, makes mention of these resolute believers in this verse.

293. Here, the word FAITH refers to those believers who had died before the change of the Qibla. All their prayers Salaah as well as their Salaah offered facing Jerusalem are all accepted by Allah. Hence, the word IMAAN is used to indicate this.

294. The illustrious Companions enquired from the Holy Prophet صلى الله عليه وآله وسلم about the Salaah of those Companions who had passed away prior to the changing of the Qibla as well as their Salaah offered before this event. In reply, this verse was revealed in which they were told that their Salaah will be rewarded by Allah.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ
فَلَنُؤَلِّيكَ قِبْلَةً تَرْضَاهَا فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ
أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

296. In this verse Allah is joyously telling the Holy Prophet صلى الله عليه وآله وسلم that he had approved the Holy Prophet's صلى الله عليه وآله وسلم loving gaze skywards in Salaah. From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم gaze skywards while in Salaah in anticipation of revelation was not a Makrooh act for him, but we certainly cannot do this while in Salaah.

297. From this it can be seen that the Ka'bah itself was dependent on the Mercy of the Holy Prophet صلى الله عليه وآله وسلم to be made the Qibla. Thus, if the Ka'bah is dependent than the entire creation is dependent on the Messenger of Allah to receive Divine Mercy. Furthermore,

we learn that while the entire creation seeks Allah's Pleasure, Almighty Himself is even ready to please the Holy Prophet صلى الله عليه وآله وسلم as Allah Almighty says: *"And undoubtedly soon your Lord will give you so much that you shall be satisfied"*. (S93:V5).

298. The command was to change to the directions of the Ka'bah immediately while in Salaah.

299. From this it is understood that to face the Ka'bah when offering Salaah is FARD (compulsory), but for those who are away from 145. And if you were to bring to the people of the Scripture ³⁰¹ every sign, they would not follow ³⁰² your Qibla, nor should you follow their Qibla ³⁰³, nor would they be followers of each other's Qibla ³⁰⁴. (O listeners) If you were to follow their desires, after the knowledge of the truth has come to you, then indeed you would then be among the transgressors ³⁰⁵.

301. This verse explains that the people of the Book were cut off from belief as they harboured envy in their hearts for the Holy Prophet صلى الله عليه وآله وسلم. This tells us that anyone whose heart is full of envy for the Holy Prophet صلى الله عليه وآله وسلم is bereft of guidance. Such a person will neither benefit from the Holy QUR'AN, miracles of the Prophets, nor from any intellectual or assumed proofs.

302. This verse is from the Ayaate-Mohkamat-fundamentally irrevocable verses in which Allah stresses that the direction towards the Ka'bah is now permanent i.e. you will not be asked to face Jerusalem. Like this is an irrevocable verse, the command, too, is likewise and will not be abrogated.

146. Those to whom We gave the Scripture recognize him (Nabi Muhammad) as they recognize their own sons ³⁰⁶. And, certainly, a group of them knowingly concealed ³⁰⁷ the truth.

Makkah, to face the direction of the Ka'bah is sufficient. However, it is compulsory for the residents of Makkah to face the Ka'bah as expounded by the word 'towards it.'

300. The Yahud from their Religious Scriptures knew deep down in their hearts that the Holy Prophet صلى الله عليه وآله وسلم was the leader of both directions, Jerusalem as well as Makkah, but on the surface they were believing this fact. Thus, the changing of Qibla is indeed an excellent proof of the Holy Prophet's Prophethood.

وَلَيْنُ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ
مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنُ
اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ
الْعِلْمِ إِنَّكَ إِذَا لَيْنَ الظَّالِمِينَ ﴿١٣٥﴾

303. Both the Nasara and the Yahud accept Jerusalem as their Qibla, but while the Yahud accept the Western side, the Nasara accept its Eastern side where Hazrat Mariam had been in the state of pregnancy.

304. By this verse is meant that both the Nasara and the Yahud disagree about their Qibla and as such do not turn towards it.

305. From this verse we learn the transgression of the learned is worse than that of an ignorant person. Likewise it is absolutely disastrous for the learned to curry favour with the ignorant or be controlled by them. Knowledge is the key factor here and knowledge is above everything else.

الَّذِينَ اتَّيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ
لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٣٦﴾

306. Faith is not in the knowing of the Holy Prophet صلى الله عليه وآله وسلم but to believe in him. To know and to believe are poles apart. In this verse the recognition of the Holy Prophet

صلى الله عليه وآله وسلم is compared with the father's recognition of the son although the Holy Prophet صلى الله عليه وآله وسلم is like a father. There are two reasons for this comparison.

1. The father recognizes his son from concrete proofs while the son accepts the father by word of mouth.
2. The father has knowledge about his son before his birth while the son recognises the

147.(O listener) This is the truth³⁰⁸ from your Lord. So beware! Never be among those who are doubtful.

308. The word *Al-Haq* 'The truth' in the verse refers to the Holy QUR'AAN the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم the changing of Qibla or the Holy Prophet صلى الله عليه وآله وسلم himself because his eating, drinking, walking, talking, sleeping, etc. are all

SECTION 18

148.For every person there is a direction³⁰⁹ to which he faces, so strive to surpass³¹⁰ others in doing good deeds. Wherever you may be, Allah will bring you forth altogether³¹¹. Verily, Allah has power over everything.

309. By this it is meant that the Qibla of the body is the Ka'bah. The Qibla of the heart is the The Holy Prophet صلى الله عليه وآله وسلم the Qibla of the carnal life is the devil. The entire world and its people have direction towards which they turn when engaged in worship.

310. From the word "*strive to surpass*" we learn that it is permissible to surpass one another in religious deeds. The desire to amass virtues is commendable but greed in material matters is contemptuous religious issue. If anyone sitting in the first row in the mosque offers his place to a latecomer out of respect and religious obligation, it is permissible, but if

father only after reaching the age of discretion. These infidels knew about the Holy Prophet صلى الله عليه وآله وسلم before his blessed birth through their religious scriptures.

307. There were two groups of Jewish religious scholars, one was envious of the Holy Prophet صلى الله عليه وآله وسلم and out of this envy would try to conceal his beautiful attributes from the people, while the second group brought faith in him like Hazrat Abdullah bin Salaam, Hazrat Ka'b Ahbaar, etc. From this one can understand that the sin of a learned person is more despicable than common people.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُبْتَرِّينَ ١٤٧

inspired by Allah and as such manifestations of truth. All actions of the Holy Prophet are free of any blemish. The Messenger of Allah says: "Write every word I say because only Truth will emerge from it"

وَ لِكُلِّ وَّجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١٤٨

it is done out of any other consideration, it will be a baseless act.

311. This verse "Bring you all together" intimates the following In the beginning of the Day of Judgement, first all will be together, believers and non believers alike, that's why it is known as Hashar, or towards the end each will be with his own group i.e. the Believer will be with the Believers, the non-believers will be with the non-believers. For this reason it is called the Day of Separation or Day of Harvest. Says Allah Almighty "And today, be separate, O you culprits" (S36 : V59).

149. So from whichever direction you come forth ³¹², turn your face towards the Sacred Mosque and surely, it is the truth from your Lord³¹³ and Allah is not unmindful of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ لَلْحَقُّ مِنْ
رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

312. From this we learn that wherever we may be, or in whichever part of the city we may be, we must face the direction of the Ka'bah when offering our Salaah. The same goes when we may be on a journey or in a settled state.

313. In terms of their holy scriptures one of the signs mentioned of the Final Prophet was that he will be the Prophet of Haramain (the two Harams) i.e. Makkah and Madina, and Prophet of the two Qibla's i.e. Jerusalem

150. And from wherever you (O Muhammad) come forth, turn your face towards the Sacred Mosque ³¹⁴. And wherever you (believers) may be, turn your face towards it so that people will not have any argument³¹⁵ against you, except for those who are unjust ³¹⁶. So fear them not but fear Me alone. And it is so that I may complete my favour upon you and that you may be guided ³¹⁷.

314. In this verse "And from wherever" is expounded various possibilities.

1. Oh Beloved Nabi صلى الله عليه وآله وسلم whenever you leave the home do so by facing the Ka'bah or wherever you may be in journey face the Ka'bah. Thus, the first 'whichever' of the earlier verse place is intended, while in this verse, "and from wheresoever" time should be kept in mind. 2. Or, while the first may refer to the streets of Madina the second word is used to refer to other places and jungles.

3. Thirdly, in the first 'whensoever' Allah is addressing the Holy Prophet صلى الله عليه وآله وسلم specifically, while in this verse Allah is addressing the believers in general. Looking at it in the above context the verse does not

and Makkah. As it was important for him to migrate from Makkah (one Haram) to Madina (second Haram), it was just as necessary for the direction from Jerusalem to change to Makkah for these prophecies to become true. Thus, instead of accepting the Holy Prophet and believing in Islam, the Yahud and the Nasara are meddling in meaningless arguments, although they have seen this prophecy fulfilled.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۖ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ ۚ لَيْلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ ۚ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَ
لَأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

contradict in any way, it merely focuses our attention on the different possibilities.

315. Now, the idolaters of Makkah had no ground to grouse that Holy Prophet

called himself from the clan of Hazrat Ebrahim عليه السلام but did not face the Ka'bah of Hazrat Ebrahim عليه السلام when offering Salaah.

316. In this verse Allah Almighty is making the believers aware that these ignorant people will still taunt the believers by virtue of following different directions at different times, but this cannot be given any credence or trust. No attention should be paid to such people whose only work is to taunt and discredit others.

From this we learn that in matters of religion

one should not worry about anyone's taunting or reproach but continue doing the good deed. He who revives one forgotten Sunnah will receive the reward of a hundred martyrs, because the martyr dies with one single blow, while this person holding firm on the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم is contin-

151. Just as We have sent among you a Rasool (Messenger) ³¹⁸ from yourselves, who recites to you Our verses and purifies ³¹⁹ you and teaches you the Book and wisdom and teaches you that which you knew not ³²⁰.

318. From this verse a few issues emerge:

1. The Holy Prophet صلى الله عليه وآله وسلم coming to this world is without doubt Allah's greatest bounty for believers. Says Allah Almighty: *"Undoubtedly Allah did a great favour to the Muslims"* (S3 : V164).

2. The Holy Prophet صلى الله عليه وآله وسلم is sent as a Universal Prophet صلى الله عليه وآله وسلم, without distinction of race and creed. Says Allah Almighty: *"That he may be a warner unto the entire world"* (S25 : V1).

3. Mankind is raised to the highest honour because the Holy Prophet صلى الله عليه وآله وسلم is raised from them. Man is the highest creation of Allah, solely because of the Holy Prophet صلى الله عليه وآله وسلم as clarified by the words *"From yourselves"*

4. We have received the QUR'AAN all its laws and divine secrets, all its bounties and blessings from the Holy Prophet as indicated by *"recite to you"*. Thus, he who has cut himself away from the Holy Prophet صلى الله عليه وآله وسلم has indeed cut himself from the QUR'AAN,

5. After the QUR'AAN, Hadith of the Holy Prophet صلى الله عليه وآله وسلم is foremost.

152. So remember Me, I shall remember you ³²¹ and be grateful to Me and never be ungrateful ³²²

ously subjected to verbal abuse.

317. The reason for the changing of the Qibla is for the completion of bestowing Divine bounties and blessings upon the believers i.e. while the previous people faced only one direction, you Oh Believers are blessed with two Qiblas (directions).

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا
عَلَيْكُمْ آيَاتِنَا وَ يُزَكِّيْكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

Hence the word 'Mature Knowledge' is reference to the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم follow 'The Book' meaning the Holy QUR'AAN,.

319. From the word *"And purifies you"* we learn that one will not be purified through one's good deeds - the real purification will come from the graceful attention of the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty *"O Beloved Prophet! Realize the poor due (Zakaat) out of their wealth to purify them and cleanse them therewith"* (S9 : V103)

320. The last part of this verse suggests that the Holy Prophet صلى الله عليه وآله وسلم has taught all the unseen knowledge to his gracious companions as confirmed by the tradition of Bukhari Shareef whether they had remembered it or forgotten thereof. It also indicates that the Holy Prophet صلى الله عليه وآله وسلم had taught the complete code of Shariah to the Companions. The first part is more emphatic because the code of Shariah is included in the QUR'AAN, and Hadith. Hence, the word *'teaches you'* refers more to the knowledge of the Unseen.

فَاذْكُرُونِيْ اَذْكُرْكُمْ وَاشْكُرُوا لِيْ وَ لَا
تَكْفُرُوْنَ ﴿١٥٢﴾

321. Allah Almighty commands us in this verse to worship him with our bodies, with our heart and with every limb of ours. This includes all types of worship. Allah promises that if you remember Me in your lifetime I will remember you after your death. The whole world will be passionately devoted to you as can be seen from the Mazaars shrines of the Saints of Allah which have become the object of the passionate devotion of the peoples of all walks of life and of all creeds and followers. Remem-

153. O you who believe! Seek help through patience and prayer 323. Surely, Allah is with those who have patience 324.

323. From this verse emerge two important issues:

1. Salaah is not compulsory upon the infidels, hence it is not necessary for a convert to repeat the Salaahs he had missed while he was a non-believer.

2. It is better to offer specific Nafil Salaah when such a calamity befalls a person.

324. This verse teaches us that a patient believer

154. And do not say about those who are slain 325 in the path of Allah 326 as dead 327. Rather, they are alive, but you are unaware of it 328.

325. This verse was revealed in respect of the Martyrs. Some people were expressing remorse that Martyrdom was depriving them of the blessings of life. In this verse Allah silences such critics by informing them that by sacrificing their mortal lives in Allah's Path they are being blessed with immortality an eternal life.

326. Those Muslims who are murdered will be counted among the martyrs. However, among them those who are killed in defence of their religion achieve much higher status. Among the martyrs in basic immortality both are equal. In comparison to the martyrs, the eternal life of the Prophets is very much superior both

brance also means that after transgressing if we turn to Allah, He will remember us with forgiveness. If we remember Allah openly and secretly he will reciprocate likewise, as is mentioned in the Hadith. In terms of remembrance this verse is very comprehensive.

322. Whenever the word infidelity is used as an opposite of gratitude it will mean ingratitude but when it is used against Islam or Faith it will mean infidelity. In this verse the word will mean ungrateful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

is better than a grateful believer because there is a promise of increased wealth for the grateful as can be seen from "If you will be grateful, I will give you more" (S14 : V7) but for the one who is patient, Allah Almighty is with him. The word patience has different manifestations patience in calamity, patience in fulfilling Divine Obligations, etc.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

in rank and virtue their wealth is not distributed as inheritance, their wives cannot be married, etc.

327. By 'Dead' is meant neither call them dead nor regard them as such. In another place Allah Almighty says: "And those who have been slain in the way of Allah, never think of them as dead" (S 3: V169).

328. The lives of the martyrs is not based on worldly perception. Therefore they are not governed by all laws pertaining to the ordinary deceased, e.g. burial, inheritance of their wealth, marriage of their wives after the period of Iddat (four months and ten days) etc.

155. And We will surely test ³²⁹ you with something of fear and hunger and loss of wealth and lives and fruits. And give glad-tidings to the patient.

329. The test mentioned in this verse is regarding fear of Allah, hunger as experienced due to fasting in Ramadan, decrease of wealth

156. Those when they are afflicted by some misfortune say: "Surely, we belong to Allah and to Him is our return".

157. Those are the ones upon whom are blessings and Mercy ³³⁰ from their Lord, and it is those who are rightly guided.

330. On such patient people Allah showers his special as well as general blessings and

158. Surely, Safa and Marwa are of the symbols ³³¹ of Allah. Then whosoever performs Hajj and Umrah of the Sacred House, there is no sin ³³² upon him walking between ³³³ the two of them. And whoever volunteers to do any good, then, surely, Allah is the Most Appreciative, All-Knowing ³³⁴.

331. From this verse three issues emerge:

1. Anything which is connected with the pious, gains sanctity e.g. the Hills of Safa and Marwa have been sanctified because Hazrat Hajira (on whom be peace) had run between them. They are objects of esteem in the eyes of Allah.
2. To show respect to Holy relics is among the religious teachings. It is for this reason that Sae (running seven times between Safa and Marwa) has become one of the rites of Hajj.
3. If sins are committed at sacred places, every effort should be made to eradicate such mal practices from there. These places should be regarded sacred at all times. Although these hills at one stage were associated with idolatry

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ^ط
وَبَشِّرِ الصَّابِرِينَ ^{١٥٥}

in paying Zakaat, death of children who are the fruit of one's eyes. In addition, believers are tested in many other ways.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ^{١٥٦}

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ^ق وَأُولَئِكَ هُمُ الْمُبْتَذَرُونَ ^{١٥٧}

bounties. The fruit of patience is always sweet.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوَاعْتَبَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ^ط وَمَنْ تَطَوَّعَ خَيْرًا ^ل فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ^{١٥٨}

both enjoy a sacred place in Islam.

332. In fact, not making Sae is sinful because running between Safa and Marwa (SAEE) is a Wajib rite of Hajj. Muslims are told that they should not stop performing Sae due to impudence of the idolators.

333. In the days of the Jahiliyya (Days of Ignorance) the idol worshippers had placed two idols Asaaf and Naila on Safa and Marwa. During their season of pilgrimage while making SAEE between these hills they would pay homage to these idols. After the conquest of Makkah although these idols were removed from the hills, Muslims felt it undesirable to make the Sae between Safa and Marwa

because they felt this act was resembling the act of the infidels. To dispel this doubt from their minds Allah revealed this verse in which they are told they should not think of the days when idols were kept there but think of Hazrat Hajira عليه السلام through whose blessed feet these hills became among the symbols of Allah. Because the pious Companions once regarded SAAE of these hills as sinful, Allah in this verse informs that this SAAE is not sinful, but a Wajib - compulsory rite of Hajj, and its omission is sin.

159. Surely, those ³³⁵ who conceal ³³⁶ what We have sent down as clear proofs and guidance after We made it clear for the people ³³⁷ in the Scripture. Upon them is the curse of Allah and the curse of those who curse.

335. This verse was revealed to identify those Jewish scholars who were deliberately hiding the Mosaic Laws as well as those verses in which the Holy Prophet's صلى الله عليه وآله وسلم praiseworthy qualities are mentioned.

336. To conceal religious instructions is a sinful act, even if one inadvertently forgets to mention these when a need arises, or deliberately misinterprets them. The Jewish priests were guilty of both i.e. they would not tell the people of the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم and wilfully altered the punishment prescribed for adultery from death by stoning, to mere blackening of the face.

160. Except for those who repent and reform themselves and make evident (what they concealed). So, I (will) accept their repentance ³³⁸. And, verily, I am the Most Relenting, the ever Merciful.

338. This verse gives a hint that every sin can be pardoned through sincere repentance. The word "those who repent" is not confined to any

334. Any person performing Nafl Hajj, Umrah or Tawaaf will be rewarded by Allah. From this emerge two issues:

1. Performing a Nafl act is rewardable, but its omission is no sin.

2. Allah's appreciation really means Allah bestows His blessings upon His thankful servants. This is the same as Allah's repentance, meaning those who seek repentance from Allah, they will be forgiven. Hence, all these are rewardable acts.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ
الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
لِلنَّاسِ فِي الْكِتَابِ ۚ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ
وَيَلْعَنُهُمُ اللَّعُونَ ۖ ۝١٥٩

337. It should be remembered that under no circumstances must a law of Shariat be concealed from people as this is sinful, while revealing matters connected with the mystic way of life is for the selected. Acknowledgement of sin is necessary for repentance. Regarding those who are concealing the verses it has been mentioned that they must express regret at the previous malpractice and show honesty with the future practice by revealing the once concealed verses. Then only will their repentance be accepted. A mere empty repentance will not suffice for the pardoning of their sin.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا
فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا
التَّوَّابُ الرَّحِيمُ ۖ ۝١٦٠

sins or time. However, at the time of death, when Divine punishment becomes visible, repentance from infidelity will not be accepted.

Almighty Allah said to the Pharoah "And what now! And you had been disobedient from before" (S10 : V91). Further it is stated: "The

161. Verily, those who disbelieved and died as disbelievers ³³⁹, upon them ³⁴⁰ will be the curse of Allah and of the angels and of the people altogether.

339. Religious issue; If one is not certain of a person dying an infidel he should not be cursed or condemned. Similarly, do not condemn a sinner by name but by his sinful act. Says Allah Almighty: "Curse of Allah be

162. They will abide eternally therein. Neither will the punishment be lightened for them ³⁴¹, nor will they be granted respite ³⁴².

341. From this verse we learn that the punishment of the infidels will be unchanged from the time of commencement until eternity, but this will not be the case with believers - their punishment will continue to lessen.

342. From this it is inferred that the infidels will not be relieved from their punishment. It could also mean that they will not be given an opportunity to repent and do good deeds. It should be remembered that this predicament is **163. And your God is the one God (Allah). There is no God, but He. He is the Most Affectionate, Most Merciful ³⁴³.**

343. As Allah's Mercy supercedes His wrath, therefore, on places like these, only His Mercy is mentioned. In terms of general show of Mercy He is Ar-Rahman - The Most Affectionate, while due to special show of

SECTION 19

164. Surely, in the creation of the heavens and the earth and the alternation of the night ³⁴⁴ and the day. And the (great) ships, which sail through the sea with that which

repentance whose acceptance has been undertaken by Allah" (S4 : V17).

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ
أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ١٦١

upon the liars" (S3 : V61)

340. The word 'People' either denotes Muslims - or it refers to the Day of Judgement when infidels would be cursing infidels, when friends will turn foes.

خُلْدًا فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
وَلَا هُمْ يُنْظَرُونَ ١٦٢

of infidels in general. However, there are exceptions to this rule. A Hadith from Bukhari Shareef mentions that Abu Lahab's punishment lessens on every Monday, on account of setting free his servant Suaibah on that day when she informed him of the blessed birth of the Holy Prophet صلى الله عليه وآله وسلم Suaibah had breastfed the Holy Prophet صلى الله عليه وآله وسلم This falls under a special decree.

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ
الرَّحْمَنُ الرَّحِيمُ ١٦٣

Mercy He is Ar Raheem - The Most Merciful and compassionate e.g. Sometimes small, big, cold and hot, darkness and bright moonlight, comfort and suffering, etc.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَ
اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا

benefit people ³⁴⁵, and in the water that Allah sends down from the sky ³⁴⁶. And giving life to the earth after its death ³⁴⁷. And dispersing on the earth every kind of creature. In the veering of the winds and the clouds controlled between the heaven and the earth ³⁴⁸. Surely, in all these are signs for those who are wise ³⁴⁹.

344. At the time when the infidels had asked the Holy Prophet صلى الله عليه وآله وسلم for proof concerning Allah's oneness, this verse was revealed.

345. By this it is meant ships sail to their destination carrying the cargo, the merchants as well as their heavy merchandise, without sinking. although heavy things should sink in water, but this is not the case here. It should be remembered, that just as iron floats with the help of wood, likewise, with the will of Allah we too will sail to our destination with the help of the Holy Prophet صلى الله عليه وآله وسلم.

346. By sending down of water we learn a scientific law: The water of the ocean turns to vapour; due to heat of the sun vapour turns to clouds then due to condensation comes down once again as water (rain). Thus, there is no contradiction in this verse. What the verse really means is that although the actual reservoir of water is the earthly oceans, its place of origin is the sky. Thus, the rain comes down from the sky only. Says Allah Almighty: "*And in heaven is your provision, and that*

165. And (yet) among the people are those who take deities, other than Allah ³⁵⁰. They love them as Allah is loved. And those who believe are strongest in love for Allah ³⁵¹. And how will it be when the unjust will see the punishment of Allah before their eyes? Then they will be certain that all power belongs to Allah. And, surely, Allah is severe in punishment.

أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا آيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٣﴾

you are promised" (S51 : V22).

347. Just as the earth is dependent on the water from the sky for its production so is the creation dependent on the Holy Prophet's صلى الله عليه وآله وسلم favourable attention, as without his mediation nobody's good deeds will be accepted. Our deeds are the seeds and the approval of the Holy Prophet صلى الله عليه وآله وسلم is the shower of Mercy.

348. The clouds, winds etc. work in obedience to Divine instructions, always ready to benefit man, likewise you, Oh man, should always work in obedience to Allah and His Holy Prophet صلى الله عليه وآله وسلم.

349. From this verse it becomes apparent that to study Physical Science, Mathematics, Astronomy, etc. in order to understand the Mystical knowledge of Allah is good, provided these sciences are made subservient to Religion, not controlling Religion. These should help you to establish that just as the world is inconsistent, so are the things therein. Nations and leaders will always be subject to rise and fall.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۚ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۚ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۖ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

350. By this verse we understand that some people give status of divinity to mortals. They love these beings as Allah Almighty should be loved because they accept these as their gods. However, true believers do not confer divinity on mortal beings.

351. There are various manifestations of love.

166. When those who were followed will be disgusted ³⁵² with their followers and they shall all see the torment ³⁵³ and all their ties will be cut off.

352. It means they will be disgusted in their graves or on the Day of Judgement i.e. if the infidels can only reflect on this punishment they would not commit infidelity. This verse also clarifies that the disgust and disappointment of the followers concerning their religious leaders is in itself the punishment of the infidels. The Holy Prophet صلى الله عليه وآله وسلم will, if Allah wills, not be disgusted with his Ummah (followers), but will intercede on their behalf. The Hadith in which the Holy Prophet

صلى الله عليه وآله وسلم is reported to have said: "I will not intercede for those who default with the payment of Zakaat" refers to those people who reject the institution of Zakaat, or it is said to instil fear in believers so that they will pay their Zakaat as prescribed by Allah. Otherwise, the Messenger of Allah صلى الله عليه وآله وسلم himself says: "My interces-

167. And the followers will say: "Alas! If we had another turn (at worldly life) ³⁵⁴ we would disassociate ourselves from them as they have disassociated themselves from us. Thus, will Allah show them their (evil) deeds as a source of deep anguish ³⁵⁵ to them. And they are never to emerge from the (blazing) fire ³⁵⁶.

354. A believer will never show any desire to return to this mundane world after his death. Death for him is an escape from the physical world. This will be the express wish of the

Foremost in these is the love for the Divine Being based on the Master-slave relationship. This is followed by love for the Prophet صلى الله عليه وآله وسلم on the basis of Prophethood, for the Saint on the basis of Sainthood, for the parents on the basis of parenthood, etc. But all these come after Love for Allah.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا
وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

sion will be for those who have committed major sins as well." Furthermore, the Hadith which says that the defaulters of Sunnah will be deprived of the Holy Prophet's صلى الله عليه وآله وسلم intercession is regarding the highest form of intercession and not the one for which repentance is obtained. Thus, there is no contradiction of any type in the verses of the QUR'AAN, and the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم

353. On the Day of Judgement family relation and connection will not help the infidels in any way, but these will benefit the believers. The Holy QUR'AAN, says: "We joined them with their off-spring and diminished not anything from their deeds" (S52 : V21). It is for this reason that small children of Muslims will be in Paradise with their parents. The cutting off of other ties is mentioned in respect of infidels.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً
فَنَنْتَبِرَآ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ
يُريهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ
وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

infidels. It should be remembered that whenever anything is mentioned regarding the punishment of the non-believers, it is in no way connected with the believers.

355. On the Day of Judgement the followers of the infidel leaders, on seeing their disgust, will wish that they were given another opportunity to come back in the world to take vengeance by cutting all ties from these leaders.

356. On the Day of Judgement the deeds of the believers will be their source of happiness, not

despondency. Their good deeds will be accepted by Allah, while most sinners will be despondent, but it will not be to the extent of the infidels because even their good deeds will be rejected. Secondly, torment of Hell will not be everlasting for the believers.

SECTION 21

168. O Mankind! Eat of whatever is in the earth ³⁵⁷, lawful and clean³⁵⁸. And never follow the footsteps of the devil. Surely, he is to you an open enemy.

357. This verse was revealed concerning those idol worshippers who regarded eating of those animals like the she-camel and she goat (Saibah) offered to the idols as unlawful. They are told that they should not regard these animals unlawful to eat i.e. they should eat these animals and accept Islam. Eat everything from the earth which is lawful and clean. From this discussion emerge a few issues:

1. Eating is in accordance with Divine Command. He who starves himself to death is a sinner. Hence participating in a hunger strike or fasting unto death is totally unlawful in Islam.

2. One should eat from lawfully earned livelihood because anything obtained by unlawful means is forbidden. The Holy Prophet صلى الله عليه وآله وسلم once told Hazrat Sa'd (on whom be peace) "Eat lawful food, it is

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

a means of acceptance of dua (Prayers)"

3. Saintliness and piety does not mean to make lawful things unlawful upon oneself, but true piety and saintliness will be achieved by abstaining from all types of unlawful and forbidden things.

4. Any animal reared in the name of a saint does not become unlawful as long as it is slaughtered by reciting Allah's name.

5. An infidel converted to Islam is entrusted with Laws of Shariah. Hence, Laws of Shariah cannot be enforced upon the infidels.

358. Anything which is not made unlawful by Allah and His Beloved Rasool صلى الله عليه وآله وسلم is lawful. There is permissibility given for all basic things without any conditions or restraint, as these are mentioned as good and lawful.

169. He (the devil) only orders you to do evil and indecency, and to attribute ³⁵⁹ that about Allah what you do not know ³⁶⁰.

359. Your claim that animals like Baheerah she-camel, Saibah – she-goat - (names of sacred animals to the pagan Arabs) are unlawful, is absolutely baseless because Allah has not made them unlawful. In fact, Allah warns these idolators that they should refrain from such false accusations.

360. From this we learn that to label anything

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

as unlawful without a clear proof is acting upon the dictates of the devil, like the infidels of Makkah were doing, by labelling animals like Baheerah and Saibah as unlawful without any substantiation. The Wahabis should take heed from this type of devilish practice of labelling Fatiha, Meelad gatherings, etc. as haraam - unlawful, without any supporting evidence.

170. And when it is said to them: "Follow what Allah has revealed". They say: "We will rather follow that on which we found our forefathers". Even though their forefathers had no sense nor were they guided ³⁶¹.

361. To follow the path of misguided ancestors in opposition to Laws of Shariah is totally forbidden. Likewise, treading the path of our pious predecessors which is based on Islamic laws is a commendable act. Says Allah Almighty "And be with the truthful" (S9 :V119). And the QUR'AN, further states "The path of

171. And the examples of those who disbelieve is like that of one who hears nothing, but calls and cries. (They are) Deaf dumb and blind so they do not understand.

172. O you who believe! Eat from the good things ³⁶², which We have provided for you and be grateful to Allah if it is (indeed) Him that you worship ³⁶³.

362. From this verse two issues emerge:

1. Like worship, eating and drinking when necessary is incumbent as the energy to fulfil our daily obligations is dependent on them.
2. One should consume wholesome and lawful food at all times. Taqwa - 'God Consciousness' does not mean to abstain from wholesome food - but Taqwa is based on abstention from all forbidden things.

363. Two issues emerge from this verse:

1. To express gratitude for receiving any bounty

173. He has ³⁶⁴ only forbidden these to you carrion, blood and the flesh of swine ³⁶⁵ and the flesh of animals slaughtered ³⁶⁶ by invoking a name other than Allah.

وَ إِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۖ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٤٠﴾

those whom you have favoured" (S1:V7) The Holy Prophet صلى الله عليه وآله وسلم says: "Whatever the Muslims regard as virtuous, it is virtuous by Allah as well." Therefore Allah has used: "When we found our forefathers" (V2 : S170).

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الذِّئْبِ يُعِيقُ بِنَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمٌّ بُكْمٌ عُمْىٰ فَهُمْ لَا يَعْقِلُونَ ﴿١٤١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٤٢﴾

is just as important as when getting an opportunity for worship, as seen from the use of commands in this verse - Hence the gratitude of every bounty will be equivalent to the bounty.

2. All the decrees are for the believers, therefore the discussion begins with 'O you who believe!' If the infidel wonders about eating anything it is of no consequence, the Islamic governors cannot force him to desist from it.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنَازِيرِ وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ ۚ

But, whoever is forced to eat (by necessity) ³⁶⁷, neither desiring (it) nor transgressing (its limits), there is no sin upon him ³⁶⁸. Indeed, Allah is the Most Forgiving, Ever Merciful ³⁶⁹.

364. In this verse *INNAMA* (only these) is used to denote relative time not actual time i.e. those animals which you have taken to be forbidden, like Baheera and Saibah are not unlawful at all. Forbidden animals are those which are declared unlawful by Allah. From this verse it is not necessarily meant that a dog or a cat will be regarded as lawful. That which the Holy Prophet صلى الله عليه وآله وسلم has declared as unlawful is equivalent to a Divine decree.

365. Every part of a pig is forbidden e.g., flesh, marrow, kidneys, etc. Says Allah Almighty: "It is absolutely filthy" and what is filthy is forbidden. However, it was Allah's will to make its flesh unlawful, while its other parts should be made unlawful by His Beloved Prophet صلى الله عليه وآله وسلم. Likewise, whilst Allah made the pig unlawful, His beloved Prophet صلى الله عليه وآله وسلم declared cats, dogs, etc. unlawful.

366. Any animal which in its lifetime is likened to anyone besides Allah is lawful to eat e.g. Baheera, (she camel), Saibah, (she goat), Zaid's cow, Amar's goat etc. If the water of the Ganges is not forbidden, and the cow, which is the deity of the idolators is not unlawful then

174. Verily, those who conceal ³⁷⁰ the Scripture of Allah and exchange ³⁷¹ it for a small price, consume not into their bellies ³⁷² only the fire and Allah will not speak to them on the Day of Judgement, nor will He purify them and they will have a painful torment ³⁷³.

370. There are various ways of concealing the Book: to conceal the actual verses; not to explain the meaning of the verses, to

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤٣﴾

how will its mere connection with them make it unlawful?

367. Helplessness or constraint is of different types. If a person is dying of hunger and besides the forbidden food nothing lawful is available; if a person is forcefully made to eat anything unlawful, if a person is critically ill, or if a specialist doctor states that the cure lies in eating this unlawful food, then under these circumstances it becomes incumbent to eat the forbidden. If without eating it the person dies, it will be regarded as suicide. However, if one eats more than required unintentionally, Allah will pardon him.

368. From this verse we learn that unlawful things become lawful under abnormal circumstances; that under these circumstances only the necessary quantity will be lawful i.e. if 1/6 is necessary, then 1/2 or 1/4 will be deemed unlawful, as such, excess quantity should not be eaten.

369. If one cannot estimate the exact quantity, and thus eats more than is necessary, Allah will forgive him as He is Most Forgiving, Most Merciful.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

deliberately misinterpret the verses or to wilfully change the Divine decrees.

371. Prior to the birth of the Holy Prophet

the Yahud of Madina were under the impression that the Final Prophet would be from the Bani Israel. Therefore, in anticipation of this, they would propoagate the beautiful attributes of the Holy Prophet

as revealed in the Tauraat (Old Testament). However, after the Holy Prophet's birth, the fear of the loss of their income and property in Madina, made them secretly envious of the Holy Prophet, so they began either to conceal these verses wherein the Holy Prophet's attributes were mentioned, or to alter them. To expose this act of the Jewish scholars, this verse was revealed, in which Allah Almighty explains that these people conceal the verses of Tauraat for material gains which is termed 'small price' in this verse.

175. Those are the ones who have purchased error in exchange for guidance ³⁷⁴ and punishment in exchange for forgiveness. And to what extent will they endure the fire?

374. 'Guidance', here refers to that which was within their power to obtain, or which they had received on the Day of the Covenant and were

176. This is because Allah has revealed the Scripture ³⁷⁵ with truth. And, surely, those who differ over the Scripture are in extreme dispute.

375. The word 'Scripture' in this verse either refers to the Holy QUR'AAN, or Tauraat. In the first instance i.e. in respect of the Holy QUR'AAN, putting doubt and differences will amount to non-belief of it; in the second case i.e. The Tauraat not to believe in it in a correct

SECTION 22

177. True righteousness ³⁷⁶ is not that you turn your faces to the east or to the west, but true righteousness is that a person who has faith ³⁷⁷ in

372. They 'fill their bellies with fire' by eating unlawful and forbidden food, which will send them to Hell. Alternately, these forbidden foods themselves will be transformed into tormenting Hell fire which will become the diet of these inmates.

373. From this verse two issues emerge;

1. On the Day of Resurrection, Allah's silence will be a means of torment and punishment for the infidels, Similarly, His withholding of merciful talk from them, too, will have similar consequences for the infidels.

2. The above mentioned three forms of punishment are especially prescribed for those criminal infidels who are guilty of concealing divine verses. Allah will save the Muslims from these by speaking to them, pardoning their sins and saving them from tormenting punishment.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى
وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى
النَّارِ ١٧٥

born therewith. Besides this, these unfortunate wretches had no other guidance.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ١٧٦

manner. This assumption is reached because on one hand the Yahud totally rejected the QUR'AAN while though they accepted the Tauraat they did not believe in it genuinely. Had they done so, they would have believed in the Messenger of Allah.

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
الشَّرْقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ

Allah and in the Last Day and the angels and the Scripture and the Prophets ³⁷⁸ and give from his dear wealth ³⁷⁹ out of love for Allah to relatives and to orphans and the needy and to travellers ³⁸⁰ and the beggars ³⁸¹ and for freeing slaves and (who) establishes prayer ³⁸² and gives Zakaat ³⁸³, and those who fulfill their promise when they make a promise ³⁸⁴ and are patient in adversity and hardship and in times of crusade (Jihad) ³⁸⁵. Those are the ones who have been true and it is those who are God-fearing ³⁸⁶

376. If Allah is addressing the Muslims in this verse, then it would mean that it is not sufficient just to face the direction of the Ka'bah when reading Salaah, having correct beliefs is just as important. From this we learn that every follower of the Qibla is not a believer, among them some are apostates as well, e.g. the defamers of the Holy Prophet and his noble Companions, etc. When Imam Abu Hanifa (on whom be peace) had said: "I do not regard the followers of Qibla as infidels", he meant those followers whose hearts are a seat of correct beliefs, and not merely those who just face the Qibla to offer prayers. This issue is dealt with in *Sharah Fiqh Akbar*. However, if the verse is addressed to the Yahud and the Nasara, the meaning would be now the eastern and western parts of Baitul Muqaddas - Mosque in Jerusalem - is no longer the Qibla as it used to be. Your salvation now lies in becoming Muslims and offering your Prayers facing the Ka'bah.

377. From this verse we learn that Faith has priority over action. The order is to believe, than to do good deeds, because the base takes root before the branches. Faith is the base, actions or good deeds are its branches. In the chapter of faith, the first is to believe in Allah.

378. 'Imaan Mufasssil' taught to the children has its origin in this verse as well as other verses.

بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّنَّ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَ
أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٢١٧﴾

379. By "dear wealth" is meant to give wealth in the path of Allah which is dear to oneself, during one's lifetime, when one is still healthy and in need of that wealth. Says Allah Almighty: "You shall never attain good unless you spend your favourite things" (S3:V92). In the distribution of wealth, relatives should be given priority.

380. From this one learns that if a wealthy traveller away from home is stranded due to unforeseen circumstances, he can become a recipient of Zakaat and other forms of charity. If this verse only meant destitute traveller, than this, is covered in the word 'The needy'. It should be remembered that by the wayfarer is meant that person who is in a state of travelling, and not the one who became resident in another place.

381. From this verse emerge two issues:

1. Although begging is not always permissible, but to give alms to the beggar is allowed. Says the Holy Prophet صلى الله عليه وآله وسلم "Except the one who asks at the Mosque."

2. It is not necessary to investigate about a person's poverty. Even if the person was wealthy and you had given him Zakaat thinking he is a beggar and later he turns out to be wealthy, your zakaat is discharged.

382. The establishment of the institution of Salaah has greater excellence than mere

performance of it. By this is meant offering Salaah regularly, correctly and with a degree of sincerity and humility.

383. The word 'give wealth' entails more types of expenditure than just Zakaat because a specific command for discharging one's Zakaat is discussed separately.

384. This verse refers to all types of just and permissible promises, whether, to one's Creator, to the Holy Prophet صلى الله عليه وآله وسلم, to one's Religious Guide, to one's wife at the time of marriage or with any

178. O you who believe! Prescribed upon you is legal retribution³⁸⁷ for those murdered – the free for the free, the slave for the slave and the female for the female³⁸⁸. But, whoever is pardoned by his brother³⁸⁹, then let there be a suitable payment to him (heir of the deceased) with good conduct. This is indeed a concession from your Lord and a Mercy³⁹⁰. He who transgresses³⁹¹ thereafter, then for him is a painful torment.

387. The Holy Prophet صلى الله عليه وآله وسلم is not part of this command in respect of 'retaliation of blood' because the Prophet صلى الله عليه وآله وسلم is not liable for retaliation of blood by a follower as is stated in the Holy QUR'AAN, "Oh believers raise not your voices above the voice of the Prophet" (S49 : V2) and in another place: "Oh believers, exceed not over Allah and His Messenger" (S49 : V1). The Holy Prophet صلى الله عليه وآله وسلم is not included in these.

388. For only the murderer will be put to death; even if he is a free person or a slave; man or a woman e.g. if a woman has murdered a man it is she who would be put to death. It should be remembered that if a Muslim kills an infidel under protection, he is liable to be put to death for the murder. The Holy Prophet صلى الله عليه وآله وسلم would say in respect of people under protection. "Their blood is like

one else, provided that these were just and lawful promises. To fulfil an unlawful promise is forbidden.

385. This word means a crusade or war. In the context of the verse it refers to participating in a holy war against the infidels for which steadfastness will be rewarded, while terminating war between Muslims will be rewarded.

386. The word 'The god fearing' indicates that only those people are true to their beliefs and word, whose deeds are good.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۖ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۚ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٥٨﴾

our blood" The Hadith which states that a believer should not be killed for the death of an infidel is in respect of infidels in war. Hence the meanings of both the verses and the Ahadith are crystal clear.

389. Forgiveness for capital punishment exercised by the next of kin is acceptable in Islam, but it should be remembered that if the father kills the son there is no retaliation for it. Likewise, if the master kills the slave there is no retaliation for it. Similarly, if a follower is killed at the hands of a Prophet, there is no retaliation. The Holy Prophet's صلى الله عليه وآله وسلم giving himself for retaliation was for the purpose of educating the followers (believers).

390. By next of kin accepting payment of the murder of their dear one, and they are exercising the right of forgiveness instead of seeking a life for a life. This indeed is due to the

mercy of Allah.

391. By 'one who transgresses' means taking the life of an innocent person and that of the actual

179. And there is life for you in retaliating ³⁹² for blood, O people of understanding. So that you may become pious.

392. Retaliate against the infidels, against your inner self, against a heartless Muslim. If you have sinned, immediately seek repentance and do good deeds. In it lies the success of this wo-

180. Made obligatory ³⁹³ upon you that when death approaches anyone of you and if he leaves property ³⁹⁴ (behind him) that he should make a bequest for the parents and near relatives, according to existing customs. This is compulsory for those who fear Allah ³⁹⁵.

393. Prior to the introduction of the laws of inheritance in Islam, it was an incumbent duty to make a will, but distribution of wealth was done only in accordance with the will. When the laws of inheritance were revealed, the obligation in respect of leaving a will was abrogated.

394. The word 'Property' indicates will in respect of your wealth and not concerning someone else's wealth.

181. Then whoever alters it (the bequest) after he has heard it; the sin is only upon those who have altered it. Surely, Allah hears and knows ³⁹⁶.

396. From this discussion emerge two issues:

1. To alter a legal will is forbidden.
2. Those who alter a legal will, though they be

182. Then if one fears that a testator has committed certain injustice or sin and then makes reconciliation between them (the concerned parties),

murderer, is tortured inhumanely in retaliation e.g. cutting any limbs of his body or by disfiguring him.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

world and the Hereafter. Any nation that does not retaliate against transgression and oppression is a dead nation, because "in retaliation there is life for you" (S2 : V179).

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ
الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

395. Since the introduction of the laws of inheritance, it is no longer necessary to leave a will for the heirs as their rights are covered by these laws. However, wills can be made in respect of non-inheritance. From this it is learnt that a QUR'ANIC verse can be abrogated by a Hadith because a will for the heir is proven from the QUR'AN yet its abrogation is mentioned in the Hadith which states: "There is no will required for an heir".

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى
الَّذِينَ يُبَدِّلُونَهُ ۖ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

a Mufti, Jurist, a Judge, a witness or anyone else, all will be sinners.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا
فَأُصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۖ إِنَّ اللَّهَ

there is no sin ³⁹⁷ upon him. Verily, Allah is Most Forgiving, Ever Merciful.

397. If any learned person (Alim) governor, executor, arbitrator etc. comes to know that the person about to die has infringed anyone's rights or transgressed the limits of Islamic law in his will, they become duty bound to persuade

SECTION 23

183. O you who believe! Fasting ³⁹⁸ has been made obligatory ³⁹⁹ upon you as it was made obligatory upon those before you, so that you may become pious ⁴⁰⁰.

398. Fasting in this verse refers to the compulsory fasts of Ramadaan. It should be remembered that the first compulsory fast in Islam was that of the Day of Ashurah - (10th Muharram) i.e. one fast per year only. This was followed by 3 monthly fasts on the 13, 14, and 15th of each month. Thereafter came the command for the Fasting in the month of Ramadaan as per this verse, which abrogated the obligation of the other above mentioned fasts. One important fact emerging from this is a QUR'ANIC verse can abrogate the command laid down in the Hadith e.g. the obligation of the earlier fasts is proven from the Hadith without any QUR'ANIC injunction but their abrogation is made by this verse. Fasting in the month of Ramadaan became obligatory only in the year second Hijrah.

399. From this verse we learn that the non -

184. The days are counted ⁴⁰¹, so whoever among you is ill ⁴⁰², or on a journey ⁴⁰³, then an equal number of days (are to be made up) on other days ⁴⁰⁴ and upon those who have no strength (to fast) ⁴⁰⁵ a ransom of a meal ⁴⁰⁶ to a needy person (each day) and whoever volunteers good it is better for him ⁴⁰⁷. But, to fast is

غَفُورًا رَحِيمًا ١٨٢

the person to correct the will. Such a correction will not be regarded as an act of sin, because this is being done to uphold truth and not its negation.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ١٨٣

believers are not responsible for carrying out religious duties, thus, on accepting Islam they are not duty bound to fulfil their Islamic obligations missed while they were out of the fold of Islam.

400. From this discussion emerge a few issues:

1. Fasting is a very ancient form of worship which was obligatory during the period of previous Prophets.
2. Fasting is a means of achieving piety and nearness of Allah because fasting controls the action of the inner-self (*Nafs-e-Ammarah*). i.e. when a person fasts he controls all his basic passions, thereby avoiding committing a sin.
3. Man should not merely rely on his good deeds but rather seek the blessings of Allah. For this reason the word "that you may" is used. This expectation and hope is with regard to man and not with regard to Allah.

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۗ وَأَن

better for you if you only know 408.

401. The counted days of fasting are 29 to 30. Therefore, do not shirk your duty due to the fear of hunger and thirst. That Kind Lord who satisfies your hunger and thirst for eleven months of the year, and commands you to give up eating and drinking during the day for just one month, are you not going to obey Him?

402. By 'ill' it is meant fasting will cause him harm, but if fasting proves beneficial to the ill person than under such circumstances that ill person is not given permission to forego the fast.

403. By journey is meant a journey of 57 miles (+- 92Km) whereby a person can be defined as a Musafir or traveller in terms of Islamic law i.e. such a person does not intend to stay for fifteen days away from his house (Hanafi). Such a person is relieved of the obligation of fasting while on a journey if he or she is unable to fast.

404. From this we understand that a traveller does not necessarily have to miss his fast while on a journey. He can either fast or offer Qaza of those fasts he had missed while on a journey after Ramadan. But Qasr (curtailment of Salaah), for a traveller is incumbent as explained in the Hadith.

405. Here the verb 'to have strength' negates the root word or the word *Laa* is concealing

185. Ramadaan is the month ⁴⁰⁹ **in which was sent** ⁴¹⁰ **the QUR'AAN as guidance to mankind, with clear proofs** ⁴¹¹ **of guidance and criterion, then whoever among you sights the moon let him fast** ⁴¹² **in it. And whoever is ill or on a journey, then an equal number of fasts on the other days** ⁴¹³. Allah desires for you ease and does not desire hardship for you. And (He wants) for you to complete ⁴¹⁴ the period and to glorify Allah as He has guided you and (so that) perhaps you may be grateful⁴¹⁵.

409. Ramadaan was chosen for Fasting because it is in this month that the Glorious QUR'AAN

تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾

in it. Thus the word should really be, they do not have the strength. Therefore there is no abrogation in the verse, but its decree is firm and unalterable. Thus by 'no strength' is meant such a person who has no strength to fast at that point in time nor is there hope in the future of gaining strength to fast e.g. a very aged, weak, or a person who has contracted a fatal disease. Such a person can give compensation for missing a fast, however, after having paid the compensation he does get strength to fast, then he should offer Qaza i.e. keep the fasts that he had missed.

406. The compensation for missing the fasts is to provide two meals per day to a destitute, or give one beggar 2 1/4 kg wheat equal to the grain given as Fitrah on the occasion of Eidul Fitr on a daily basis.

407. From this verse one understands that one can increase the amount if one so desires but not decrease it, as is indicated by the word "whoever volunteers".

408. From this it can be deduced that although the traveller is allowed Qaza of the fast while on a journey keeping the fasts is better than missing them.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَ مَنْ كَانَ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا
هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

was brought from the Loh-e-Mahfooz (Divine Tablet) to the First Heaven from where it was

gradually revealed to the Holy Prophet صلى الله عليه وآله وسلم over a period of twenty three years. Because it is the month of the revelation of the QUR'AAN fasting in it should be remembered. This is the only month mentioned by name in the QUR'AAN. No other woman is mentioned in the QUR'AAN besides Mariam and no other Companion is mentioned by name besides Zaid (peace be upon both)

410. From this discussion emerge few issues:

1. If time or period is connected with anything noble, it will remain noble until the Day of Judgement.
2. Even if a blessing was given in it once only, whenever that date or month appears, this blessing should always be commemorated in it;
3. During that period expression of joy and offering prayers are praiseworthy acts. e.g. celebrating Meelad in the month of Rabiul Awwal is a commendable act.

411. The Holy QUR'AAN has 23 names, of which QUR'AAN is just one. Literally the word QUR'AAN means a Book which unites - a Book which has united mankind on the Religion of Al-Islam, or a recited Book which was not revealed in written form. Its Second name is Furqan (criterion) which makes distinction between the believer and an infidel, Halaal (permissible) and Haraam (forbidden things).

186. And (Oh Beloved) when My servants ask ⁴¹⁶ you concerning Me. Indeed, I am near. I accept ⁴¹⁷ the prayer of the supplicant when he calls upon Me, so let them obey ⁴¹⁸ Me and believe in Me, that they may be guided.

416. Once some people asked the Holy Prophet صلى الله عليه وآله وسلم is Allah far from us that we should call upon Him aloud, or near that we should call softly. In response to this enquiry the verse was revealed in which Allah assures the Believers 'My Mercy is near' The following verse "Surely the Mercy of Allah is near to the good-doers" (S7 : V56). There is a hint in this verse that Oh My Beloved Prophet

those who seek Me from who remain aloof from you I remain aloof from

For further information on the subject refer to Tafseer Naeemi.

412. From this verse one learns that fasting in the month of Ramadaan, is obligatory, and also learns that if a person is unconscious in the whole Raadaan fasting is not obligatory upon him. Because he did not find the Ramadaan, and if he perceived even for a moment the whole fasting is obligatory upon him.

413. However the obligation of fasting in Ram-adaan does not alter the permission of Qaza.

414. By period is meant completing the 29 or 30 days of fasting. It should be remembered that the proof of the moon will be acceptable on either its sighting or by an eye witness who has sighted it. Credence cannot be given to astrological calculations, or word of an astronomer for the possible visibility of the moon. Similarly, assumptions in the newspaper, radio or telegram, too, cannot be given any credence regarding its visibility.

415. This verse is a clear proof for offering Eid Salaah, reciting Takbeers (Glorification of Allah) on this day, celebrating the blessings and favours of Ramadaan, etc. The expression of happiness is not for the termination of Ramadaan but for having received the guidance and bounties in this glorious month.

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَا ۚ فَلَيْسَتْ جَبِيبًا
لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٨٦﴾

them. Allah Almighty says: "They should come to you and then seek forgiveness of Allah, and the Messenger should intercede further, then surely they would find Allah The Most Blessed"

417. 'Answer' in this verse means whenever My bondsmen call upon Me I answer their call which reaches the caller through the 'medium' of the Prophet. As far as fulfilment of the bondsman's plea is concerned - it is either fulfilled or sometimes left unanswered, especially when this plea is for something worthless and ungraceful.

418. The great sages of Allah, concerning this verse, say that if you want Allah to respond to you, you should respond to the commands of Allah. If you think that Allah will respond to you without being obedient to Him is indeed a

foolish thought. From this we learn that to pay heed to the commands of the Holy Prophet صلى الله عليه وآله وسلم and acting upon them is without doubt obeying Allah.

187. It has been made lawful ⁴¹⁹ for you the night preceding fasting to go to your wives. They are a garment for you and you are a garment for them. Allah knows that you used to put your soul in defalcation ⁴²⁰. He has accepted your repentance and pardoned you ⁴²¹. Now, copulate with them and seek what Allah has written ⁴²² for you. And eat and drink ⁴²³ until the white thread becomes clear to you from the black thread of the dawn. Then complete ⁴²⁴ the fast upto the fall of night (sunset). Do not touch your women (wives) ⁴²⁵ while you are in the mosques in secluded devotion (I'tikaaf). These are the limits of Allah. So do not approach them. Thus does Allah make clear His verses to the people that they may become pious..

419. The lawfulness referred to in this verse is absolute and categorical, rejection of which is infidelity. Sometimes even the rejection of permissible acts can result in infidelity.

420. In the early days of Islam, sex with the wives during the nights of Ramadaan was forbidden. However, Umar (on whom be peace) and some other Companions (on them be peace) had sex during Ramadaan. When this matter was brought in the presence of the Holy Prophet صلى الله عليه وآله وسلم this verse giving permission for sexual intercourse in the nights of Ramadaan was revealed. From this we learn that sometimes an error of the pious turns out to be a gift for the ordinary people. Adam عليه السلام came into this world due to the eating of wheat. Thus their errors are better than our obedience.

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ وَ لَا تُبَاشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

It should be remembered that default in this context means errors, fault, a slip and not major sins. Just as the QUR'AN refers to the faults of the Prophets as harm or wrong.

421. From this discussion one important issue arises:

Allah Almighty had forgiven the previous transgressions of the Blessed Companions of the Holy Prophet صلى الله عليه وآله وسلم without decreeing any compensation for these transgression on them. This is a special favour which Allah had bestowed upon them. However, if any person now casts any objectionable remarks about their past, they will be regarded as sinners. After all, if Allah Almighty has forgiven them who are we to object?

422. In this verse the permission to have sexual intercourse is given for the purpose of procreation and not for the satisfaction of one's lust. On this ground *Mut'a* "arranged marriage" is forbidden because its purpose is sexual gratification. It can also mean vaginal sex only. Anal, under the armpits or in the thighs is totally forbidden. Furthermore, this could also mean that Ramadaan nights should be spent in remembrance of Allah rather than in these types of activities which would keep you away from worshipping Allah.

423. In the early period of Islam, after Iftaar, (meal at the time of breaking the fast) people were commanded to eat and drink prior to retiring for the night. After going to bed eating and drinking would be forbidden. However, once Hazrat Surma ibn Quais, a very illustrious Companion of the Holy Prophet صلى الله عليه وآله وسلم, went to bed after breaking his fast. When he awoke, his wife dished out food, but he fasted without eating. In the afternoon he fainted due to hunger. This verse was revealed on this occasion, allowing eating and drinking until early dawn.

188. And do not consume another's wealth unjustly ⁴²⁶ or send it to the rulers in order that (they might aid) you to devour ⁴²⁷ a portion of the wealth in sin, while you know (it is unlawful) ⁴²⁸.

426. From this verse we learn that wealth earned through illegal means, too, is illegal e.g. singing, dancing, shaving off beards, hiring of the cinema, etc. are all forbidden means of earning one's living.

427. Devouring money through illegal means too, is forbidden, so is using money to bribe officers and people in authority.

SECTION 24

189. They ask you (O Muhammad) ⁴²⁹ regarding the new moon. Please declare (O Muhammad): "These are signs ⁴³⁰ of time for the people and for Hajj". And it is not virtuous that

424. This verse decrees that it is incumbent to break one's fast on the approach of night. Thus to keep Roza-e-Wisal i.e. fasting continuously without iftaar (eating) is forbidden. The Holy Prophet صلى الله عليه وآله وسلم is excluded from this injunction because the Holy Prophet was allowed Saum-e-Wisa. (Fasting continuously without Iftaar)

425. A few issues emerge from this verse:

1. Sexual intercourse during I'tikaaf (sitting in seclusion in the Mosque) is totally forbidden, whether it is compulsory, Sunnah or just voluntary I'tikaaf.

2. Males can only sit for I'tikaaf in a mosque not at home. By I'tikaaf is meant sitting in seclusion in a mosque with the expressed intention of worshipping Allah. It is of three types. Compulsory I'tikaaf for which Fasting is necessary; Sunnat I'tikaaf which is observed during the last ten days of Ramadan. Fasting for both these is a pre-requisite. The third is voluntary I'tikaaf which can be observed for a short while. Fasting is not an essential for it, just an intention of I'tikaaf when entering the mosque would be sufficient.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
أَمْوَالِ النَّاسِ بِإِلَافٍ وَأَنْتُمْ تَعْلَمُونَ ١٨٩

428. From this verse we learn that taking money for advocacy, false judicial verdicts and opinions, for instituting false legal procedure, etc. are all forbidden. However, it would not be considered wrong if these were erroneously taken to be true, thus the words "while you know" are used here.

يَسْأَلُونَكَ عَنِ الْآهِلَةِ ۖ قُلْ هِيَ
مَوَاقِيتُ لِلنَّاسِ وَالْحَاجَّةِ ۚ وَلَيْسَ
الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَ

you may enter your houses from the back ⁴³¹, but virtue is in piety that you enter your houses from their (proper) doors ⁴³², remaining pious to Allah, which will give you prosperity.

429. By enquiring about the crescent is meant why does the moon vary in its phases, why is it not constant in its appearance like the sun. In reply, the advantageous effects of the moon are told, not the reason for its various phases, as this reply is more beneficial.

430. From this verse we learn that Muslims should conduct their affairs in accordance with lunar dates as Allah Almighty has cited the moon as an auspicious symbol. We also learn that lunar months are better than solar months because the almanac of these months is in the heaven. The moon is a means of determining the dates. On the other hand, the almanac of solar months is found in this world only.

431. The non-believers of Arabia regarded entering their homes through the front gate

190. And fight in the way of Allah against those who fight ⁴³³ with you but do not transgress ⁴³⁴. Surely, Allah does not love the transgressors.

433. By this verse it is meant those who are presently engaged in battle with you or those who are preparing for a battle, fight them. Thus, this verse is not abrogated but unshakable in its order i.e. the children, the aged, the retired priests, women etc. of the non-believers who have nothing to do with the battle, are not to be killed.

191. And slay ⁴³⁵ them (the infidels) wherever you find them, and turn ⁴³⁶ them away as they turned you away and mischief is worse than murder. And do not fight them near the Sacred Mosque ⁴³⁷, unless they fight with you there. And if they attack you (first) then kill them. This is the penalty of such infidels.

لَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ
مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٨٩﴾

while in Ihraam as sinful. They would go to and from the house through the back entrance or from the house top. In refutation of this practice this verse was revealed. From this we learn that to regard anything as prohibited without any prohibition is the practice of the ignorant. Also, regarding useless and absurd things as commendable acts, too is the practice of fools. Reward will only be obtained for doing those permissible acts which are performed well.

432. This is a command of permissibility i.e. whether in Ihraam or otherwise, one can enter the house from the door. However, this does not mean that one cannot enter the house through the ceiling when necessary.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

434. There are various ways of transgressing the limits e.g. to kill those who are prohibited from killing, to fight in breach of treaty, to fight against those non-believers without first inviting them to accept Islam, to kill those non-believers who have accepted to pay Jizyah (poll tax) etc. as Islam has prohibited all this.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ
مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ
الْقَتْلِ ۚ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ
الْحَرَامِ حَتَّىٰ يُقَاتِلَكُمْ فِيهِ ۚ فَإِنْ قَتَلُوكُمْ
فَأَقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

435. From this verse we learn that while it is a good act to forgive a personal enemy, it is necessary to seek vengeance in respect of national and religious enemies, for forgiving them could lead to the destruction of the nation or the Religion. In all personal matters forgiveness is commendable.

436. Therefore, on the day of the Victory of Makkah those who accepted Islam remained in Makkah, but those who did not accept Islam were either killed, like Ibn Khatal etc. or escaped from Makkah, like Hazrat Akramah who later returned to accept Islam. From this we learn that non-believers must not be permitted to stay in Makkah. It is stated in a

192. And if they desist ⁴³⁸, then surely, Allah is Forgiving, Merciful.

438. If they abstain from infidelity and polytheism - because there is no eternal salvation for the infidels. What this verse infers

193. And fight with them until there is no more mischief ⁴³⁹. And be there worship ⁴⁴⁰ of only one Allah. But, if they desist, there should be no hostility, except against the oppressors ⁴⁴¹.

439. From this verse we learn that the purpose of Jihad is not the total annihilation of the infidels but to destroy the power of infidelity so that they do not become an obstacle in the propagation of Islam.

440. The might of the infidels should be destroyed so that the institution of worship of One True God can be established without any

194. The sacred month is in exchange for the sacred month ⁴⁴², and for all violations is legal retribution. So, whoever has violated you, then violate ⁴⁴³ him in the same way that he has violated you and fear Allah and know that Allah is with the God-fearing ⁴⁴⁴.

Hadith that all Yahud and Nasara must be expelled from Arabia; only the believers should be allowed to inhabit Hijaz.

437. By Masjid-e-Haraam is meant the Holy Ka'bah or that sacred mosque in the precinct of which the Ka'bah is found, while the word 'near' indicates the boundaries of the sacred Haram, which constitute territory of several miles on all four sides of Makkah. The respect of the Sacred Haram can be seen from the fact that no battle is allowed to commence from here, neither a person committing crime outside its boundary is punished here after he has sought its sanctuary.

فَإِنْ أَنْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ^(١٩٢)

is that even now if these infidels accept Islam, all their past sins will be forgiven.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ^{٤٣٩} فَإِنْ أَنْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ^(١٩٣)

obstacle. Another meaning of this verse is that only Muslims should inhabit the sacred city of Makkah to worship the One True Allah, no one else should be granted residential rights.

441. From this we learn that a tyrant Muslim can be killed e.g. a dacoit (bandit) a murderer, a rebel, etc. The details of this are found in books on jurisprudence.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ^{٤٤٠} فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ^{٤٤١} وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ^(١٩٤)

442. Reference in this verse is made to all activities leading to the Treaty of Hudaibiyah. In the year 6 A.H. when the infidels of Makkah stopped you, Oh Prophet صلى الله عليه وآله وسلم from performing Umrah in Zil Qadah, and threatened you with war in the boundary of the Haram territory, which was against accepted practice as fighting in Zil-Qadah, in the sacred territory was forbidden. Your retaliatory preparation for defensive war, the taking of the Oath of Ridwaan and the subsequent performance of Umrah in 7th year A.H. will not be regarded as offensive. This verse is a reply to those people who were making adverse criticism against the Muslims for showing readiness for military confrontation at Hudaibiya in Zil Qadah, a month in which

195. And spend ⁴⁴⁵ in the Way of Allah and cause not destruction ⁴⁴⁶ by your own hands, and do good. Surely, Allah loves those who are kind.

445. Spend on Holy War, religious education and all those things which will gain the pleasure of Allah and His Holy Prophet صلى الله عليه وآله وسلم
446. Stopping charitable deeds is indeed placing

196. And complete the Hajj ⁴⁴⁷ and Umrah ⁴⁴⁸ for the sake of Allah. Then if you are prevented ⁴⁴⁹, offer a sacrificial animal ⁴⁵⁰ that can be obtained with ease. And do not shave ⁴⁵¹ your heads until the sacrificial animal has reached its place of slaughter. And, however, if anyone among you is ill or has an ailment of the head ⁴⁵², a ransom of fasting (of three days) or charity or sacrifice ⁴⁵³. And when you are at ease ⁴⁵⁴, then whoever takes advantage ⁴⁵⁵ of combining Umrah with Hajj, on him there is sacrifice, which may be obtained easily. Then,

all military action was prohibited.

443. To return high mindedness with high mindedness is the same as calling the punishment of evil as evil. Thus, the punishment of highminded is not being highminded but meting out justice. For this reason the word high minded or excessiveness is used. Says Allah Almighty "And the response of the evil is evil and the life of it" (S42 : V40).

444. In terms of mercy and bounty the commentary of this verse would be: "Surely the Mercy of Allah is near to the good doers" (S7:V56). This does not mean that Allah is unmindful about the disbelievers and wicked sinners. Allah Almighty says: "He is with you wherever you may be" (S57 : V4).

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

oneself in ruination. Thus, it becomes incumbent to guard oneself against destructive measures, like suicide, hunger strike, eating poison, deliberately going to places of plague, etc.

وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أَمِنْتُمْ ^{وقته} فَمَنْ تَبَتَّ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ

who cannot afford (sacrifice) he should fast ⁴⁵⁶ for three days during Hajj and seven days when he returns home, these are ten days complete. This command is for him who is not a dweller of Makkah ⁴⁵⁷. And remain fearful of Allah and know that the punishment of Allah is severe.

447. There are two distinct differences between Hajj and Umrah. Firstly *Wuqoof-e Arafat* (waiting in the Field of Arafat) on the 9th day of Zil Hajj, is Fard for Hajj, which is not required for Umrah. Only Tawaaf and Sae'e are incumbent for Umrah. Secondly, while Umrah can be made during any time of one's life, Hajj can only be performed in its prescribed month i.e. between the 8 - 12 Zil Hajj only. Sometimes Umrah is referred to as *Hajj-e-Asgar*, (minor Hajj) and Hajj is called *Hajj-e-Akbar*, the greater Hajj. From this verse we learn that of the three types of Hajj, i.e. *Efraad*, *Qeraan* and *Tamatto*, Hajj-e- Qeraan is the most superior. In this form of Hajj one Ihraam is worn for Umrah and Hajj.

448. From this verse we learn that a non-incumbent worship or duty begun, becomes incumbent to complete. If a person wears the Ihraam for a voluntary Hajj or voluntary Umrah, he is now duty bound to complete this in terms of this verse. Likewise, if a person starts a voluntary Salaah or voluntary fast he is duty bound to complete it.

449. '*Prevented*' means after wearing the Ihraam you are unable to complete the Hajj due to illness.

450. If a Muslim wears the Ihraam for Hajj or Umrah, but is unable to perform this due to some unforeseen circumstances, such a person should send an animal to be slaughtered at the Haram Shareef with the expressed instruction of slaughtering the animal on a specific day. On the appointed day the animal will be slaughtered at the Haram while he should take a haircut and relieve himself of the Ihraam.

451. From this issue we learn that sacrificial animals can only be slaughtered within the

إِذَا رَجَعْتُمْ ۖ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ
ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ ۚ وَ اتَّقُوا اللَّهَ وَ
اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

boundary of the Haram. Part of the Hudaibiyah territory forms the boundary of the Haram wherein the Holy Prophet

ﷺ offered sacrifice during the signing of the Treaty of Hudaibiyah.

452. By '*ailment of the head*' would include all ailments of the head which would force a pilgrim to take a haircut e.g. delirium, acute headache etc. for which a specialist doctor prescribes an immediate haircut. This also includes presence of lice etc. and any other affliction.

453. By '*sacrifice*' is meant any pilgrim who is forced to take a short haircut should keep three fasts or feed six poor people, giving 2 1/4 kg wheat per person or offer sacrifice of an animal. It should be remembered that if a Wajib act is omitted in *Salaah* it can be corrected by performing *SAJDAH-E-SAHU*, but if a wajib act of Hajj is left out, a sacrifice of an animal in its place becomes incumbent.

454. The word '*ease*' means that Allah out of His infinite bounty saves the pilgrims from experiencing any obstacle or removes his obstacle which can enable him to perform Hajj. On such a person Hajj or Umrah becomes incumbent N.B. On the occasion of the Treaty of Hudaibiya, the Holy Prophet ﷺ had sent Hazrat Uthman bin Affan (on whom be peace) to the infidels in Makkah to initiate peace talks. Although the infidels had granted him permission to perform his Umrah, Hazrat Uthman (on whom be peace) refused, saying "How can I perform Umrah when the Ka'bah of my heart and the nucleus of my Faith, the Holy Prophet ﷺ is prevented from performing the Umrah." This was indeed the excellence of Hazrat Uthman's faith. Good

manners and wisdom is one thing but, the grief of love is another matter.

455. In this verse *Tamatto* is used literally, which in terms of Islamic law includes *Qeraan* and *Tamatto*. Hence, a person who is able to perform *Qeraan* and *Tamatto* would offer sacrifice to express his gratitude for being able to perform the above. Furthermore, as this sacrifice is one of gratitude and not a penalty, he can eat the meat of it himself and distribute its meat to the rich and the poor.

456. Fast on the 7, 8, and 9, of Zil Hajj.

457. The permissibility of *Hajj-e-Tamatto* and *Hajj-e-Qeraan* is only for the non-residents

SECTION 25

197. Hajj is (during) well-known months⁴⁵⁸ and whosoever undertakes to perform Hajj⁴⁵⁹ therein, is not permitted to indulge in obscenity, nor any wickedness no acrimonious quarrelling⁴⁶⁰ during the period of Hajj. And whatever good you do, is known to Allah. And take full provision⁴⁶¹ for the journey, but the best of such provisions is piety⁴⁶². And fear Me, O people of understanding⁴⁶³.

458. Although the rites of Hajj are performed from the 7th to the 12th of Zil-Hajj, Shawwal and Zil Qaidah are included as months of Hajj because during these months Ihraam can be worn without any restriction and one can perform *Hajj-e-Tamatto* with the same Ihraam.

459. This verse hints that Ihraam should not be worn before Shawwal. The months of Hajj are complete - Shawwal, Zil Qaidah and the ten days of Zil Hajj. By quarrels and arguments means worldly arguments. Religious debates are, however, permissible.

460. From this we learn that while rewards of good deeds increase in sacred places, the punishment of the sins multiplies as well. If the reward of good deeds in Makkah is 100 000 the punishment of the sins will be likewise. Although impiety and wickedness are sinful acts wherever they are committed, but during

of Makkah, because the residents of Makkah are prohibited from performing Umrah during the period of Hajj. Hence, they cannot perform neither of these two forms of Hajj. It is important to remember that *Masjid-e Haraam* 'The Sacred Mosque' includes Makkah and all its suburbs. Hence all those who reside within the boundaries of Haram would not be governed by this law, i.e. he will not be allowed to perform Umrah during the period of Hajj. The word "AHL" of a 'family' signifies wife i.e. a person residing in Makkah cannot perform *Hajj-e-Tamatto*. From this we learn that the wife is part of the family.

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ ۖ وَلَا
جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ ۖ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ
التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

Hajj in Makkah their punishment will magnify. It is for this reason 'during Hajj' or the period of Hajj is stipulated as a restriction. This does not mean that after Hajj one should indulge in sinful activities like fights, and quarrels, without any fear of Allah.

461. From this verse we understand that to equip ourselves fully with the necessities of the journey is not going against reliance on Allah, but on the contrary, it is an essential part of it. Another important thing we learn is that one cannot go for Hajj through begging or taking a loan. Hajj is only Fard on those who have the financial means at their disposal.

462. From it we also learn that poverty is a root of many evils. A poor person can turn to stealing, banditry, begging, etc. Hence the decree is, keep your necessities with you while on Hajj to maintain piety, thereby safeguarding

yourself from stealing and begging.

463. True wisdom is that which inculcates fear of Allah in a person. Any wisdom with which one obtains the world and not the Hereafter, is no wisdom at all. Abu Jahl whose wisdom was

198. There is no blame upon you for seeking bounty ⁴⁶⁴ from your Lord (during Hajj), then when you return from Arafat ⁴⁶⁵, remember Allah at Al Mash'aril Haraam ⁴⁶⁶. And remember ⁴⁶⁷ Allah as He has guided you, though before that you were among those who were astray ⁴⁶⁸.

464. From this verse we learn that Islam does not prohibit trading, hiring of camels, etc during Hajj, as such an activity will not have any adverse effect on Hajj. However, if this were to prove an obstacle for proper completion of the rites of Hajj, than abstention from it will be better. In this verse there is a hint for the permissibility of hiring an Imam on a salary basis, hiring a worker for the general upkeep of the mosque, will not have any harmful effect on Salaah. This verse is also a proof for decorating and hiring stalls for lawful business at the Urs of the Saints. During Hajj, mercantile market is in full progress. Thus, this verse was revealed to reply to those critics who advocate that commerce should not be allowed during Hajj, i.e. material activities should not be mixed with spiritual activities like Hajj.

465. From this verse emerge two issues:

1. To be at Arafat is a Fard part of Hajj - for one can only return from Arafat if one has gone there.
2. The rich and the poor are all equal in respect of the basic principles of Hajj. Prior to Islam, only the wealthy people went to Muzdalifa while the poor went to Arafat. In this verse Allah Almighty has brought uniformity by addressing all the rich and the poor - to return from Arafat. The word Arafat is derived from 'URF' which means to know, to accept, to declare. Hazrat Adam met Sayidah Hawa

inclined towards worldly gains, proved to be foolish, while Hazrat Bilal (on whom be peace) who showed religious inclination, proved to be wisdom personified.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ ۖ فَإِذَا أَقَضْتُمْ مِّنْ عَرَفَتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَادْكُرُوا كَمَا هَدَيْتُمْ ۚ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ۝١٩٨

here, and came to know one another. Likewise, it is at this sacred place that the pilgrims make an open declaration and confession of their sins. Hence this place is named *Arafat*, and this day, the 9th day of *Zil Hajj*, is called *Arafah*.

466. During Hajj, waiting at the Plain of Muzdalifa is Wajib. Here, the staying at the sacred hill of *Masharul-Haraam* is regarded very auspicious, where Allah Almighty should be remembered the most.

467. From the word '*and remember Him*' is understood that at certain stipulated places one should engage in those prayers and invocations which are narrated by the Holy Prophet

as Allah Almighty has provided guidance thereof. The purpose of this is to obtain the efficacy of the tongue through constant invocation or remembrance of Allah - an exercise which is very effective towards realisation of spiritual goals.

468. By '*gone astray*' means mankind had gone astray in respect of their beliefs, deeds, forms of worship, etiquettes. Through the blessings of the Holy Prophet صلى الله عليه وآله وسلم mankind was salvaged of these ills. From this one learns that the Holy Prophet صلى الله عليه وآله وسلم is the greatest bounty of Allah for which one should express one's heartfelt gratitude.

199. Then return from the place (O Quraish) ⁴⁶⁹ from where (all) the other people return and seek forgiveness of Allah. Surely, Allah is The Most Forgiving, Ever Merciful.

469. In this verse Allah addresses the Quraish, while 'people' refers to all the pilgrims in general. What this really means is, Allah is inf-

200. Then when you have completed your rites of Hajj, remember Allah as you remembered your forefathers ⁴⁷⁰ or with greater remembrance. And among the people there are some who say: "O our Lord, grant us (your bounties) in this world". But, they will have no share in the Hereafter ⁴⁷¹.

470. From 'So remember Allah' we learn that loud invocations of Allah is a good act because Allah Almighty Himself has decreed that when you return after completing your Hajj do so in the manner in which you remembered your ancestors. It was the practice of the infidels of Arabia that whenever they invoked the name of their ancestors they did so aloud and in a gathering. Likewise, Allah's name, too, should be invoked aloud and in public.

471. From this verse two issues emerge:

1. To seek material benefits only is undesirable; in every worship and prayer of ours we should

201. And of them there are some who say: "O our Lord, bestow upon us the best of this world and the Hereafter, and protect us from the punishment of Hell-fire" ⁴⁷².

472. This is an all comprehensive Prayer - in which through just a few words every good of this world and the Hereafter is sought. The

202. To such people there is a share from their earnings ⁴⁷³. And Allah is swift at reckoning ⁴⁷⁴.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ
اسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

forming the Quraish like other pilgrims they too should return from Arafat with the rest of the pilgrims.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمِنَ
النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَ
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿٢٠٠﴾

seek the pleasure and approval of Allah.

2. While generous people show disapproval on asking of them, Allah Almighty is so Benevolent and Generous that He becomes angry for asking Him less or not asking Him at all. Therefore, ask from Him as much as you want and whenever you want. It should be remembered that this verse is concerning those infidels who had not acknowledged the belief in the Hereafter, therefore they were only hankering after the worldly things. Hence, Allah says that they shall have no share in the things of the Hereafter.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ ﴿٢٠١﴾

Holy Prophet ﷺ would always recite this Prayer.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

473. From this verse emerge two issues:

1. Prayer is a means of acquisition as well as an action and incantation.

2. It is desirable to ask for one's needs after doing any good deed. Hence, dua is made after *Salatul Janazah* because this Prayer is a good deed.

474. Soon Allah will take account, (reckoning) of good deeds will be hastened. It also means

203. And remember Allah during the numbered days (3 days after 9th Zil-Hajj) 475. Whoso hastens (his departure) in 2 days, there is no sin upon him and whoso delays (until the 3rd day) there is no sin upon him either, provided he is God-fearing 476. And fear Allah and know surely, you have to return to Him.

475. 'The numbered days' in this verse refers to the 'Days of Tashreeq' which begin from Fajr of the 9th of Zil Hajj to the Asr of the 13th day of Zil-Hajj. During these days (10th - 13th of Zil Hajj) proclaim the Remembrance of Allah at Mina - The word 'zikr' or remembrance refers to Proclaiming of the Glory of Allah in the form of Takbeer, because the actual Talbiya of Haj is completed on the 10th of Zil Hajj after stoning the Jamratul Uqba. Talbiya is reciting

204. And of the people, there is one whose speech pleases 477 you about this worldly life and brings Allah as a witness 478 on what is in his heart, while he is the greatest disputer 479.

477. This verse was revealed concerning *Akhnas bin Shareeq*, a well known hypocrite, who would use words of flattery when in the august gathering of the Holy Prophet as an outward show of his love for the Messenger of Allah, but inwardly was busy sowing seeds of mischief among the Muslims, destroy their quadrupeds (animals) burn their property, etc. From this we learn that without practice, mere verbal

Allah will take account of the entire creation quickly, while the greater part of the Day of Judgement will be devoted to portraying the dignity, praise and greatness of the Holy Prophet صلى الله عليه وآله وسلم, as this is the main purpose of the Day of Judgement. Says Allah: "It is near, that your Lord may make you stand at a place where all should praise you" (S17 : V79).

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

of Labbaik during Hajj.

476. From this we learn that it is permissible for the pilgrims to return from Mina on either the 12th of Zil Haj - but it is better to return on the 13th. One can also perform *Ramee* (stoning of the devils) before the Zawaal of the 13th of Zil Hajj as explained in Books of Jurisprudence. However, the staying at Mina on the 13th should only be to gain nearness of Allah (*Taqwa*) and not for any personal glory.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

demonstration of love is the way of the hypocrites.

478. This verse teaches us that to make Allah a witness over falsehood or to swear His Name in vain is a sin upon sin. Even to mention Allah's Name when committing a forbidden act is in itself forbidden e.g. reading Bismillah at the time of drinking alcohol, or gambling or taking a bribe, etc, as this is defaming the Glorious Name of Allah.

479. From this we learn that flatterers are usually deceivers as can be seen from the example of Akhnas bin Shareeq - whose tongue was sweet but his action was diabolical, and

205. And when he turns back, he runs about spreading mischief in the earth, and destroys crops and human lives. And, surely, Allah does not like such mischief.

206. And when it is said to him: "Fear Allah". He is prompted by arrogance to commit more sins⁴⁸⁰. For such people, Hell is sufficient. It is, undoubtedly, a wretched resting place.

480. A hypocrite will increase his sinful and wicked actions even when one tries to stop him. Such a person thinks that it is beyond his dign-

207. And among the people is he, who sells his life in seeking the pleasure of Allah. And Allah is Compassionate to His bondsmen⁴⁸¹

481. This verse was revealed in honour of Suhaib bin Sinaan (on whom be peace) who while migrating from Makkah fell into the hands of the polytheists, but gained his freedom to reach Madina after disclosing to them the whereabouts of his entire possessions. From

208. O you who believe! Enter into Islam as a whole⁴⁸² and do not follow the footsteps⁴⁸³ of the devil. Surely, he is your open enemy⁴⁸⁴.

482. Hazrat Abdullah ibn Salaam was the leader of the Yahud in whose religion eating of the flesh of the camel was forbidden. After accepting Islam he avoided eating the meat of the camel thinking that eating it was not Fard in Islam, while it was forbidden in Judaism, thus not eating it will not be regarded sinful. In response to this Allah revealed this verse to

concerning whom this verse was revealed. Test a person through deed and not through word. Remember, all that glitters is not gold.

وَ إِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ۝٢٠٥

وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْبِهَادُ ۝٢٠٦

ity to pay heed to the words of the learned. From this we learn that repetition of a minor sin becomes a major sin.

وَ مِنَ النَّاسِ مَن يَشْرِىٰ نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۝٢٠٧

this we learn that no one can ever reach the high status of a Sahabi (Companion of the Holy Prophet صلى الله عليه وآله وسلم as the Holy QUR'AAN endorses the acceptance of their good deeds. How can anyone else obtain this lofty position?

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝٢٠٨

proclaim that no other religion should be given priority over Islam; that Islam should be accepted in its entirety in order to become complete believers.

483. Shaving of the beard, imitating the non-believers in their dressing, etc contributes towards the weakening of one's faith. When one accepts Islam one must become a Muslim

outwardly and inwardly. Can one drink sweet water from a dirty glass? Similarly, how can one read the QUR'AAN in the traditional garb of infidels! One must become a personification of Islam in its entirety. This can only become possible if one does not imitate actions of any other religion which is equal to following the footsteps of the devil.

484. Because the devil is an open enemy of

209. And if you slip after you have received clear command, then know unto you Allah is Mighty, the Most Wise ⁴⁸⁵.

485. From this verse we learn that the law pertaining to sins committed out of ignorance is

210. For what they are waiting, but only for this, that (torment of) Allah ⁴⁸⁶ should come to them in the coverings of clouds and the angels descending as well. And the matter is then decided. And to Allah are all matters returned.

486. Allah is personally free from all movement and space. Thus, in this verse the word 'should come' refers to the coming of His Mercy or His punishment sent upon the sinful.

SECTION 26

211. Ask ⁴⁸⁷ the children of Israel how many clear signs We have sent to them and whoso changes Allah's favour after it has come to him, then, surely, Allah is severe in punishment ⁴⁸⁸.

487. This asking is to convince and embarrass the Yahud, and to make them admit their disobedience and confess about the Bounties of Allah.

488. The Yahud deliberately altered and distorted those verses of the Tauraat in which the beautiful qualities of the Holy Prophet صلى الله عليه وآله وسلم were described. This

Muslims, imitating the actions of other religions or other religious personages is falling into the trap of the devil, e.g. avoiding eating the meat of the camel for the sake of respecting the law of Judaism is a serious sin. Similarly, to avoid offering Qurbani (sacrifice) of the cow in India, just to please the Hindus or stopping of Azaan or giving it softly in certain places, is part of this sinful act.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ^(٢٠٩)

different to the sins committed knowingly. The punishment of the latter is more severe.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ^(٢١٠)

However, in this verse reference is made to His punishment in the form of a possessive pronoun.

سَلْ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ^(٢١١)

question refers to Yahud i.e. ask them about this alteration and distortion. From this we learn that the verses of Allah are His supreme bounties. To alter or distort them in word or meaning is inviting Divine wrath and punishment. Unlearned and misleading commentators of the QUR'AAN should take a lesson from this act of the Yahud.

212. To the infidels this worldly ⁴⁸⁹ life is attractive and they laugh ⁴⁹⁰ at those who believe, but those who fear (Allah) will be above them on the Day of Resurrection ⁴⁹¹. And Allah gives provisions to whom He pleases, without account ⁴⁹².

489. Worldly life is that which is wasted on one's whims and fancies while that which is spent on acquiring the means for the Hereafter, by the the Grace of Allah is religious life. In this verse reference is made to those who are unmindful about the Hereafter.

490. From this verse we learn that to make fun of poor Muslims or to disgrace a believer is the way of life of the disbelievers. No matter how wealthy a sinner or a disbeliever may be, he is in reality disgraceful, while a believer from any race or 'clan' may be materially poor, but he is honourable, provided he is pious.

491. It should be remembered that the believers on the Day of Judgement will be given prominence and dignity and sent to Paradise

213. Mankind was on one religion. Then Allah sent the Prophets ⁴⁹⁴ as bearers of glad-tidings and warners, and sent down with them a true Scripture ⁴⁹⁵ to judge between the people in their differences. And none differed over it (Scripture) except those to whom it was given, even after the clear commands ⁴⁹⁶ were given to them, out of jealousy among themselves ⁴⁹⁷. Then Allah, by His Grace, guided the believers to the truth, concerning which they had differed. And Allah guides whom He wills to the Straight Path ⁴⁹⁸.

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَ
يَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ
اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

while the non-believers will be in Hell. In reality, even today the believers are given prominence over the non-believers. Allah the Almighty says: "The honour is for Allah, and His Messenger and the believers" (S63 : V8).

492. Wealthy in this world. From this verse we understand that having abundance of wealth in this world is no criteria for possessing the love of Allah. Many a times the non-believers are found to be wealthy, and the believers to be poor. Although Hazrat Imam Hussain (on whom be peace) was martyred and the people of Yazid gained outward victory, this victory of theirs was the most detestable in the sight of Allah. Thus the sign of Allah's love is marked by being on the path of guidance.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۖ فَبَعَثَ اللَّهُ
النَّبِيِّنَ مُبَشِّرِينَ وَ مُنْذِرِينَ ۖ وَ
أَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ
بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ وَمَا
اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ
فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا
فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

493. Hazrat Imam Hassan (on whom be peace) says that once there came a period when the Light of Prophethood had disappeared from this world and all the people had become non-believers. Then Allah out of His infinite Mercy sent Prophets for the guidance of man (*Tafseer Kabeer*). This verse could also mean from the period of Hazrat Adam عليه السلام up to Hazrat Nuh عليه السلام people remained believers. Then differences of beliefs began to creep into them, i.e. some remained believers, others became non-believers. As a result of this Allah sent Prophets to bring the people on the path of guidance.

494. From this we learn that any unity which is based on religious misconceptions should be abolished. If people are united on sin and wickedness, unbelief and polytheism, it should be abolished because this is not a healthy order. Any order that is established should be on the principles of good, disciplined order.

495. In this verse the word "with them" is used and not 'upon them' so that it should be understood that every Prophet was not given a new Book. On some Prophets new Books were revealed while others propagated the message of earlier Books. It should be remembered that only Four Books were revealed, while the revealed scrolls totalled 110. Hazrat Adam عليه السلام was given 30, Hazrat Sheeth عليه السلام was given 50 scrolls; Hazrat Idrees عليه السلام was given 10 Hazrat Musa عليه السلام given 10 and Hazrat Ebrahim عليه السلام was given 10.

214. Are you under the impression that you will enter Paradise without such a trial has not come ⁴⁹⁹ to you as it came to those who passed on before you. They were touched by poverty and hardships and were shaken until even their Rasool (Messenger) and those who believed with him said: "When will come the help of Allah?" ⁵⁰⁰. Hark! surely the help of Allah is near ⁵⁰¹.

499. During the siege of the Battle of the Trench, Muslims were greatly afflicted by hun-

496. The uneducated people accepted and acted upon the teachings of the Prophets, but it was the educated group who rejected the Prophets of Allah, just because they felt that this would lessen their authority, dignity and wealth. Thus, the educated group continued to oppose the Prophets of Allah. In this verse there is solace for the Holy Prophet

صلى الله عليه وآله وسلم i.e. if the general learned group of the Yahud are bent on opposing you, Oh My Beloved Prophet صلى الله عليه وآله وسلم do not feel disheartened because they have been doing this to My earlier Prophets too.

497. From this we learn that the quarrelsome people are those who are on the path of falsehood. The truly guided Ulama cannot be regarded as disputers or quarrelsome. In the fight between the police and the criminals, the police cannot be termed as quarrelsome, it is the criminals who are disturbing the order. Furthermore, we learn that if Divine Guidance cannot provide assistance then mere knowledge becomes a means of dissent and quarrel. If knowledge is Divine, inspired it becomes the source of dispelling dissension. Sometimes knowledge, too, becomes the means of heresy e.g. the knowledge of the devil. Says Allah Almighty "Allah led him astray in spite of his knowledge" (S45 : V23).

498. From this verse we understand that true Guidance is obtained only from the Grace of Allah-This is not dependent on knowledge, creed nationality being descendants of Prophets etc.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَآءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۚ الْآ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٣﴾

ger, bitter cold and fear. These verses were revealed to console them.

500. These words "When will come the help of Allah" were uttered by the Sahabah (Companions of the Prophet) during the Battle of the Trench under extreme anxiety. They were not uttered to express their doubt or dissatisfaction about Allah. From this we learn that the utterance of "Oh Allah! when will you

help us" by an anxious and restless person too is a kind of a prayer, as dua takes many forms.

501. To such a question Allah's response to the Prophets and the Believers was: Allah's help is near ! Or it is a direct reply to the Holy Prophet's صلى الله عليه وآله وسلم beloved Companions Do not Fear ! Allah's help is near!

215. They ask you (O Muhammad) as to what should they spend 502, please declare (O Muhammad): "Whatever you spend of good in charity. The most deserving are your parents and near relatives 503 and the orphans and the needy and the wayfarers" And whatever good you do 504, surely, Allah is fully aware of it.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُ
مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا
مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

502. From this verse two issues are hinted:

1. Only wholesome and legally earned wealth should be given in the Path of Allah as suggested by the word 'good'. Says Allah Almighty: "You shall never attain good unless you spend your favourite things" (S3:V92) e.g. The sweetmeats distributed on the Night of Baraah or the (15th night of Shabaan), to offer Fatiha for the deceased on food which the deceased liked.

2. It is an act of excellence to spend in the way of Allah in one's lifetime as indicated by "you spend".

503. This verse teaches us that charity begins at home i.e. it should first be given to one's relatives than to others. However Zakaat can

not be given to one's parents, one's children, one's spouse, it can be given to any other needy and destitute Muslim.

504. From this emerge two issues:

1. One should not only suffice on monetary worships, but perform all types of worships because after "what you spend" is mentioned "whatever wealth you spend in good".

2. In all types of worships one should not only stop at Faraid (compulsory) worships but perform Nawafil (voluntary or optional worships) as well, as deduced from "out of good" The compulsory worships are spiritual nourishment, but the voluntary worships are spiritual fruit.

216. (Fighting in the Way of Allah) is made obligatory upon you, although it is disliked by you 505. This may be so, that you dislike a thing which actually may be good for you. And perhaps you desire a thing, but it may be bad for you. And Allah knows (the actual truth) while you know not 506.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ
وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ
لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ
لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

505. The word 'disliked' means disliked by ones inner self and not by the Beloved Companions

as they never disliked any Divine Order. Disapproval is an act of heresy, and kufr. From this

we learn that *Jihad* (fighting in the way of Allah), is compulsory only when all its conditions are satisfied. Sometimes *Jihad* becomes *Fard-e-Kifaya* - (if few take part in it the rest will be absolved of its obligation i.e. a general obligation, sometimes it is *Farde-Ayn* (implicit obligation) from which none is absolved. Further, it should be borne in mind that to satisfy the requirements of an obligation, becomes obligatory too, when *Jihad* becomes obligatory the reparations for it become ob-

SECTION 27

217. They ask you (O Muhammad) about fighting in the sacred month, please declare (O Muhammad): "Fighting therein is a great sin ⁵⁰⁷, but to prevent somebody from the Way of Allah and disbelief in Him and (preventing access to) Masjid-al-Haraam and driving out its residents are greater sins ⁵⁰⁸ in the sight of Allah. (Their) Mischief is more grievous than killing" ⁵⁰⁹. And they will continue to fight with you until they force you to renounce your faith ⁵¹⁰ if they can. And whoever of you turns back from his faith ⁵¹¹ and dies while he was a disbeliever, for them their deeds have become worthless in this world ⁵¹² and in the Hereafter and they are the inmates of the Fire and they will abide therein forever.

507. In the early days of Islam war was forbidden during 4 months, namely Rajab, Zil-Qaidah, Zil-Hajj and Muharram. Even the idol worshippers of Makkah, prior to Islam, observed this rule. Once, when Hazrat Abdullah bin Jahash inadvertently declared war on the idol worshippers on 1st Rajab thinking it to be 30th of Jamadil Akhir, many objections were raised. It is on this occasion that the above verse was revealed. It should be remembered that Allah Almighty did not refer to this war of the Companions of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم as a serious violation of the

ligatory as well. Allah Almighty says:

"And keep ready for them the strength you can....." (S8 : V60).

506. Man should not become dissatisfied with Allah when he is afflicted by material problems or when his prayer is unanswered. On the contrary he should realize that something good lies therein for him e.g. a patient asks for sweet medicine but the doctor provides him with bitter medicine.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ
قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ
اللَّهِ وَكُفْرٌ بِهِ وَالسُّجْدِ الْحَرَامِ
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ
يُقَاتِلُونَكَ حَتَّى يَرْدُّوكُمْ عَنْ دِينِكُمْ
إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ
عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

above, but as a general decree, because this Jihad of theirs was inadvertent. The word 'great' is literally used and not to mean "serious violation", because during this period too, war in these four months was not regarded as a grave sin.

508. From this discussion, two issues emerge:

1. To prevent a Muslim from worshipping without a valid reason, and to expel Muslims from their land is a grievous sin.

2. One sinner does not have the right to taunt or reproach another wrong doer until he abstains from his sins. Allah Almighty, too, is telling the

non-believers that you are taunting the Muslims for their one error - why don't you first take stock of yourselves?

509. Gist of the matter is Hazrat Abdullah bin Jahash's declaration of war was an inadvertent act and as such, is free of sin, but, you Oh disbelievers, are willfully committing despicable sins and yet you are reproaching the Muslims for their one minor fault. From this, one learns that when the pious persons are taunted, Allah Almighty Himself replies to these taunters - without the pious having to reply. This incident highlights the status of the Companions of the Holy Prophet صلى الله عليه وآله وسلم.

510. From this discussion two issues emerge:

1. A non believer can never be a friend of a believer;
2. By the Grace of Allah the non-believers could never get the better of the Companions because their faith is impregnable as indicated by "if they can"

511. Apostasy results in the ruination of all one's good deeds. Therefore if a pilgrim becomes an apostate (MURTAD) and thereafter

218. Surely those who have believed and those who have left their homes for Allah and fought ⁵¹³ in the way of Allah, it is those who look forward ⁵¹⁴ to the Mercy of Allah. And Allah is Most Forgiving, Ever Merciful ⁵¹⁵.

513. It should be remembered that Allah Almighty has mentioned different types of worships at different places. Sometimes only decrees regarding Salaah, Fasting or Zakaat are revealed, sometimes, regarding migration, sometime regarding JIHAD (Holy War). This is because different injunctions were revealed on different occasions. When only *Salaah* and *Zakaat* were made obligatory then these verses were revealed. When fasting or migration and Jihad became incumbent they were mentioned thereafter. Hence there is no contradiction in any verse.

514. From this verse emerge three issues:

1. A believer never relies on his good deeds but

accepts Islam, he will have to perform his Haj again as his first Hajj becomes null and void. Likewise, all good deeds performed in the state of apostasy are all null and void and not acceptable. However, an original non-believers good deeds become worthy of reward after he accepts Islam. One can also deduce that the Tauba of a Murtad (one who sincerely seeks forgiveness) is acceptable even though he may be worse than the original non-believer.

512. The apostate loses out in this world in the following manner: his wife comes out of his Nikah (marriage), he is no longer liable to receive any inheritance from his relatives, his wealth can be changed into booty, a decree can be issued for his death, all forms of love relations with Muslims are forbidden for him, no assistance can be rendered to him by a Muslim, and in the Hereafter he is beyond redemption and void of any reward. In the light of this it should be borne in mind that one should always be mindful of one's end (the moment of departure from this world). May Allah grant all Muslims a blissful end (death with faith).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَ
جَاهَدُوا فِي سَبِيلِ اللَّهِ أَُولَٰئِكَ يَرْجُونَ
رَحْمَتَ اللَّهِ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

hopes for the better which is sometimes accompanied by fear.

2. True salvation will be obtained through the Grace of Allah and not through his good deeds.
3. True hope is one which is based on having done good deeds. Minus doing good deeds and hoping for the best is merely deceiving oneself.

515. Mujahideen of Islam participated in the inadvertent battle with Hazrat Abdullah bin Jahash. However, as the Muslims were already extricated of this blame, some thought that although the Muslims would not be held sinful, they would neither be rewarded for it. This verse was revealed to negate this thought with a proclamation that those who participated in that

battle are deserving of reward. From this discussion two issues emerge:

1. If a person fighting for the cause of Allah does inadvertently err, he is still worthy of reward.

219. They ask you about wine and gambling ⁵¹⁶. Please declare (O Muhammad): "In them is a great sin". Though they have some profits for people ⁵¹⁷, their sins are far greater than their profits ⁵¹⁸. And they ask you what should they spend, please declare (O Muhammad): "Whatever is saved ⁵¹⁹ beyond your needs". Thus, Allah makes clear to you the verses (of revelation) that you might ponder.

516. The word 'MAISAR' is used to indicate gambling because one can easily gain wealth of the loser. Anything in which winning and losing is left to chance would be regarded as gambling. Hence, all games of chance of today would be regarded as gambling. Similarly all speculative trade based on winning or losing is completely forbidden. The same is the case with playing card games, chess, etc.

517. The word 'profit' is used here to indicate that the non-believers were making some money out of them.

518. In it, two issues are hinted:

1. This verse was revealed after alcohol was made forbidden, otherwise its consumption

220. In the works ⁵²⁰ of this world and the Hereafter. And they ask you about the orphans ⁵²¹, please declare (O Muhammad): "Improvement for them is better ⁵²² and if you associate with them, they are your brothers" ⁵²³. And Allah knows better the one who means mischief from the one who means good. And had Allah desired, He could have put you in difficulty. Surely, Allah is Most

2. Similarly, if a person unknowingly does not face the Qibla in *Salaah*, or he fasts on the days it is forbidden to fast then realizes his error, these acts of worship of his will be accepted and rewarded by Allah.

يَسْأَلُونَكَ عَنِ الْخَيْرِ وَالْبَيْسِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٢١٩

would not be labelled as sinful.

2. Making consumption of alcohol a major sin is a supplementary act i.e. its sin is greater than gain. Otherwise, consumption of alcohol and gambling though minor sins, do become major sins, incessantly.

519. In this command the verb is understood (is hidden) spend that which is surplus. If this command is for an obligatory act, it is abrogated from the verse concerning Zakaat, but if it is regarding supererogation (doing more than required) the command still holds good i.e. to give optional charity is also an act of reward.

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٢٢٠

Exalted, All - Wise.

520. Calculate carefully your expenditure and your surplus. However, an error in its calculation will be pardonable.

521. An orphan is that minor child whose father is deceased. If such a child possesses wealth and is under the care of a guardian, the decrees of guardianship are explained in this verse. The guardian may either mix the wealth of the orphan with his and spend from it on him, or he should keep the orphan's wealth separately and spend out of it on him as necessary. Although the best thing would be not to include the orphan's wealth with his, if he does do so it should not be with any ulterior motive.

221. And do not marry polytheistic women until they believe, and 524 a believing slave woman is better than a polytheist, even though she might please you. And do not accept polytheistic men to marry your women until they believe 525 and a believing slave is better than a polytheist, even though he might please you. They invite you to Hell 526 and Allah invites you to Paradise and to forgiveness by His command 527. And He makes clear His verses to the people so that perhaps they may remember.

524. This verse was revealed concerning Hazrat Murthad Ghanawi (on whom be peace) who, during the Period of Jahiliyya, had an affair with a lady named Inaaq. After coming into the fold of Islam he migrated to Madina Tayyibah from where he was sent to Makkah to get the Muslims secretly out of there. When Inaaq heard of his arrival, she went up to him and requested her conjugal rights. He replied that I have become a Muslim and in Islam adultery is forbidden. On hearing this, she asked him to marry her. To this he replied that he will do so after seeking advice of the Holy Prophet

On returning to Madina he related the incident to the Messenger of Allah.

522. Although the revelation of this verse is pertaining to monetary reformation and corrective measures, but the word reformation is of a comprehensive nature i.e. the orphan's moral, social, educational upbringing should be taken care of. Think of the orphans as the children of the Muslim Ummah and as such proper care should be taken of them.

523. As these orphans are Muslims they are part of the Islamic brotherhood. As brothers, one can eat his brother's wealth in a lawful manner. Thus if their salt, flour, etc, while eating does mix with yours, you will not be held responsible for it.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ
وَلَا مَٰمَةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا
أَعَجَبْتُمْ ۖ وَلَا تَنْكِحُوا الْمُشْرِكِينَ
حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ ۚ وَلَا أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ
إِلَى النَّارِ ۚ وَاللّٰهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْغُفْرَةِ بِإِذْنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ۝

As a reply Allah Almighty revealed this verse. It should be remembered by polytheist woman is meant all non-believing women who do not belong to *Ahle-Kitaab* (People of the Scriptures). Marriage with women belonging to the *Ahle-Kitaab* is permissible, but with all other non-believers it is totally forbidden. Even marriage to a Muslim woman who becomes a Christian is forbidden as she is now an apostate, not one belonging to *Ahle-Kitaab*.

525. In this verse the word *Mushrik* indicates a non-believer as the marriage of a believing woman to a non-believer is totally forbidden. Likewise in the verse:

"Allah forgives not that anyone be associated

with Him" (S4 : V116).

Shirk (idolatry) is used to indicate paganism. Thus, one who rejects the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم is an infidel, even though he believes in the oneness of Allah.

526. It is possible that a non-believer after marrying a believing woman will impose his paganistic life upon her. Hence there is a religious danger for her. From this verse we learn that a believing woman cannot marry apostates like Shias, Mirzais, Qadyanis, Chakraddis, etc. Past experiences have taught us that such marriages had never been successful.

527. From this entire verse a few issues have emerged:

SECTION 28

222. And they ask you regarding menstruation, please declare (O Muhammad): "It is a pollution so keep away ⁵²⁸ from women during menstruation and do not approach them until they are pure ⁵²⁹. And when they are pure you may approach them as Allah has commanded you"⁵³⁰. Indeed, Allah loves those who are constantly repentant and He loves those who purify themselves.

528. Sodomy is totally forbidden. Allah has commanded complete separation from women when they are in a state of menstruation. If this was permissible, there would have been a qualifying statement to this effect. From this we learn that just as menstruation is impure so is sodomy. If the defect or cause of the defect is one, the law is similar.

529. If the bleeding (menses) stops before ten days then sex can be resumed after the woman has taken Ghusal (Bath), but if it stops on the

223. Your wives are tilth for you, so approach your tilth at your will (when clean) ⁵³¹. And send forward for yourselves good deeds ⁵³² and fear

1. Muslims and non-Muslims can never be regarded as kindred, even though they may be relatives.

2. If a polytheist woman becomes a follower of *Ahle-Kitaab*, a Muslim male may marry her because marriage to women from *Ahle Kitaab* is permissible.

3. Even if a polytheist male turns to Christianity, a Muslim woman cannot marry him.

4. Companionship of the non-believers is not lawful for a Muslim as they will invite him towards Hell.

5. The Laws of Allah are thousand times based on Divine wisdom even though they may be beyond our understanding. He is always inviting us towards Paradise.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ
أَذَى ۚ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۚ
وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ ۚ فَإِذَا
تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ
اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ
يُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

tenth day sexual relationship can be resumed immediately. It is for this reason that it is used without the *Tashdeed* and is found with *Tashdeed*. The word means until they are clean (they had taken the bath- Ghusal).

530. From this verse we learn that anal sex with a woman is forbidden because

"Whence Allah has commanded you" is a restriction imposed upon sexual intercourse, i.e. Allah does not want you to indulge in anal sex with a woman.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَأْتُوا حَرْثَكُمْ أَنَّى
شِئْتُمْ ۚ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ

Allah and know that you will meet Him. Give glad-tidings to the believers.

531. By 'come to your tilth' means sex can be had in sleeping, sitting and standing position provided it is only vaginal intercourse as this is the route to procreation. Here, the adverb 'as' is used for indicating general condition and not for any sexual inclinations. Explicit verses forbidding anal sex with boys is found in the QUR'AAN.

224. And make not Allah the target of your oaths ⁵³³ that you take an oath ⁵³⁴ for not doing good, nor fearing Allah nor making peace among people. And Allah is All-Hearing, All-Knowing

533. Once Hazrat Abdullah bin Rawaha (on whom be peace) had taken an oath that he will neither speak to his brother-in-law Hazrat No'man bin Bashir (on whom be peace) nor go to his house nor make his peace with his opposition. On this occasion the above verse was revealed. From this, two issues emerge:

1. Taking too many oaths is a bad practice.
2. If an oath is taken for a good act it should be broken and compensation should be given in its place.

225. Allah does not impose accountability ⁵³⁵ upon you for what is unintentional ⁵³⁶ in your oaths. Yes, but He will take you to task for the oaths which are intended by your hearts. And, surely, Allah is Most Forgiving, Most Forbearing.

535. Such an unintentional oath is called 'meaningless oath' for which there is neither compensation nor sin, if a false oath was taken for anything in the past it becomes a sinful act but there is no compensation to be paid for it. This is called (Qasme Ghamoos). If an oath is taken in the future and is broken one will be liable to pay compensation for breaking it. This is called (Qasme Mun'aqidah). Full disc-

وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾

532. Amorous indulgence with the wives should not make you unmindful from worshipping Allah. This could also mean to recite Bismillah before sexual intercourse, as this is a means of having pious children. Without reciting Bismillah, Shaitaan becomes part of the sexual act.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَبِيحٌ عَلَيْهِمُ ﴿٢٢٥﴾

534. From this verse a few issues emerge:

1. It is forbidden to take too many oaths as this can lead to the decrease of one's sustenance;
2. Oaths must not be made as an excuse for indulging in sinful acts or abstaining from good deeds e.g. "How can I read Salaah when I have already taken an oath not to read it".
3. To bring about peace between Muslims is the best form of Ibaadat (worship) just as causing dissension between them is the worst form of crime.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

ussion on these oaths will be found in another place.

536. In the Hanafi Code of Law "what your hearts have done" is meant intentionally taking a false oath. However, if an oath was taken for an incident which he thought to be true but later turns out to be false, the oath in question will be regarded as Qasme Laghw or an unintentional oath and as such bereft of sin.

According to Imam Shafee (on whom be peace) a QASME LAGHW is that oath which is uttered unintentionally e.g people of Lukhnow are in the habit of saying: By God! Come -By God!

226. Those who swear not to go to their wives ⁵³⁷ should wait for four months. Then if they return (to normal relations) then surely, Allah is Most Forgiving, Ever Merciful ⁵³⁸.

537. From this verse one learns that (an oath taken by the husband to break off sexual relations with his wife) can only take place with one's lawfully wedded wife and not with a slave girl. Further, one learns that temporary marriage is equal to adultery, because such a woman will not be given the status of a wife. It is for this reason that breaking an oath is not allowed in the Shiah code of law. Thus temporary marriage in Islam is totally forbid-

227. And if they decide firmly ⁵³⁹ to divorce, then surely, Allah is All-Hearing, All-Knowing.

539. From this we learn that if the husband does not establish sexual relations with his wife within the period of four months, EELAA

228. And the divorced women will remain in waiting for three menstrual courses ⁵⁴⁰. And it is not lawful for them to conceal what Allah has created in their wombs ⁵⁴¹, if they have faith in Allah and the Last Day. And the husband has more right to take them back provided they want to reconcile ⁵⁴². And women shall have similar rights of equality ⁵⁴³ as is due from them (husbands). But, the men have a degree over them (in responsibility and authority) ⁵⁴⁴. And Allah is Most Almighty, All Wise.

540. From this it is understood that an adult

Go. This - by God - according to Imam Shafee (on whom be peace) is QASME LAGHW - as there is no intention involved in saying this.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ
أَرْبَعَةِ أَشْهُرٍ ۚ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

den

538. To take an oath to break off sexual relations with one's wife for a period of four months. Its law is that if the husband breaks his oath by having sex with his wife within four months or verbally says it or promises to have sex with her, it then becomes compulsory upon him to pay compensation. Otherwise, after four months revocable divorce will take place. In this verse the above is discussed.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٢٢٧﴾

divorce will take place but marriage will not be annulled. After this, he can give a second divorce.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ
قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا
خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ
بِاللَّهِ وَ الْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ
بِرُدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ
مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ
عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

woman is fully independent concerning her

affairs. No guardian can compel her because in this verse the woman is given the right to keep herself away from marriage. This verse does not say: Oh Guardians you keep them away. Religious issue: The period of Iddat (4 months & 10 days) is liable on that divorced woman who had sexual intercourse with her husband prior to the divorce, otherwise this is not applicable, as mentioned elsewhere in the QUR 'AAN.

541. From this verse, two issues emerge:

1. It becomes incumbent upon the woman in Iddat not to conceal her pregnancy or menstruation, nor make an error therein. Due to her error if there is any fault with her second marriage or remarriage she will be guilty of a grave sin.

2. In the matter of the period of Iddat and pregnancy the wife's word will hold more credence than that of the husband i.e. if the wife says that her days of Iddat are over and the husband denies this, the wife's word will be accepted.

542. From this we learn that in the case of

SECETION 29

229. Divorce is twice ⁵⁴⁵. Thereafter (a woman) must be retained with good ⁵⁴⁶ or released with kindness. And it is not lawful for you to take back ⁵⁴⁷ from her anything that you (husbands) have given them (wives). But, if both fear that they could not keep in the limits of Allah. Then, if you fear that the two ⁵⁴⁸ will not be able to observe the limits of Allah, it is no offence for them, for that of which the woman ransoms herself ⁵⁴⁹. These are the limits of Allah, so do not transgress them and those who transgress the limits of Allah, it is they who are the unjust.

545. In the case of revocable divorce in which man has the right to annul this divorce within the period of Iddat the divorce will be regarded as two divorces. The use of the word *AT-TALAAQ* points to this fact that the revocable divorce is an obvious divorce if not annulled, while using words of divorce intentionally

revocable (*Raj'ee*) divorce it is not necessary to remarry - only revocation is needed. Further, revocation can be effected without the permission of the wife - The husband can do this, but no force must be used by the husband. In fact to make the marriage work, it is better to effect revocation mutually.

543. From this verse two issues emerge:

1. The wife's duty is to serve her husband and the husband's duty is to provide for her needs.

2. A man cannot marry his slave-girl (maid) because the wife has legal rights over her husband while the maid has no such right over her master. Hence, wifehood and maidhood cannot be given equal status.

544. From this we learn that whosoever claims that the rights of husband and wife are equal is a liar. Man is superior to a woman, hence his rights are greater. Because, the wife's material needs and her *Mehr* (dower) are man's responsibility, the husbands rights should also be greater. Justice, too, demands this.

الطَّلَاقُ مَرَّتَيْنِ ۖ فَاَمْسَاكِ بِمَعْرُوفٍ اَوْ
تَسْرِیْهِ بِاِحْسَانٍ ۚ وَلَا یَحِلُّ لَكُمْ اَنْ
تَاْخُذُوْا مِمَّا اَتَيْتُمُوْهُنَّ شَیْئًا اِلَّا اَنْ
یَخَافَاۤ اِلَّا یُقِیْمَا حُدُوْدَ اللّٰهِ ۚ فَاِنْ خِفْتُمْ
اِلَّا یُقِیْمَا حُدُوْدَ اللّٰهِ ۚ فَلَا جُنَاحَ عَلَیْهَا
فِیْمَا اِفْتَدَتْ بِهٖ ۚ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا
تَعْتَدُوْهَا ۚ وَ مَنْ یَّتَعَدَّ حُدُوْدَ اللّٰهِ
فَاُولٰٓئِكَ هُمُ الظَّالِمُوْنَ ﴿٢٢٩﴾

usually becomes irrevocable divorce, in which case it becomes necessary to perform Nikah again.

546. 'Retain with good' means to revoke the divorce within the period of waiting (Iddat) with the intention of making up and not causing further problems; while 'release with kindness'

means to give the third divorce or not to revoke the divorce within the period of waiting (Iddat) in which case it will become an irrevocable divorce.

547. In it there is a hint that the husband and wife cannot take back the gifts given to one another, as marriage serves as an obstacle for returning these. There are seven obstacles mentioned by the jurists and are accountable in the letters of *WAMA KHIZQEHI* The letter "Z" denotes *ZOJIYAH* meaning marriage. Similarly the husband cannot take back the Mehr as well.

548. In this verse the leaders, guardians and the heirs of the married couple are addressed who usually try to patch up the differences whenever there is a rift between the couple.

549. The divorce under discussion is *Khula* (divorce obtained on wife's initiative) This verse was revealed in the matter of Hazrat Jameela bint Abdullah who obtained her divorce by returning the garden which was given to her in Mehr by her husband Thabit bin Qais. From this incident a few issues arise:

1. *Khula* is a divorce, but not the annulment of marriage because here, the giving of ransom is 230. Then, if she is divorced for the third time ⁵⁵⁰, then that woman will not be lawful to him, until she lives (marries) with another husband ⁵⁵¹. Then, if that second (husband) divorces her, then there is no sin on them if they re-unite ⁵⁵², provided they will now observe the limits of Allah. And these are the limits of Allah, which He makes clear for those who possess knowledge.

550. After the second divorce if the third is given with, or without the ransom, the divorce now becomes complete i.e. marriage is now annulled. From this we learn that although *Khula* is an irrevocable divorce it will not annul the marriage until the third divorce is given. Otherwise, the giving of the third divorce would not have been mentioned in this verse.

551. By *HALAALA* is meant if the husband and wife want to come together after the third

mentioned which is the work of a woman, the work of the husband is not mentioned here. From this it can be deduced that the husband's work in this respect is what is mentioned above, to give the divorce.

2. A woman's work in respect of *Khula* is to give the ransom; the divorce itself will be given by the husband, not the wife.

3. Whatever ransom is agreed in respect of *Khula* has to be paid even though it may be higher than the value of Mehr (dower). However, it is *MAKROOH* (undesirable) to take the value in excess of Mehr.

4. For *Khula* to take place the value has to be given by the wife; no other person may pay this amount for the purpose of obtaining the divorce without the knowledge of the wife, otherwise *Khula* will not take place. Such a custom is followed in Punjab.

5. In *Khula* (Talaq-e-Bain) irrevocable divorce takes place, because ransom is that amount which the wife pays to the husband to secure her freedom, while through *TALAAQ RAJ'EE* (revocable divorce) the wife does not obtain her freedom.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى
تَنْكِحَ زَوْجًا غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ
يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ
اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

divorce, the wife will first have to remarry a second time. In *Halaala* mere marriage to the second husband will not be regarded as sufficient, this marriage will have to be consummated because the word *TANKIHA* suggests consummation of marriage while the word *ZAWJAN* proves marriage only.

552. From this discussion a few issues emerge:

1. In the case of three divorces the wife can remarry the former husband after *HALAALA*

559. He who firmly believes that Allah is Knower of all he is doing, will, if Allah pleases, never think of going near a sinful act. This type

observance of it is another matter. In this verse "and know" refers to observe, take heed, etc.

SECTION 30

232. And when you have divorced women and their Iddat (prescribed period) is complete, do not prevent them from marrying ⁵⁶⁰ their husbands, when they agree among themselves according to (Islamic) law ⁵⁶¹. This instruction is given to those among you who believe in Allah and the Last Day. This is cleaner and purer ⁵⁶² for you. Verily, Allah Knows and you do not know ⁵⁶³.

560. From this one can understand that an adult woman can enter into a marriage on her own volition, without the actual permission of her guardian because marriage is referred to the woman in this verse. However, she cannot enter into marriage with someone out of her clan (uncomparable in status or character etc) which can become a source of embarrassment and disgrace to her parents or clan.

561. The word 'according to law' suggests that nothing un-Islamic or un-wholesome should be agreed upon in matters of marriage. If any such thing is agreed upon it will not be religiously acceptable e.g. if alcohol or flesh of the swine is agreed in Mehr this will not be accepted as the customary dowry (mehr-e misal) has to be paid because 'according to law' is a stipulation for this.

233. And the mothers should suckle their children for two complete years ⁵⁶⁴. For whoever desires to complete ⁵⁶⁵ the suckling period, on him, to whom the child belongs, there is (responsibility of) feeding and clothing of the women in the prescribed manner ⁵⁶⁶. No soul shall be burdened, but within his capacity. The mother should

وَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُم بِالْمَعْرُوفِ ۚ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَ أَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٢٢﴾

562. From this we learn that to prevent a girl from marrying the person of her choice can lead to numerous problems. Marry your children to those whom they have chosen or allow them the opportunity to do so. Furthermore, we learn that the Laws of Islam are binding on the Muslims, not the non-Muslims because the verse is proclaiming to give advice to the Muslims.

563. This verse was revealed regarding the action of Hazrat Mu'qil bin Yasaar whose sister was married to Asim bin Adi (on whom be peace) When Hazrat Asim divorced her and wanted to remarry her after her period of waiting, Hazrat Mu'qil refused her permission. This verse was revealed to counter such measures.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ
كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
الرِّضَاعَةَ ۚ وَعَلَى الْبَوْلُودِ لَهُ رِزْقُهُنَّ
وَ كِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ
نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ

not suffer on account of her child. Nor, should the father suffer on account of his child ⁵⁶⁷. And the same is incumbent ⁵⁶⁸ on the father's heir. And then, if both decide on weaning, by mutual consent and consultation, there is no sin ⁵⁶⁹ upon both of them. Then, if you wish that your children should be suckled by nurses then, too, there is no blame ⁵⁷⁰ on you; provided what was agreed ⁵⁷¹ is paid by you with kindness. And remain fearing Allah, and know that, surely, Allah observes what you do.

بَوْلِيهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى
الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا
فَصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا
جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَادْتُمْ أَنْ
تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ
إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ وَ
اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٣٣﴾

564. The mothers can breastfeed their children for a period of two years. If parents find any valid reasons, it can be stopped before two years. However, breastfeeding cannot be continued after two years.

565. From this verse emerge a few issues:

1. The child belongs to the father and he is responsible for its material needs.
2. After the divorce, if the mother wishes to breastfeed the child, the father cannot give it to another woman for this purpose.
3. The mother can take a fee for breastfeeding the child after she is divorced.
4. Giving of food and clothing can serve as the fee of breastfeeding although one will not be able to calculate this accurately in terms of monetary value.

566. The words suggest that the off-spring belongs to the father, because father is MAULOOD LAHU. From this a number of issues can be deduced.

1. Family lineage is from the father, not from the mother.
2. If the father is a Sayyed (descendant of the Holy Prophet صلى الله عليه وآله وسلم) and the mother is a non-Sayyed, the child will be a Sayyed.
3. The material needs of the off-spring is the responsibility of the father, not the mother.
4. Education of the off-spring, too, is the responsibility of the father.
5. The wages of care taking of the off-spring is the responsibility of the father, not the mother.

567. By this is meant to force the divorced mother to suckle the baby, the father's loss is

paying the divorced mother more to suckle the baby than what another woman is prepared to charge for the same purpose. Neither of the two should take place.

568. From this verse we learn that the guardians should take care of the orphans. The responsibilities of the parents should now be shouldered by the guardian. The guardians are those relatives who will be first in line for the purpose of inheritance, after whom will follow other relatives.

569. From this we learn that when it is beneficial to suckle the baby for less than two years its should be done i.e. the period of suckling should not exceed two years.

570. From this verse we learn that if the parents so wish to employ a foster mother to suckle their baby they may do so providing they pay her the price agreed upon for this purpose. Our Holy Prophet صلى الله عليه وآله وسلم was suckled by Hazrat Shafa bint Abdullah, Hazrat Thuwaibah and Hazrat Halima.

571. This verse makes it clear that wages as well as other related expenses for the suckling of the baby is the responsibility of the father, not of the mother or anyone else. Furthermore, if the mother is willing to breastfeed the child, the father should not forcefully use the services of a foster mother. We also learn that if a child grows through suckling by a foster mother or by drinking the milk of a goat, this will in no way decrease the motherly rights over the child. Similarly, even if the divorced mother charges the father a fee for suckling the baby,

her motherly rights will remain the same. Even though Hazrat Musa's mother took a fee

234. Those of you who die ⁵⁷² and leave wives behind. They (widows) should wait for a period ⁵⁷³ of four months and ten days, so when they complete their Iddat then, there is no blame ⁵⁷⁴ on you for what they do with regard to themselves according to (Islamic) ⁵⁷⁵ law. And Allah is fully aware of whatever you do.

572. After the death of the husband, period of waiting upon the widow is compulsory, even if sexual intercourse may not have taken place, but in the case of divorce there is no period of waiting for a divorcee if sexual intercourse has not taken place. Says Allah Almighty "Then divorce them before touching them, in that way you have no period of waiting" (S33:V49).

The reason being, sexual intercourse, etc. is not stipulated in this verse, and this period of waiting is of a woman who is not pregnant. The waiting period of a pregnant woman is upon delivery, as can be seen from other verses. 573. During this period of waiting these women should abstain from marriage, using make-up. The minor girls, adult women and old ladies are all included in this injunction whose husb-

235. And there is no sin on you in that you propose to such women for marriage by indirect hint or conceal what you have in your hearts. Allah knows that soon you will remember them. But, make no secret contract ⁵⁷⁶ with them, except to say to them only that which is known in law. And do not resolve any marriage ties ⁵⁷⁷ until the prescribed period reaches its end. And know that Allah knows what

for suckling the baby, her motherly rights remained intact.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ
أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا
جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ
بِالْمَعْرُوفِ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٣﴾

ands have passed away. The period of waiting is the same for all.

574. From this verse two issues emerge:

1. It becomes incumbent upon the woman to observe mourning during her period of waiting i.e. she should refrain from applying make up.
2. If she applies make-up during this period then her guardian, who fails to stop her, too, will become a sinner. Not preventing a sin when in the position to do so is also a sin.

575. "Anything to do" refers to beautifying and using make-up because applying make-up is prohibited during the waiting period. Thus when the waiting period is over, so is the prohibition, providing no unlawful make-up is used, nor walk about without purdah (without covering their bodies) as is understood from "within the law".

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ
خُطْبَةِ النِّسَاءِ أَوْ أَكْنُتُمْ فِي أَنْفُسِكُمْ ۖ
عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ
لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا
مَعْرُوفًا ۚ وَلَا تَعْرِمُوا عُقْدَةَ النِّكَاحِ
حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ

is in your heart ⁵⁷⁸, so fear Him ⁵⁷⁹ and know that Allah is Most Forgiving, Forbearing.

576. From this two issues emerge:

1. During the period of waiting explicit proposal for marriage is prohibited.
2. Indirect proposal is permissible during the period of waiting e.g. the person who intends to marry her can volunteer to pay her expense during her period of waiting, or say I need to get married, or say Allah will not inflict any difficulties upon you, etc.

577. By 'do not resolve wedding tie' is meant let alone getting married, do not even have thought of getting married **Issue:** within the period of waiting, marriage is invalid, and if marriage takes place by error i.e. thinking that the period of waiting is over, it would be considered as evil. To acquaint yourselves with the differences between void and evil Nikah refer to *FATAWA NAEEMIYAH*.

578. From this it is hinted that the mere

SECTION 31

236. There is no demand against you if you divorce women whom you have not even touched ⁵⁸⁰, or have not fixed for them their dowry ⁵⁸¹. And the wealthy should give them something to carry on ⁵⁸² for use, according to his capability. And the poor (man) according to his capability. This is incumbent on the well doers ⁵⁸³.

580. The word "touching" has sexual connotations while privacy between the husband and the wife is included with the decree of sexual intercourse. By (*KHILWAT E SAHIHA*) is meant privacy between the husband and wife in which there is no stoppage of sexual advances by the wife. In some instances no stoppage of such advances from the husband is also acceptable.

581. From this we learn that the customary dowry is either fully incumbent or not at all.

اللَّهُ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَ
اعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝

intention of sin is a punishable act because the intention of sin is sin itself. However, the thought of sin, will not be regarded as sin. Furthermore, to get married wilfully and intentionally in the period of waiting will render the marriage null and void as can be seen from the words "And do not resolve" i.e. do not have declaration of intent for marriage. Intention is associated with purpose, and the purpose in this instance is marriage.

579. The use of 'yourselves' shows that these laws are to be followed by Muslims not the non-Muslims. As far as the non-Muslims are concerned the Muslim ruler will decide according to their religion. They shall enjoy religious freedom. However, political decrees will be binding upon them as well e.g. if any among them is guilty of stealing, their hands will be cut off.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا
لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ
فَرِيضَةً ۚ وَ مَتَّعُوهُنَّ عَلَى الْمَوْسِمِ
قَدَرَهُ ۚ وَ عَلَى الْمُبْتَدِرِ قَدَرُهُ ۚ مَتَاعًا
بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُحْسِنِينَ ۝

There are no half measures regarding it e.g. in the case where marriage is solemnized without discussing or determining dowry and the man divorces his wife after having sex with her, he will be liable for full payment of the dowry; if no sex has taken place, he will not be liable for any dowry, just one suit of clothes will be deemed sufficient. Furthermore, we learn that marriage without dowry is permissible. The determining of dowry is not a precondition for marriage, so much so that if one says I will not

give any dowry, marriage will still take place. If he now divorces the wife after sexual intercourse the payment of customary dowry will become incumbent on the husband. In addition, we learn that in the matter of divorce the husband remains independent i.e. just as marriage takes place upon mutual consent of husband and wife, in the case of divorce, too, there is no restraint. Only the husband can give divorce, irrespective of whether the wife accepts it or rejects it.

582. If marriage is entered into without a woman determining the dowry, and she is given a divorce without sexual intercourse, she should only be given one suit of clothes. The clothes given depend on the social status,

237. And if you divorced them without touching them ⁵⁸⁴, but you have already fixed for them a dowry, then half of what you fixed is incumbent. Unless the wives forego (their right) ⁵⁸⁵ or he gives more in whose hands is the marriage tie ⁵⁸⁶. And (O men) if you give more, it is nearer to piety ⁵⁸⁷. And never forget to deal with each other gracefully among yourselves ⁵⁸⁸. Surely, Allah is fully observant of what you do.

584. The words "giving divorce without touching them" hints that if the husband dies before establishing sexual relation with his wife, she will be entitled to the full dowry determined at the time of marriage. The question of half dowry is pertaining to the woman divorced before sex had taken place.

585. In respect of the woman foregoing the payment of dowry she should collect less than half the value of the dowry and forego the rest; in respect of men they should pay more than half or full amount of the agreed dowry.

586. From this we learn that the knot of marriage is in the hands of man, hence dissolutions of marriage i.e. divorce is also his prerogative and not the right of the woman, neither in Khula nor without Khula i.e. in

i.e. a rich man has to give an expensive suit of clothes, a poor man will buy a cheap suit of clothes. However, if dowry was agreed upon, and divorce is given before sexual intercourse, the wife is entitled to get half of the dowry.

583. From this discussion, emerge two issues:

1. If one marries any woman without the prior agreement of dowry and is then divorced without having sex with her, it becomes compulsory to pay one suit of clothes made of dress, pants and a scarf.

2. The suit of clothes paid should be according to the financial position of the husband. These two issues are declared from the words 'upon' and 'his resources'.

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ
وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنُصْفُ مَا
فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي
بِيَدِهِ عَقْدَةُ النِّكَاحِ ط وَ أَنْ تَعْفُوا
أَقْرَبُ لِلتَّقْوَى ط وَ لَا تَتَسَوُا الْفَضْلَ
بَيْنَكُمْ ط إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٧﴾

the case of Khula the divorce will be dependent on the willingness of the husband. The present day concept of Khula among the Muslim masses that of a woman pays an amount to her husband to obtain her divorce irrespective of whether the husband is prepared to agree on the divorce is totally wrong, because if the husband is not willing to give the divorce, it will not take place.

587. In the way of divorce try and give the wife the most you possibly can, don't try to forego the payment, for you are the chief. The chief will appear better when he gives, not when he takes.

588. After divorce there should be no ill feeling or jealousy between the couple. One should take into account duties imposed by Islam as well as their family ties.

238. Watch over all your prayers ⁵⁸⁹ and (especially) the middle prayer ⁵⁹⁰, and stand ⁵⁹¹ before Allah with true devotion.

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ وَكُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

589. In the command "watch over" there is an order to establish Salaah regularly, to offer it in congregation, perform it correctly and punctually. This is the commentary of this verse "Establish Prayer".

many people get involved in their recreational activities.

591. From the command 'stand' emerge few issues:

1. *Qiyaam* (standing erect in Salaah) is Fard – (compulsory), as the 'stand' is a command.
2. Salaah should be offered in congregation as 'Qumoo' is used for plural.
3. To talk, eat and drink in Salaah is totally forbidden as understood from the word "with devotion".

It should be remembered that speaking in Salaah is abrogated by this verse and Qira'at of the QUR'AAN when following the Imam is abrogated by "And listen attentively".

239. And if you fear (danger of enemy) ⁵⁹², then establish prayer while on foot ⁵⁹³ or riding. Then when you are secure, remember Allah as He has taught you what you knew not.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

592. "If you are in fear" suggests that if the intensity of fear is such that you are unable to stand on one place due to it. However, if it becomes possible to stand, then the solution for it is as given in this verse 'And O Beloved! (Prophet صلى الله عليه وآله وسلم) when you are amidst them, then lead them in prayer' (S4: V102).

593. Although there is permission to perform Salaah on foot or in a conveyance due to extreme fear, but when normal circumstances

prevail all the *ARKAAN* of Salaah (the Faraid in Salaah e.g. *Qiyaam* - standing erect in Salaah, *Ruku*, *Sajdah*, etc.) become compulsory to carry out. Present day travellers who perform their Salaah in the train in a sitting position without any valid reason are violating the above law. This would only be allowed if there is a fear of expiry of the time of Salaah due to the train not making any stops. However, on reaching your destination you should perform your Salaah again.

240. Those of you, who die and leave wives behind, should make a will ⁵⁹⁴ for their wives to provide for their maintenance ⁵⁹⁵ for one year, without expelling them out. Then, if they themselves leave, then you are

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى
الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا

not accountable ⁵⁹⁶ for which they did themselves in their matters ⁵⁹⁷ in a prescribed manner. And Allah is Almighty, All Wise.

594. This verse is abrogated from the verse pertaining to inheritance. Now, after the death of the husband the wife will not get maintenance but her ancestral property. In this way the verse is abrogated in two ways - from giving maintenance as well as regarding the period of a year.

595. According to all jurists this verse is abrogated from the verse concerning the period of waiting, because with death the question of period of waiting arises or delivery in the case of pregnancy, or the waiting period of four months and ten days; whereas in this verse mention is made of one year.

596. From this verse it is understood that previously the wife not only had the right to dwell in her husband's house for one year after

241. And for the divorced women, a prescribed maintenance be made. This is obligatory on the God-fearing ⁵⁹⁸.

598. During the period of waiting in the case of divorce, the responsibility of her maintenance was upon the husband giving divorce. In the case of the death of the husband, because the

242. Thus, Allah makes clear to you His signs so that perhaps you may understand ⁵⁹⁹.

599. From the word "You may understand" emerge two issues:

1. All laws of Shariah are not understood through one's intelligence only - If this was the case it was not necessary to reveal verses in this respect.

2. All laws of Shariah are not intricate that their

جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ
مِنْ مَّعْرُوفٍ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٣٠﴾

his death, but she was entitled to be fed and clothed. But this was dependent on the wife to use her prerogative or forego it. Nevertheless she could not marry within a year of her husband's death. This decree is now abrogated.

597. In "things they did" included permissible ways of beautifying themselves, applying make up, giving up mourning, preparing for re-marriage, etc. From this verse we learn that even in those days the period of waiting of a year for the wife after the death of her husband was not compulsory, instead the law was if she wanted to sit in mourning for her deceased husband she was entitled for a year's maintenance from his wealth i.e. the wife was totally independent in the matter, while the husband's heirs were duty-bound.

وَالْمُطَلَّاتِ مَتَاءً بِأَمْوَالِهِنَّ الْحَقَّ
عَلَى السَّائِقِينَ ﴿٢٣١﴾

wife receives maintenance from ancestral wealth, she is not entitled to receive maintenance during her period of waiting (IDDAT) from her late husband's wealth.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٢٣٢﴾

wisdom cannot be understood through one's intellect. The wisdom of many such laws are easily fathomed through one's keen sense of reasoning. For skills in understanding and interpreting religious issues consult the book - ASRARUL AHKAAM.

SECTION 32

243.(O Beloved Prophet) Did you not observe those who went out of their homes ⁶⁰⁰ in their thousands, for fear of death?⁶⁰¹ Then, Allah said to them: "Die!"⁶⁰² Then He brought them (back) to life. Surely, Allah is Most Gracious to people ⁶⁰³, but most of the people are ungrateful.

600. This incident refers to the residents of the city of WASIT who had abandoned the city in their thousands to escape from the plague, but had all died. After some time Hazrat Hizkeel made dua for them, as a result of which all became alive once again.

601. The fear of death can be both good or bad. If due to its fear man sincerely turns to Allah and seeks forgiveness for his sins it is good; but if its fear makes him abandon doing pious deeds or turns to sinful life, then it is bad, e.g. out of fear of death people abstain from going for Hajj or participating in Holy War. However, the fear of the residents of Dadrawaan (Wasit), of course was of a different nature.

602. From this incident we learn that running away from dreaded diseases because of the fear of death is wrong. Secondly, we also learn that all the past and future happenings are screened

244. And fight in the Way of Allah ⁶⁰⁴, and know that Allah is All-Hearing, All-Knowing.

604. Fight with the warring non-Muslims, fight for the advancement of Islam - not merely for territorial gains or for material upliftment.

245. Who is it that will loan ⁶⁰⁵ to Allah a good loan ⁶⁰⁶, so that Allah ⁶⁰⁷ may increase ⁶⁰⁸ it for him many times? And Allah scants and amplifies ⁶⁰⁹. And to Him you will have to return.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٣﴾

before the Holy Prophet صلى الله عليه وآله وسلم because the abovementioned incident had taken place centuries ago, yet the QUR'AAN says did you (Oh My Beloved Nabi صلى الله عليه وآله وسلم) see? i.e. you have seen.

603. Ibn Arabi says that any person who dies due to punishment can be brought back to life, but if the death is an inevitable one as divinely decreed then there is no order to bring its victims back to life. Hazrat Hassan (on whom be peace) says that the residents of Dadrawaan had died before their actual time, therefore they were brought back to life to complete their natural life span. These people were brought back to life on the dua of Hazrat Hizkeel bin Yuozi عليه السلام, who was the third successor of Hazrat Musa عليه السلام. His first successor was Hazrat Yusha bin Nun عليه السلام and the second was Kalib bin Yohanna عليه السلام (Tafseer)

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَبِيْعٌ عَلِيمٌ ﴿٣٤﴾

The war of monarchs is to reek havoc and destruction. The war of a believer is to emulate the footsteps of the Prophets عليه السلام.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٥﴾

605. Our pious sages say that to give a loan to a needy person during his hour of need is a virtuous act. In fact, in some instances this loan is greater than charity because sometimes even a non-needy can become a recipient of charity, while a loan is always taken by a needy person.

606. *QARZE-HASANA* is that type of a loan in which there is no demand on the debtor to settle it, if he pays it is well and good, if not he should be excused from paying it. However, in this there are a few conditions:

1. The loan giver should offer it sincerely and happily.
2. It should be given with a good heart.
3. Only lawful items should be used for this purpose.
4. There should be no hasty demand made for

246. (O Beloved Prophet) Did you not observe the group of the children of Israel after Musa?⁶¹⁰ When they spoke to a Prophet of theirs:

“Appoint for us a king⁶¹¹ so that we may fight in the path of Allah”. He (the Prophet) said: “Maybe if the fighting were obligatory on you, you would not fight”⁶¹². They said: “What has happened to us that we should not fight in the way of Allah, whereas we have been expelled from our homes and our children”⁶¹³. But, when fighting was made obligatory on them⁶¹⁴, they turned their faces away, except a few⁶¹⁵ of them. And Allah is All Knowing of the unjust.

610. This incident took place during the time of Hazrat Shumail عليه السلام when the Israelites were sent to wage war against King Goliath. Goliath was a very cruel king of the people of Amaliqa who was made sovereign over the Israelites by Allah because of their disobedience to Him, just as Pharaoh too was made a sovereign once.

611. From this we learn that kingship can be obtained through the Prophets as they are the

its settlement. Sometimes all charities are termed as *QARZE HASANA*.

607. From “Allah may increase” we learn that Allah loves the poor because He takes the loan from the rich for the poor. Thus, the one for whom the loan is taken is dearer.

608. Charity increases your wealth in this world as well as the rewards of the Hereafter. Service to parents is included in this as Allah will reward the child in this world as well as the Hereafter.

609. According to the revered Sufis there is expansion and contraction (increase and decrease) in everything: in a saint, the learned, the wealthy and the kings are not always in the same condition.

أَلَمْ تَرَ إِلَى الْمَلَا مِنْ بَنِي إِسْرَءِيلَ
مَنْ بَعْدَ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَّهُمْ
ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ ط
قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ
الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا
أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ
أُخْرِجْنَا مِنْ دِيَارِنَا وَ أَبْنَاءُنَا فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا
مِنْهُمْ ط وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٣٣٦﴾

distributors of Allah's bounties. Even today, kingship and power is distributed through the grace of our Holy Prophet صلى الله عليه وآله وسلم. Furthermore, we learn that in those days there was never a union between Prophethood and kingdom otherwise, Hazrat Shumail عليه السلام himself should have become a king and not appoint Talut. However, these two i.e. Prophethood and kingdom, were assimilated in

Hazrat Dawood عليه السلام, Sulaiman عليه السلام and Hazrat Yusuf عليه السلام. Nonetheless, Prophethood and kingdom are both the bounties of Allah.

612. You (O Israelites) will be guilty of two sins, one - defaulting from JIHAD (Holy War) and the second is disobeying the Divinely appointed king.

613. From this verse it can be deduced that to wage war against the non-believers for the sake of revenge is also permissible, as it is also one cleft among fighting in the way of Allah. In this instance Goliath had imprisoned four hundred

and forty men from the royal family of the Israelites.

614. From this incident we learn that Holy War is the Sunnah of the Prophets which was incumbent upon the earlier Prophets and their followers.

615. "Few of them" refers to the 313 men out of thousands. This was the total of the companions in the Battle of Badr who drank a handful of water of the river and were able to participate in this Holy War. Those who drank more, became cowards and chicken-hearted.

247. And their Prophet said to them:

"Surely, Allah has appointed Talut (Saul) ⁶¹⁶ for you as a king. They said: "How can he have the right of kingship over us ⁶¹⁷? Whereas we are more entitled ⁶¹⁸ for the kingship than he and he has not been given ample wealth". He (Talut) said: "Surely, Allah has chosen him ⁶¹⁹ over you and has increased him ⁶²⁰ abundantly in knowledge and body. And Allah bestows His kingdom to whom He wills. And Allah is All-Encompassing, All-Knowing.

616. Talut was from the family of Binyamin, son of Hazrat Yaqub عليه السلام. Because he was physically a giant, he was referred to as Talut. Hazrat Shumail had received a revelation in which he was informed that anyone who is physically as tall as your walking stick shall become the king. Talut fitted the description and thus became king, Hazrat Shumail himself did not become a king, in those days kingdom and Prophethood never assimilated.

617. Their first disobedience took place when they used their own conjecture and quibbling in opposition to Divine Command, although conjecture against Divine Command is the work of the devil.

618. They are poor, while running the affairs of

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

the kingdom requires a great deal of wealth, hence they were not suitable for kingdom.

619. From this verse we learn that knowledge is superior to worship - the worshipper has the seclusion of the mosque, the learned has the throne of *Khilafat*. Furthermore, we also know that knowledge is superior to wealth as Divine leadership is achieved through knowledge, not wealth. Also that the king should be learned and healthy, to conduct the affairs of his kingdom efficiently. The present political system which is based on abundance of wealth and majority of votes, is not a healthy one.

620. From this verse we learn that government should not be based on family lineage or wealth, but rather on intelligence, bravery and courage. By knowledge is meant knowledge of

religious politics. To think that only politician should become a Caliph is a total misnomer, because Hazrat Abu Bakr (on whom be peace) the first Caliph, was the most learned among the Companions of the Holy Prophet صلى الله عليه وآله وسلم so much so, that the Holy

248. And the Prophet said to them: "Surely, the sign of his kingship is that there would come to you an Ark (of the Covenant) ⁶²¹ in which there is tranquility of your heart from your Lord, and the good legacy left by the family of Musa and the family of Harun ⁶²², carried by the angels. Surely, in that is a sign for you if you believe ⁶²³.

621. This was a box made of the wood of Shamshaad (box-tree) being three hands long and two hands broad. In it were natural pictures of Prophets. It also included the plates of Tauraat, the staff (stick) of Hazrat Musa عليه السلام his clothes and a pair of shoes, the turban of Hazrat Harun عليه السلام as well as a few pieces of Manna (quails with which the Israelites were fed)

622. From this we learn that the sacred relics of the pious people are with the permission of Allah, a means of obtaining one's desires in one's hour of need. It is for this reason that such relics are placed in the shroud of the deceased at the time of burial. Hazrat Musa's relics, as can be seen, were used by the soldiers for the sake of gaining victory.

623. From this it can be observed that the true believer is he who acknowledges the miraculous

SECTION 33

249. Then when Talut left the city with his army he said: "Surely, Allah will test you ⁶²⁴ with a stream. Whoso drinks water from it is not of me ⁶²⁵ and whoso does not drink of it is mine ⁶²⁶. Except he who takes a sip with his hand ⁶²⁷. Yet, all drank of it except a few of them ⁶²⁸. When he (Talut) and the believers with him ⁶²⁹

Prophet صلى الله عليه وآله وسلم had appointed him to lead the congregation for *Salaah* just before his demise from the world. Hazrat Umar's (on whom be peace) politics, of course is well known up to today.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٣٩﴾

effects of these sacred relics. To deny this is equal to the denying of Allah's power. Accordingly, the angels brought this box and placed it in front of Hazrat Talut. During times of battles this box would always be kept near the Islamic soldiers, through the blessing of which the believers were always victorious. After Hazrat Talut عليه السلام this box remained with the Israelites who always placed it in front of them in their hour of need, as a result of which all their prayers were answered. It was also their means of being victorious in battles. As time went, people of Wahabi type of beliefs began to show disrespect to this box and as such were soon afflicted by misfortunes. When this box was brought in the presence of Talut he became content. He selected 70 thousand Israelites and set out to fight Jalut.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۖ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ۚ وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۚ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَلَمَّا

crossed the stream, they said: "We have no power ⁶³⁰ against Jalut (Goliath) and his armies". Those who were sure to meet ⁶³¹ Allah said: "That often a small party has triumphed over a large party by Allah's Command" ⁶³². And, verily, Allah is with the steadfast (patient) ⁶³³.

624. This journey of the Isrealites to wage war against Jalut was undertaken during extreme heat. The heat of summer, the uneasiness of the jungle and the heat of the scorching sun made the soldiers miserable and thirsty. Talut had informed them that soon they would be coming across a river but they should refrain from drinking from it, its a test placed upon them. Talut was informing them about this from the revelation that Hazrat Shumail عليه السلام was receiving.

625. Whosoever drinks from this water is not my followers and as such will not accompany me in this battle. It does not mean that he is a non-believer, because every sin does not make a person a non-believer. However, it can possibly be said that such a person could go out of the fold of Islam i.e. by drinking much water out of this river could set hypocrisy and enmity in his heart which are the signs of infidelity.

626. Those who withstood the test and did not drink are of my followers, or of my religion or are with me in the battle, because those who failed to bear the thirst for a short while would not be able to withstand the hardships of war in future. From this we learn that to prepare the soldiers to withstand the hardships of war, and to put them to test in matters related to war is the practice of the Prophets. The practice of the present day military training can be deduced from this verse. At that time not to drink that water was extremely important, in fact drinking that water had become an act of infidelity as can be understood from the following passage.

627. The extreme heat, unbearable conditions for the journey, intensity of the thirst and Allah's command were indeed a total test of their

جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ط
قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلِقُوا اللَّهَ لَا كَم مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً
بِإِذْنِ اللَّهِ ط وَاللَّهُ مَعَ الصَّابِرِينَ ٢٣٩

patience, if these people could exercise patience under the extreme conditions, they will easily be able to exercise patience in the face of future hardships of war. But if they had faltered here, then they would not be able to fight in future as well.

628. From this we learn that sincere people are always few in number i.e. from thousands only 313 turned out to be sincere. Says Allah Almighty "And there are few in My bondsmen who are thankful" (S34 : V13).

629. From this we learn also that those who went to the river were declared non-believers because "And those who believed are with him" is stated here. This teaches us that every instruction of the Prophet is incumbent to be obeyed even if it is based on some measure of expediency. This makes it clear that those who wanted to drink the water remained at the river and when the patient believers had already reached the other side of the river banks, they were being called by these impatient disbelievers, because by this time the believers had not gone beyond the river at all.

630. From this verse we learn that the obedience of a Prophet is instrumental in inculcating bravery, while disobedience to the Prophet can result in cowardice. The true Prophets are all brave while false prophets are cowards i.e. Mirza Ghulam Ahmed, the false Prophet, did not go on pilgrimage because of fear.

631. Sometimes the word (suspicion, conjecture, etc.) is used to denote positiveness and certainty. These believers were certain of meeting their Lord. Without certainty and positiveness no faith can be obtained. Says Allah Almighty:

“Why it did not happen when you had heard it that the male and female believers should have thought good of their own people” (S24 : V12). In this verse, too, the word “ZANN” is used to indicate positiveness, because it is imperative to be absolutely certain about Hazrat Ayesha's (on whom be peace) chastity.

632. Success and victory is not dependent on superiority of number or equipment, but is dependent on the grace and blessing of Allah. If His grace is with you it can destroy the elep-

250. And when they confronted Jalut and his armies, they submitted: “O our Lord! Pour upon us patience and keep our steps firm and help us against the disbelieving people” 634.

634. This prayer should be recited in battle when facing the opposition. At times like this

251. Then they defeated them by Allah's Command 635 and Dawood killed Jalut. And Allah bestowed on him (Dawood) kingship and wisdom 636 and taught him 637 what He desired. And had Allah not repelled some people by others 638, then, surely, the earth 639 would have been ruined. But, Allah is the Bestower of bounty to all the worlds.

635. Numerically inferior army defeated the powerful army of the opposition.

636. Allah blessed Hazrat Dawood عليه السلام with both Prophethood and Kingdom by getting him married to the daughter of King Talut. The King had announced that whosoever killed Jalut will marry my daughter. After king Talut, Hazrat Dawood عليه السلام sat on the throne i.e. became king.

637. Many Books of Tafseer have it as Eiysha, father of Hazrat Dawood عليه السلام, with all his sons, was in the army of Talut. Hazrat Dawood عليه السلام was the youngest and the weakest in the army. He had just come out of a sickness and had a yellowish skin. Hazrat Talut asked Shumail عليه السلام

hant with just rocks of birds. This teaches us that believers should have total trust in Allah, However, acting upon available means is not going against the principle of reliance and trust. Says Allah Almighty: “And keep ready for them the strength you can and as many horses as you can” (S8 : V60)

633. Allah and His Help and Mercy is with the patient, while his Wrath and Anger with those who are impatient and with knowledge and power with all and sundry.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا
أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

it is also better to be in the company of the pious.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
جَالُوتَ وَاتَّهَى اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَ
عَلَّمَهُ مِمَّا يَشَاءُ ۖ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ
اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

that since Jalut (Goliath) is so strong and powerful, he should pray to Allah for his death. In response to this prayer Divine Revelation informed that Jalut would be killed at the hands of Hazrat Dawood عليه السلام. As such Hazrat Dawood with the aid of a sling came out to oppose him. On seeing the frail personage of Hazrat Dawood عليه السلام, Jalut began to taunt him, but the Prophet of God paid no heed to him. He fired a stone from the sling which hit him in the forehead and killed him.

638. From this we learn that Allah alleviates the hardships of others through His servants, and breaks the power of the non-believers through the Muslim soldiers.

639. From this we learn that there are many expediencies associated with war. e.g.

If the grass is not cut, the fields are ruined, if pus is not removed through operation the entire body can become affected, if the criminal ele

252. These are the verses of Allah which (O Beloved) We recite to you correctly and surely you are from amongst the Rasools (Messengers of Allah) ⁶⁴⁰.

640. The endowment of lost historical data and the knowledge of the unseen is one of the proofs of the Holy Prophet's صلى الله عليه وآله وسلم Prophethood because the Holy Prophet صلى الله عليه وآله وسلم did neither acquire knowledge

PART 3

253. Of these Rasools We have excelled some of them over others ⁶⁴¹. Among them to whom Allah spoke, ⁶⁴² and someone is he who was raised ⁶⁴³ in degrees of honour over all. And We gave Isa, son of Mariam ⁶⁴⁴ as clear signs and We supported him ⁶⁴⁵ with a pure spirit (Jibrael). And if Allah had willed, those who had come after him would not have fought ⁶⁴⁶ with each other. After they had received clear proofs, they differed. Some of them became believers and others became infidels. Yet, had Allah so willed, they would not have fought (with each other). But, Allah does whatever He desires ⁶⁴⁷

641. From this verse emerge a number of issues:

1. In Prophethood all Prophets are equal - there is no question of some being legitimate and others being counterfeit. Allah bestowed Prophethood on each one of them.

2. Besides Prophethood the Prophets enjoy different status i.e. some enjoy greater status than others. In respect of this, our Holy

ment is not eliminated, peace and security will be affected. Likewise, if traitors and rebels are not overpowered, law-abiding citizens will find it difficult to survive. In short, to raise objections in matters of war is foolish.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

of History nor had he been in the company of historians, yet he presented authentic and accurate historical data. This proves beyond any doubt that the Holy Prophet صلى الله عليه وآله وسلم was a Divinely inspired Prophet.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

مِنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ
دَرَجَاتٍ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ
شَاءَ اللَّهُ مَا أَقْتَتَلُوا الَّذِينَ مِنْ بَعْدِهِمْ
مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ
اخْتَلَفُوا فِيهِمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ
كَفَرَ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا ۚ وَلَكِنْ
اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

Prophet صلى الله عليه وآله وسلم enjoys the highest status among all the Prophets.

3. Although it can be said that some Prophets enjoy higher status than the others, it is incorrect to assume that some Prophets are in any way inferior to the others. To do this is insulting the dignity of the Prophets of Allah, as is deduced from the word "...we excelled".

642. Hazrat Musa's عليه السلام talking to Allah upon this earth, without an intermediary, is his distinctive feature, as the Holy Prophet's conversation with Allah without any curtain during the Night of Me'raj was not upon this earth.

643. The word "some of them" denotes our Holy Prophet صلى الله عليه وآله وسلم From this emerge two issues:

1. The Holy Prophet صلى الله عليه وآله وسلم is superior in status to all other Prophets.
2. His superiority and greatness is beyond our conception and imagination as no limits or degree of status has been mentioned. Furthermore, we also learn that while all the Prophets are equal in respect of Prophethood they are different in rank and status.

644. From this we learn that Hazrat Isa عليه السلام was created without a father - just a mother. If he had had a father he would not have been referred to the mother i.e. Isa عليه السلام son of Mariam. Says Allah Almighty: "Call them after their fathers" (S33: V5)

Thus besides Bibi Mariam, the QUR'AAN has not mentioned any other woman's name.

645. By "Ruhul Quds" 'the pure soul' is meant Hazrat Jibraeel عليه السلام who was always accompanying Hazrat Isa عليه السلام From this we learn that the servants of Allah have the capacity to help and

SECTION 34

254. O Believers! 648. Spend 649 in the way of Allah of what We have provided for you before there comes a day where there shall be no bargaining, nor any friendship nor any intercession 650 for infidels. And it is the infidels themselves who are the unjust 651.

648. "Oh those who believe" suggest that acts of worship like Zakaat, Salaah, etc are incumbent upon Muslims, not non-Muslims, and without belief all forms of worship are imperfect and incorrect.

649. The verb 'you spend' intimates that we should give charity from all those things with which Allah has blessed us. i.e. knowledge,

that help, from those besides Allah is not polytheism. Hazrat Jibraeel عليه السلام is the servant of Allah, yet he had been rendering help to Hazrat Isa عليه السلام Furthermore, the help of these pious servants is in reality help of Allah, as Allah Almighty refers to Hazrat Jibraeel's عليه السلام help as His help.

646. This verse intimates to us that after the demise of these Prophets their followers waged war among themselves. In it there is a hint that after our Holy Prophet صلى الله عليه وآله وسلم departs from this earthly life his followers too would wage war among themselves, which in reality did take place. Hazrat Abu Bakr Siddique (on whom be peace) waged war against those who had rejected the institution of Zakaat, there were several wars between Hazrat Ali (on who be peace) and Hazrat Muawiyah (on whom be peace)

647. The words "if Allah so wished" suggest that the wars among the followers of the previous Prophets, those that would be fought amongst the followers of the Holy Prophet are all in accordance with Divine plan. There are many wise devices behind this plan which is related to the question of predestination (Taqdeer). For further investigation and research about this issue refer to *Tafseer Naeemi*.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

wealth, health, children, time, etc. From all of these we should spend in the path of Allah.

650. The non-believers will not benefit from anyone's friendship nor his intercession. It is for this reason that the words no friendship and "and no intercession" are followed by "and the infidels themselves are unjust persons" (S2: V254) On the other hand, with the permission

of Allah, both friendship and intercession will benefit the Muslims. Says Allah Almighty: *"Fast friends will be foes to one another on that day except the God-fearing people"* (S43:V67).

651. The word 'injustice' means to unjustly use someone else's thing. An obedient servant can use the possessions of his master while the same cannot be said of the disobedient slave. The non-believers are disobedient, they are not justified in using the provisions of Allah. Thus,

255. (He is) Allah! There is none worthy of worship but He. The Ever Living, the Sustainer of all existence. Slumber⁶⁵² seizes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is there that can intercede with Him, except by His leave? ⁶⁵³ He knows all that was before them and all that shall happen after ⁶⁵⁴ them. And they encompass nothing of His knowledge ⁶⁵⁵ except for what He wills. His throne encircles over the heavens and the earth ⁶⁵⁶. And their preservation is not a burden on Him. And He alone is the Most Exalted, the Supreme.

652. This verse is known as (Verse of the Throne). Many virtues and benefits of it are mentioned in the traditions of the Holy Prophet ﷺ. It is an excellent means of obtaining protection for one's life, wealth and for obtaining death with faith. If one recites this before retiring to bed he will be in the protection of Allah. If he recites it after every Salaah he will be blessed with Paradise. It is full of the Praise and Glory of Allah.

653. From the word 'he can intercede' emerge two issues:

1. The Saints of Allah will intercede by Allah.
2. Their intercession is not one of bluff but one of approval. Hence anyone who denounces intercession is an infidel, and the one who accepts false intercessions like the pagans of

only those who are related to the bridal parties are justified in partaking of the marriage feast, those who are not connected with them are eating as thieves. The Holy Prophet ﷺ is the bridegroom of the entire world, the believers are his obedient servants and the non-believers are his foes. Hence, the non-believers are eating the provisions unjustly and as thieves.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Arabia is also in the same category. Remember that only the following will be able to intercede: The Prophets of Allah, the saints of Allah, the Ulama (the learned), one who is saintly guided, the Black Stone, the Holy QUR'AAN (including the Huffaz), the Holy Ka'bah, the Holy month of Ramadaan, the minor children of Muslims. Intercession will be of three kinds, for the salvation on the Day of Judgement, for the forgiveness of one's sins and for the loftiness of rank and status. From the first intercession even the non-believers will be benefitting, from the second kind, the sinful Muslims and from the third, the pious.

654. The word 'He Knows' intimates that Allah Almighty knows the past and future deeds of man, or Interceder of Sinners, the Holy Prophet

knows the past and future sins of people, because without knowledge intercession is not possible. The physician is fully aware of which patient can be cured and which is beyond cure. Likewise, the Interceder of sinners fully knows who is worthy of intercession and who is unworthy of intercession. Thus, this portion of the verse is the Holy Prophet's صلى الله عليه وآله وسلم Naa't (verse in praise of the Holy Prophet صلى الله عليه وآله وسلم (Tafseer Ruhul Bayaan)

256. There is no compulsion in religion ⁶⁵⁷. Surely, the path of virtue has been separated from the erring ⁶⁵⁸. He who rejects the devil and believes in Allah ⁶⁵⁹, he has indeed grasped a very firm knot which is never to open ⁶⁶⁰. And Allah is All-Hearing, All-Knowing.

657. It should be remembered that while it is not permissible to force Islam onto anyone, a Muslim can be forced to remain a believer. Thus no Muslim can be granted permission to become an apostate: either he remains a Muslim or he will be beheaded. Therefore there is no contradiction between the QUR'AANIC verse and the Hadith of the Holy Prophet

Allah Almighty had asked the apostate Israelites "Present yourselves to be put to death". From this it can be deduced that apostates should be put to death.

658. In this verse the word 'infidelity' is used literally to mean 'to reject.' From this it is evident that faith is based on two essentials: the acceptance of Allah and the abstention from all wicked and devilish beliefs.

659. From this verse it becomes clear that Faith

257. Allah is the Protector of the Believers. He brings them out from darkness into light ⁶⁶¹. And those who disbelieve, their protector is the devil ⁶⁶². And they take them out of light ⁶⁶³ into darkness. They are the inmates of Hell ⁶⁶⁴ and they will abide therein eternally.

655. The words "From His knowledge" intimates that Allah Almighty has blessed His servants with knowledge, each according to his capacity and aptitude.

656. The word 'Throne' denotes either the Divine knowledge, His power or the Sublime Throne, or place between the Throne and the Seventh Heaven referred to as the Eighth Heaven of astronomy or the Zodiacal heaven, while the Throne is the Ninth Heaven of Satun.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
بِاللهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا
انْفِصَامَ لَهَا ۗ وَاللهُ سَبِيْعٌ عَلِيمٌ ﴿٢٥٦﴾

in Allah will only be accepted when all His enemies are shunned. The reason for this is Allah has mentioned the rejection of the devil before Faith in Him. In this is a hint of "There is no God but Allah"

660. From this it becomes evident that only those people can remain firm on Islam who cut themselves off from the company of the non-believers, show no love for them, keep away from their books and stay away from their lectures, because it is this very firmness on which the rejection of the devil is being based. Stay away from snakes and thieves because they are enemies of your lives and wealth, stay away from the infidels because they are the enemies of your Faith - Says Allah Almighty "Then sit not you after recollection with the unjust people" (S6 : V68)

اللهُ وَلِيُّ الَّذِينَ آمَنُوا ۖ يُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا
أُولَئِهِمُ الطَّاغُوتُ ۖ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

661. The verb "He takes them out" means Allah removes the new converts (to Islam) from infidelity (Kufr) the sincere repenters from heresy and the eternally pious from infidelity and apostasy. Thus, this verse is applicable to all and is beyond any objection. Being a supporter of Allah really means that He is the Guardian of the believers and so are His Prophets and Saints. Says Allah Almighty: "Only Allah is protector and His Messenger and the believers" (S5: V55). In the light of this verse no one can deny the help of Prophets and saints. Says Allah Almighty about the Holy Prophet صلى الله عليه وآله وسلم "So that you may take the people from darkness to light". (S14 : V1).

662. From the words 'Their friends' can be ascertained, that some non-believers give assistance to their fellow non-believers in this world, but they will not be able to do this in the Hereafter. Therefore, this verse is not in contr-

adiction of "And the unjust people have no helpers" (S2 : V270). Contrary to this, Allah, the Holy Prophet صلى الله عليه وآله وسلم and the pious servants of Allah are the helpers and guardians of the believers in this world and the Hereafter, as they will be interceding on behalf of the believers to obtain Allah's forgiveness for them.

663. Here, the word 'Light' refers to that religious nature upon which every child is born, because the non-believer was at no stage a believer. Therefore, how can it be said that the devil turned him out of Islam to Kufr – (infidelity). This verse could also be condemning the apostates.

664 "By inmates of Hell" means that being inmates of Hell and to be therein eternally is the speciality of the non-believers. No matter how great a sinner the Muslim may be, he will not be regarded as the inmate of Hell. The house person is someone else, the guest is someone else.

SECTION 35

258.(O Beloved Prophet) Did you not see the one who quarrelled ⁶⁶⁵ with Ebrahim about His Lord, (merely) because Allah had given him kingdom? When Ebrahim said: "My Lord is the One Who gives life and causes death". He (Namrood) said: "I give life and cause death" ⁶⁶⁶. Ebrahim said: "Surely, Allah brings up the sun from the east ⁶⁶⁷, you cause it to rise from the west". Thereupon, the infidel was confounded ⁶⁶⁸. And Allah does not guide the unjust people.

665. The word 'who' in this verse refers to Namrood bin Qin'aan who was king of the world and who lived during the period of Hazrat Ebrahim عليه السلام. When Hazrat Ebrahim preached to him the Oneness of Allah and his Prophethood, he began his quibbling. This conversation possibly took place after the incident of Namrood's order to place Hazrat Ebrahim عليه السلام in the fire (Allah knows best).

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٢٥٨

From this incident we learn that entering into a debate with the non-believers is the practice of the Prophets.

666. On hearing of the power of Allah, Namrood called for two captives of whom he killed one and spared the other saying I have made the other live, i.e. like Allah I too can kill and give life (God forbid). From this incident we learn that we should not get

disheartened at the ill-mannered quibbling of our opposition. Also if we cannot convince him with one proof we should try and win him over with another proof.

667. This command was to show the helplessness of the reprobate Namrood. From this it is evident that miracles should be demanded from the false prophets in order to unmask their false claim. However, any person who asks a miracle with a supposed belief of him being a Prophet is out of the fold of Islam.

668. It should be remembered that Namrood did not say to Hazrat Ebrahim عليه السلام to call

259.Or, it is like him (Prophet Uzair), who passed by a town ⁶⁶⁹ which had fallen into ruins. He said: "How will Allah bring this to life ⁶⁷⁰ after its death?" So, Allah caused him to die for a hundred years ⁶⁷¹; then He revived him. He said: "How long have you stayed here?" He (Uzair) replied: "I've remained a full day or part of it". He (Allah) told him: "No, you stayed for a hundred years ⁶⁷², look at your food and your drink. They have not changed with time, yet look at your donkey, whose bones even are not safe ⁶⁷³. And We will make you a symbol for mankind. And look at the bones (of this donkey). How We raised them, and then covered them with flesh. Then, when this matter became clear ⁶⁷⁴ to him, he said: "I know ⁶⁷⁵ very well that Allah has power over all things"⁶⁷⁶.

669. The incident under discussion is that of Hazrat Uzair عليه السلام By 'place' here is meant Baitul Muqaddas - (Jerusalem) which was put to ruins by King Bakht Nasr. Hazrat Uzair عليه السلام was passing a place travelling on an ass. He had in a container some grape juice as well as some pieces of dates. He roamed in the entire city but did not find a single person. At that point in time he uttered these words and as

upon your Lord to let the sun rise from the West because he was now aware from the previous evidence that Ebrahim's dua would most certainly make this possible, and thereby put his godhood to shame. He had already seen the miracle of fire turning to flowers. (Tafseer Ruhul Mu'aani). The Holy Prophet صلى الله عليه وآله وسلم had shown the miracle of making the sun rise from the West. What the father (Hazrat Ebrahim عليه السلام has said the son (the Holy Prophet صلى الله عليه وآله وسلم had made it happen.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَذِهِ اللَّهُ
بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ
بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتُ ۖ قَالَ لَبِثْتُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتُ
مِائَةَ عَامٍ فَانْظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ
لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَىٰ حِمَارِكَ
وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَىٰ
الْعِظَامِ كَيْفَ نُنْشِرُهَا ثُمَّ نَكْسُوهَا
لَحْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ ۚ قَالَ أَعْلَمُ أَنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

soon as he got down from the ass his soul was captured i.e. he died.

670. Either it is concerning the nature and quality of giving life, or it is used for expressing astonishment, but it is not used to show rejection, as acceptance of the Day of Judgement is one of the essential parts of Faith.

671. The reason for stating this was to show that

the condition in which they were, Allah had turned their attention from the affairs of the world. Otherwise, all the Prophets as well as the pious sages are not only fully aware of the world but are involved in its happenings. Thus Hazrat Musa عليه السلام was present at the time of the Holy Prophet's صلى الله عليه وآله وسلم farewell pilgrimage, (Hajjatul Wida) All the Prophets performed Salaah behind the Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj; greetings are extended to the dead when entering the cemetery.

672. While in the state of death Allah at that point in time had made Hazrat Uzair عليه السلام totally inattentive about the world, as the Holy Prophet صلى الله عليه وآله وسلم was made inattentive on the night on which his Fajr Salaah lapsed. Normally the Holy Prophet

was never unmindful, therefore his Wudu would never break due to sleep.

673. Food and drink which have a faster rate of perishing did not perish, whereas corpses which take longer to perish, decayed, even the bones became white.

674. One gaze of Hazrat Uzair عليه السلام and miraculously all the limbs of the donkey came together, the hide came on its body and brayingly came to life. Thereafter Hazrat Uzair عليه السلام climbed on it and journeyed to his village. On reaching it he found his place through rough estimation. He knocked on the door and asked if this was the house of Uzair's عليه السلام. There an old and crippled lady hearing Hazrat Uzair عليه السلام name began to cry saying who is taking Hazrat Uzair's عليه السلام name after one hundred years? His whereabouts are unknown for the past hundred years. This old lady was Hazrat Uzair's عليه السلام maid. The reply

260. And when Ebrahim ⁶⁷⁷ said: "O my Lord! Show me how You give life to the dead". He (Allah) said: "Do you not believe so?" He said: "Yes, but I like that my heart may be satisfied" ⁶⁷⁸. He said: "Take four birds and make them familiar ⁶⁷⁹ to

came : "I am Uzair عليه السلام who has come to life after one hundred years". She then requested to Hazrat Uzair عليه السلام to pray to Allah to return her eyesight. The prayer was granted. Then holding her hands he said: "Stand in the name of your Lord" Immediately her deformed limbs were cured. She then recognised Hazrat Uzair عليه السلام and took him to a gathering of people in which were his 118 years old son and his grandson. The old lady addressed the people saying "Uzair عليه السلام has come back to life from the dead, look I have gained complete cure through his prayer" People accepted the words of the old lady and recognised him from his form. It is for this reason that the Yahud call Hazrat Uzair عليه السلام the son of God.

675. By "I know" means at first he had knowledge, now he has positive knowledge. The earlier knowledge was through information, but the present knowledge is through personal observation. From this we learn that, at times the faith of the Prophets is based on actual observation, hence their faith is more positive than their followers. On the night of Meraj our Holy Prophet صلى الله عليه وآله وسلم saw all unseen things like the Heaven, Hell, etc. with his own eyes - Hence his belief in these is based on actual observation.

676. Wit-based on QUR'AANIC puzzle : Who is that pious person who was himself forty years old, his son was one hundred and forty years old and his grandson ninety years? Answer : Hazrat Uzair عليه السلام Reason: when Hazrat Uzair عليه السلام lapsed into a hundred years of death, he was forty years old, but when he was raised to life, he was still a person of forty years! Allah be praised.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَبْطِنَ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ

you. Then put a part of each of them (their flesh) on every hilltop. Thereafter call them ⁶⁸⁰. They will come to you in haste ⁶⁸¹. And know that Allah is All Powerful, All Wise ⁶⁸².

677. One day while Hazrat Ebrahim عليه السلام was walking along the ocean bank he saw a dead body whose flesh was being eaten by the fish during high tide and by the wild animals and birds of prey when the tide was low. This unusual sight brought in him the desire to experience the phenomenon of life and death. Thus he made his request to Allah Almighty.

678. In other words, Hazrat Ebrahim عليه السلام wanted to progress from his convincing knowledge to acquire positive knowledge through this phenomenon i.e. move from ordinary degree of perfection to highest degree of perfection.

679. That you may know them and be able to recognize them after they are brought back to life.

680. From this it becomes evident that if sometimes it is permissible to call upon lifeless animals to provide bounties, then it is equally

SECTION 36

261. The example of those who spend ⁶⁸³ their wealth in the way of Allah is like a grain of wheat, which grows into seven ⁶⁸⁴ offshoots, and each offshoot contains one hundred grains. And Allah multiplies (His rewards) to whomsoever He pleases ⁶⁸⁵. And Allah is the All Encompassing, All Knowing.

683. Whether the charity is of a voluntary or compulsory nature, the wealth is spent with the view of conveying the reward to the deceased, which is included herein. Hence the funeral rites of the third day, forty days etc. are all included herein. - (Khazainul Irfaan)

684. Although it is Allah Almighty who raises the crop, yet the grain is connected with the farmer. From this it can be deduced that it

اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُمْ جُزْءًا ثُمَّ ادْعُهُمْ يَأْتِيَنَّكَ سَعْيًا وَاعْلَمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

permissible to call upon the past Prophets and Saints to receive their bounties.

681. In response to this Divine instruction Hazrat Ebrahim عليه السلام reared a peacock, a rooster, a pigeon and a crow, slaughtered them, he cut them into mince, mixed the flesh of the four placed the meat onto four different mountains, keeping their heads (beaks) with him. Then he called them. By permission of Allah all these limbs flew and joined with their original, their bodies became ready in the air and became alive after the beaks were joined.

682. From this discussion emerge two issues:

1. Whenever the pious servants of Allah become insistent about anything, Allah Almighty fulfils their desire,
2. Although faith in the unseen forms an essential part of our faith, the faith of the Prophets can be based on their actual observation.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

is permissible to connect the verb with everything related therewith. This verse was revealed to honour Hazrat Uthman Ghani (on whom be peace) who on the occasion of the Battle of Tabuk donated a thousand camels with provisions for the Muslim cause.

685. The word 'He will increase' suggests that although pious deeds are similar in nature, their

reward is of a different degree, or because there is difference in the beauty and sincerity of the intention, or because a small action, if accepted by Allah is worthy of a greater reward. The

262. Those who spend ⁶⁸⁶ their wealth in the path of Allah, then after spending, neither boast of favours conferred, nor taunt ⁶⁸⁷. Their reward is with their Lord. And they shall have no fear, nor shall they grieve ⁶⁸⁸.

686. It refers to those people who spend in the way of Allah out of all their wealth, at all times on all good occasions as evident from "who spend" and "their wealth" in respect of time and circumstances.

687. To be placed under an obligation means to mention the charitable deed in front of others, or by hurting the feelings of the beggars, while by causing grief is meant to taunt him. Doing these things will not only render your charities null and void, but it will be a means of punishment for causing grief to Muslims.

688. This could also refer to the grief and anxiety of the Day of Judgement, from which the believers will be relieved. Says Allah Almighty "The great terror shall not grieve

263. To speak kind words and to forgive ⁶⁸⁹ is better than charity followed by injury. And Allah is Self-Sufficient, Forbearing ⁶⁹⁰.

689. To prevent the person from begging, and to forgive him if he becomes abusive about this, is better than giving him a donation and thereafter teasing and disgracing him. The reason being wealth appeases the heart of the beggar while good words nourish it.

690. Allah Almighty despite being Self Suffic-

264. O you who believe! Do not render in vain your charities by boasting of your favours conferred followed by injury ⁶⁹¹, like him who spent ⁶⁹² his wealth for showing to

Holy Prophet صلى الله عليه وآله وسلم says : "If my Companion donates a handful of grain, and you a mountain full of gold, that handful of grain is worthy of greater reward than all your gold."

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَ
لَا أَذًى ۚ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

them" (S21 : V103) or that worldly grief and anxiety which serve as a curtain between man and Allah. Otherwise, fear of Allah is the root of faith. Hence, it is not illogical to show fear for a snake, a scorpion or an enemy. Hazrat Musa عليه السلام became frightened when his staff turned into a snake, and spoke thus to Allah in respect of the Pharaoh's fear: "They both submitted : Our Lord undoubtedly we fear that he may commit excess against us or come before us with mischief" (S20 : V45). From this it can be deduced that all pious persons are Saints of Allah, as the Holy QUR'AAN speaks of similar qualities in respect of the Friends of Allah.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ
يَتَّبِعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

ient is tolerant and kind by forgiving the sins of His servants. Similarly, we too should forgive the faults and shortcomings of the beggars and those under you. Tolerance is the practice of Allah. Praise be to Allah! What refined instructions for pure ethics!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ
بِالْمَنِّ وَالْأَذَى ۚ كَالَّذِي يُنْفِقُ مَالَهُ
رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ

people and believes not in Allah and the Last Day. Then the example of such a person is like that of a smooth rock upon which is dust ⁶⁹³; and it is struck by a heavy rain, leaving it a bare stone ⁶⁹⁴. They shall have no control ⁶⁹⁵ on anything of what they have earned and Allah does not guide the people who disbelieve ⁶⁹⁶.

691. In this there is a hint that if giving charity publicly may cause any disgrace to the beggar, it should be given without any publicity to obviate this. Under such circumstances publicizing charity becomes part of 'injure'.

692. Some great sages are of the opinion that one should not hope for reward from man for imparting religious education nor taunt him because this, too, is a charity of education.

693. This is the condition of the charity of hypocrites who spend their wealth not to gain the pleasure of Allah but to gain publicity which is rendered null and void by their taunts and bragging. It should be remembered that if the purpose of giving charity publicly is to show off, it is an evil act, but if it is given to encourage others, it is a good act. Says Allah Almighty: "If you give charity openly then what a good thing it is" (S2 : V271).

694. The heart of a hypocrite is like a block of stone and his worships, especially, charities and donations for show are the dust and environs

265. And the example of those who spend their wealth to seek the pleasure of Allah ⁶⁹⁷ and for strengthening their hearts is like that garden ⁶⁹⁸, which is on an elevated ground. Heavy rain fell upon it, then bearing double the fruit. And if heavy rain does not fall on it, then dew suffices ⁶⁹⁹. And Allah observes what you do ⁷⁰⁰.

697. In acquiring wealth there is a hint that a believer should spend out of every wealth acquired on all types of good occasions at all times and not suffice on giving Zakaat only.

He should give clothes, food, cash, crops,

الْآخِرُ فَشَلُّهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا
لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٥﴾

fallen on that block from which no growth of seeds can be expected. Allah Almighty's rejection of their worships can be compared to that water which washes away top soil. Hence this comparison is very effective.

695. From this it should be understood that the foundation of outer worships is based on sincerity and sound intentions - the greater the sincere, the bigger their firmness and their fruits of reward.

696. The non-believer does not receive guidance for doing pious deeds, because the acceptance of piety is dependent on Faith. If he were to find the path of piety he would have repented from his apostasy and engaged himself in doing pious deeds. It could also mean that those who are to remain non-believers by Allah, will not find guidance towards Faith i.e. coming in the fold of Islam. Other than that, many non-believers have already come into the fold of Islam and Allah has accepted their faith.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ
أَكْثَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ
فَطَلَّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

property, etc. in the way of Allah. In this expenditure Meelad gatherings and Niaz food of Holy Saints is included, as this too is spending in the

way of Allah.

698. From this it is evident that the reward of charity and good deeds will be given according to their intentions. It is for this reason that our spending of a mountain full of gold is not equal to even 1 1/4 kg grain of the Companions of the Holy Prophet صلى الله عليه وآله وسلم because we do not possess the high degree of sincerity of the Companions. Likewise, giving charity to any saintly pauper is better than giving it to a sinful beggar. The quantity of the crop will be dependent on the quality of the earth. Hence, the charity is the crop and the beggar is the earth.

266. Does any one of you like to have a garden of dates and grapes⁷⁰¹, beneath which rivers flow, in which there are all kinds of fruit? Then, old age came to him and he has weak children⁷⁰². Then came a whirlwind containing fire and so it is burnt. Thus does Allah make clear to you (His) signs, so that you may ponder⁷⁰³.

701. This is an excellent example of spurious charity. Just as a person in old age will feel the pain at the destruction of his well blossomed garden, so will the spurious charity of the hypocrites and pretenders be of no avail to them on the Day of Judgement when they will be in great need of its reward.

702. By 'old age overtaking him' means his need for the wealth is greater but his strength to acquire it, is less. Similarly, on the Day of Judgement there will be a need to acquire rewards of good deeds. But there will be no strength to do good deeds. It should be remembered that although the believer does continue to perform his Salaah and recite the Holy QUR'AAN he will receive no reward for these acts. Rewards will only be for deeds performed during one's life time. It is for this

699. By 'dew suffices' is meant the land of high quality soil will always yield good crop even though the rain might be insufficient. Likewise, the charity of the believer will yield reward whether it is big or small. By Allah, condition of the heart is judged, not the quantity of wealth.

700. From this one learns that just as land, rich of soil will yield crops of superior quality, in some sacred grounds the rewards of good deeds abound e.g. the reward of one good deed in the mosque of the Holy Prophet صلى الله عليه وآله وسلم (Masjide Nabawi) is equal to fifty thousand deeds.

أَيُّدُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

reason that rewards are conveyed to the deceased as they are now no longer in the position to acquire these.

703. From this example it is understood that good deeds should not be showing off. Secondly, after doing good deeds one should not indulge in any sinful activity which would destroy its reward. If one is guilty of such an act one will be ever so sorry on the Day of Judgement just like the owner of the garden would be painful at the desolation of his garden in the hour of his need. It should be remembered that just as sins are forgiven through some good deeds, some sins too cause the destruction of one's good deeds. Says Allah Almighty: "Lest your deeds are wasted..." (S49 : V2).

SECTION 37

267. O you who believe! Give ⁷⁰⁴ from the good things, which you have earned, and of what We have provided from the earth for you ⁷⁰⁵. Do not intend to give the worthless part of your earnings in charity, whilst you would not take it yourself, unless with closed eyes ⁷⁰⁶. And know that Allah is free of need and Praiseworthy.

704. From the words "what we have provided from earth" emerge a few issues:

1. We should always engage ourselves in lawful occupations like farming, trade ventures, seeking employment, etc. for it is unprofitable to remain idle and jobless.
2. It is better to give charity from one's earning.
3. One should spend from that wealth which is dearest to oneself.
4. Charity should be given from lawfully earned wealth.
5. One should not give away the entire wealth, some of it should be kept for one's own needs, as is evident from "that which". One should not only suffice on paying Zakaat, voluntary charity should also be given as is indicated by "you spend"

705. This verse is Imam Abu Hanifa's R.A. basis of argument in respect of Zakaat on agricultural produce. Thus, it is Wajib (compulsory) to give Zakaat on these products, no matter its quantity or whether the products

268. The devil threatens you with poverty and commands of you lewdness ⁷⁰⁷. And Allah promises you forgiveness from it and bounty. Surely, Allah is All Embracing, All Knowing ⁷⁰⁸.

707. From this verse we learn that fear of poverty in respect of spending for good work, and spending regardlessly on evil work is indeed the evil suggestion of the devil. May Allah protect us from this type of action. People who advise you to spend lavishly on un-

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّبُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِذِيهِ إِلَّا أَنْ تُغِضُوا فِيهِ ۖ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

survive the full year or not, because the word 'of what' in this verse is for common usage. Its validity is supported by the following traditions in which it is stated that any land which is irrigated through rain water, the Zakaat on its produce will be 1/10, while that which is irrigated through well water the Zakaat on its produce will be 1/20. The tradition mentioning that anything under five *Wasaq* is exempt from charity is pertaining to Zakaat on trade items and not on agricultural produce. The reason being in those days one *Wasaq* was equal to 40 dirhams, which is the Nisaab for Zakaat on trade items (Nisaab: minimum wealth required before Zakaat becomes compulsory).

706. Some people would give damaged worthless dates in the path of Allah. Regarding them, this verse was revealed to inform them that if you seek excellent reward for charity, the things you give in charity, it should be that which is the dearest to you and of the highest quality.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۚ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

Islamic wedding customs and prevent you from charity are devils, from whose evil advice one should stay far away.

708. The word "All Embracing" suggests that with the Grace of Allah charity does not decrease the wealth but increases it. It also wards off

calamities. This is hinted in "All Embracing

269. He bestows wisdom ⁷⁰⁹ upon whom He wills and whoever has been given wisdom, has certainly been given much good ⁷¹⁰. And none pay attention to guidance except those of understanding.

709. By wisdom is meant religious knowledge i.e. the knowledge of the Holy Prophet From this emerge two issues:

1. Charity of knowledge is superior to charity of wealth as the former is recurring charity (Sadaqa-e-Jariya) the reward of such a charity will accrue to the giver until Judgement Day.

2. Religious knowledge is not just obtained from books but from the Grace of Allah. Just by reading the QUR'AAN and Hadith one is not likely to find guidance, if the Grace of Allah is not part of it. The voice from the gramophone or radio will only be received after it is tuned i.e. reception is dependent on tuning of the station, not without it. Likewise, if the instructor of the QUR'AAN and Hadith is an

270. And whatsoever you spend of expenditures or make vows ⁷¹¹, then surely Allah knows of it. And for the unjust there are no helpers ⁷¹².

711. In Islamic code of law one can only take a vow on Allah alone as by means of it one makes unincumbent worships incumbent. However, the poor caretakers of the shrines of the Saints of Allah can utilize the things on which the vow is taken. The literal vow refers to gifts which can be taken from the creation of Allah as can be seen from the example of a maid who took a vow on the occasion of Battle of Uhud that if he the Holy Prophet came out unharmed she would

271. If you offer your charity openly, then it is a good thing ⁷¹³. But, if you conceal it, and give it to the poor then it is much better for you.

and All-Knowing"

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا
يَذْكُرُ إِلَّا أُولُوا الْأَلْبَابِ ﴿٢٦٩﴾

infidel he will obviously teach infidelity from it.

710. The word good suggests that religious education is better than all bounties of Allah - e.g. wealth, worship and kingdom are inferior to knowledge. Because the Holy Prophet is the greatest Prophet of Allah, he is also the greatest possessor of knowledge of all things. He certainly gave our Holy Prophet much more knowledge than this. The Holy Prophet himself says:

"Everything was made clear unto me and thus I had knowledge of it" in the light of this, charity of knowledge is greater than any other charity.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ
نَذِيرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا ۚ وَمَا لِلظَّالِمِينَ
مِنْ أَنْصَارٍ ﴿٢٧٠﴾

play the tambourine. This is a literal vow. While it is compulsory to fulfil the religious vows, as it is a means of carrying out a promise.

712 The word 'helpers' tells us that Allah has appointed helpers for the believers in this world and the Hereafter. Says Allah Almighty

"Only Allah is your proctector and His Messenger and the believers" (S5:V55).

The helpless state of the non-believers is a means of punishment for them.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ
تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ

And He will remove some of your sins ⁷¹⁴. And Allah is aware of what you do.

713. It should be remembered that in the matter of payment of compulsory charity, publicity is good as no one will accuse you of being miserly while it is better to give voluntary charity without any publicity. However, in the case of collections to write your name with the intention of encouraging others to donate is not only permissible but also better. If it was totally

272. (O Holy Prophet) To guide them is not your responsibility ⁷¹⁵, but Allah guides whom He pleases ⁷¹⁶. And whatever good you spend is for yourselves ⁷¹⁷. And it is not proper for you to spend except to seek the pleasure ⁷¹⁸ of Allah and whatever good thing you spend will be fully repaid to you. And you will not be dealt with unjustly ⁷¹⁹.

715. Allah makes it clear that Oh My Beloved Prophet صلى الله عليه وآله وسلم . you are not responsible for their guidance, nor will you be questioned regarding them not accepting Faith. From this we learn that we are totally dependent on our Holy Prophet صلى الله عليه وآله وسلم . By us accepting Faith will not enhance the status of the Holy Prophet صلى الله عليه وآله وسلم neither by remaining unbelievers, will we be able to decrease his noble status one bit. Whether one believes in the sun as a giver of light or not, it will still remain bright.

716. From this we learn that True Guidance is received from the Will of Allah, not from mere love, because Allah loves every person as His creation, otherwise He would not have granted them provision and sent Prophets for their guidance. However, all are not blessed with Faith and guidance because of this love. Thus, general love of Allah is one thing, the Will of Allah is another thing.

717. From this emerge two issues:

لَكُمْ ط وَيُكَفِّرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ ط
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٤١﴾

forbidden to make known your charity, than the charity of the Companions of the Holy Prophet especially that of Hazrat Uthman (on whom be peace) would not have been narrated.

714. Through charity one's minor sins are forgiven, calamities are warded off. Hence reference here is made to 'some sins' meaning 'minor sins.'

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَن يَشَاءُ ط وَمَا تُنْفِقُوا مِنْ
خَيْرٍ فَلَا تُنْفِسْكُمْ ط وَمَا تُنْفِقُونَ إِلَّا
ابْتِغَاءَ وَجْهِ اللَّهِ ط وَمَا تُنْفِقُوا مِنْ خَيْرٍ
يُؤْفَ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٤٢﴾

At all times spend the best in the way of Allah as is ascertained from "From that which is good". Do not make the beggar a butt of your gratitude because whatever you give is for your good.

718. It should be remembered that whatever charity is given in the name of Saints, it is given to seek the pleasure of Allah, but the recipient of its reward are the Saints. e.g. Hazrat S'aad (on whom be peace) after opening a well said its reward will be for the Mother of S'aad. Hence this verse does not in any way distract from the holding of Gyarwee Shareef, etc.

719. Allah Almighty says that there will be no decrease in the reward of your good deeds, you will, without any doubt receive full reward for them. Thus, there is no negation of increase in this verse. Allah will give reward to His servants much more in relation to their deeds. Says Allah Almighty: "The example of those who spend" (S2: V261) Hence there is no contradiction in this verse:

273. For those beggars⁷²⁰, who are restricted in the way of Allah⁷²¹. They cannot move about in the earth⁷²². An ignorant (person) would think them to be wealthy because of their restraint. You shall recognize them from their (characteristic) signs⁷²³. They do not beg of men persistently⁷²⁴. And whatever you give in charity, indeed Allah knows of it.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيَرِهِمْ لَا يَسْأَلُونَ النَّاسَ إِحْافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٧٢٣

720. A charity which is of a compulsory nature will only be given to the poor, not to a wealthy person, while it is better to give the voluntary charity to the poor, but as Sadaqatul Jariya all are equal i.e. the rich and the poor can make use of it e.g. water of the well, cemetery, mosque, etc. From this verse we learn that charity should be given to a beggar who is ashamed of receiving it than that poor who experiences no remorse about it.

-ions of the Holy Prophet who had given up material life and devoted it to the Holy Prophet and receiving religious instructions from the Messenger of Allah, had engaged themselves in material work, religious activities would have come to a stop. Thus it is permissible to take wages for Imamah, giving religious knowledge etc. Besides Hazrat Uthman (on whom be peace) all the other Caliphs from Khulafa-e-Rashideen took wages for rendering the services as Caliphs, though Caliphate itself is a religious service.

721. In this are included poor students and Ulama (Religious teachers) as they too are part of those in the path of Allah - they do not earn money.

723. Their crestfallen faces, torn clothes and yellowish skin, paint a picture of their poverty which were not within their control, they appear by themselves.

722. By 'they cannot move' is meant that if they go about in search of livelihood, all religious activities will come to a stop. From this we learn that those learned men and students who have devoted themselves solely for religious work, their care becomes the responsibility of the Muslims as was the case of Companions of Suffa. These were a special group of Companions.

724. The translation of this verse is very refined indeed. From it we learn that the negation in this verse is of question not of being persistently as is evident from the above verse.

SECTION 38

274. Those who spend their wealth (in the way of Allah) by night and by day, secretly and openly⁷²⁵, they will have their reward with their Lord. They shall have no fear, nor shall they grieve⁷²⁶.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٧٢٤

725. This verse was revealed in honour of Hazrat Abu Bakr Siddique (on whom be peace)

From this verse we learn that charity can be given both publically and without any

publicity. In fact, compulsory charity should be given publically, while the voluntary charity should be given without any publicity e.g. the Five Daily Prayers, Eid Prayers and Jummah Prayer should be performed in seclusion. It is important to know that Hazrat Abu Bakr Siddiq (on whom be peace) spent forty thousand golden coins in four different ways: 10,000 in the day; 10,000 at night; 10,000 in the open and

275. Those who devour interest (usury) ⁷²⁷ cannot stand on the Day of Judgement, except like one who is touched ⁷²⁸ by Shaitaan into insanity ⁷²⁹. That is because they say: "The trade, too, is just like interest" ⁷³⁰. But, Allah has permitted trade and forbidden interest ⁷³¹. So, whoever has received direction from His Lord and refrains from it, whatever he took before is lawful for him ⁷³². And his affair is with Allah ⁷³³. But, whoever returns (to dealing in interest), they are the inmates of the Fire, wherein they will abide eternally ⁷³⁴.

727. A usurer is only human in form but inwardly a devil, as he has no Mercy on the poor. Hence, he will assume the shape of the devil on the Day of Judgement.

728. The words "Evil spirit has touched him" suggests that on the Day of Judgement the usurers will be so confounded and stand staggeringly like the one who had been afflicted by an evil spirit in his earthly life, for the usurer had become a devil unto the people during his lifetime.

729. From this verse we learn that evil spirit is a fact i.e. people can get possessed by evil spirits, which can haunt and make a person demented. Furthermore, one can connect godly deeds with man because to make a person mad, ill, etc. are deeds of Allah but here they are connected to Jinn.

730. These people had regarded usury to be good and wholesome to such an extent that they actually liken usury to trade i.e. they

10,000 secretly.

726. From this verse we learn that Hazrat Abu Bakr Siddiq R.A. is deserving and entitled to great rewards. His deeds have attained acceptability in the Eyes of Allah and he is a true Friend of Allah. He is free of the distress and sufferings of this world and the Hereafter and his title is *ATEEQ*. (free from fire).

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا
كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ
مِنَ الْمَسِّ ذَلِكِ بَأْنَهُمْ قَالُوا إِنَّمَا
الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ
وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ
مِّن رَّبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ
وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

were making trade as a means of comparing and usury as an object compared.

731. Any profit accrued from a loan is usury or interest. Similarly to sell items of one nature with extra price is also equal to usury or interest. Like selling a kilo of grain for a price of 1 1/4 kg. Interest has many forms, which are explained in the books of Jurisprudence. For a detailed discussion of it refer to our Tafseer Naeemi.

732. The word 'refrained' hints that if a person continues taking interest after it was made unlawful, will be guilty of taking interest prior to this injunction. While any person who refrains from interest after it was made unlawful will be excused for whatever interest he had taken prior to it.

733. Allah can bring about its prohibition whenever and on whomsoever He so wills. No one can raise any objection in the matter. However, there is no harm for delving into its wisdom, In fact, it will be regarded as a

commendable act.

734. Any person who takes interest by regarding it as lawful is out of the fold of Islam and will remain in Hell fire eternally. However,

276. Allah destroys interest 735 and increases charities 736. And Allah loves not any ungrateful big sinner 737.

735. From this emerge two issues:

1. There can be no blessing in interest, for the believer, it can only be nourishment for a non believer, not a Believer. A germ can only nourish in squalor, while a nightingale flourishes on flowers. Hence do not think of yourselves on the line of apostasy (Kufr). A non-believer may progress through interest, but a believer will flourish by paying his *Zakaat*.

2. No charity or *Zakaat* can be paid from interest money. This is one way of abolishing interest.

277. Surely, those who believe and do righteous deeds and establish prayer 738 and give *Zakaat*, will have their reward with their Lord. And, there is no fear for them, nor shall they grieve 739.

738. From this verse one learns that the excellence lies not in performing *Salaah* but establishing it as an institution. *Salaah* should be performed regularly, correctly and sincerely, as an established institution.

739. From this verse it is evident that a true

278. O you who believe! Fear Allah 740 and leave what remains (due to you) of interest 741, if you are believers 742.

740. From this emerge two issues:

1. Piety and God-consciousness should be the object of every believer.

2. Faith precedes piety. Piety is for Faith like Wudu is for *Salaah*.

741. Prior to the prohibition of interest, if it was payable on the debtor and part of it was unpaid, the portion received would not be

if he takes it as an unlawful thing, he will be a grave sinner and will be in Hell fire for a lengthy period.

يَسْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ٧٤١

736. The word "increases" means Allah will be increasing his reward in this world and the Hereafter. He will be blessing him in this world, while in the Hereafter increasing his every one reward by seven hundred or even more.

737. This verse intimates that the one who commits an unlawful act is both ungrateful and a sinner; obedience is gratitude and the obedient is grateful.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ٧٣٨

believer is pious and a friend of Allah, because regarding the Saints of Allah, it is said "Listen carefully! No doubt, there is no fear nor any grief upon the Friends of Allah". (S10: V62). The same is used for the believers. Thus sainthood can be attained through pious deeds.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا
بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ٧٤١

returned after the revelation of its prohibition. However, no further interest would be taken. Similar, will be the case of that non-believer on whom interest was due but has now accepted Islam. After accepting Islam he will be relieved of the obligation of its payment. Similarly, any person who embraces Islam while having 6 or 7 wives prior to Islam, is now permitted to have a

maximum of 4 wives and separate the others. Many such issues can be deduced from this verse.

742. From this verse we learn that all interest orientated trade is the practice of the non-believer, not the believer. It is unlawful to imitate any practices of the non-believers as the practise of such acts is Kufr (apostasy). Examples of these are wearing cross threads to

279. But if you do not, then beware of war⁷⁴³ from Allah and His Messenger. And if you repent, then take your principal sums⁷⁴⁴. Thus, neither do you wrong anyone, nor are you wronged.

743. It should be remembered that two sins have been responsible for the declaration of war, one is taking of interest and the other is harbouring enmity against the friend of Allah as is found in the Hadith. Thus, taking of interest is a greater sin than paying it as there is no declaration of war on the one who pays interest. The Hadith which mentions that both are equal means both are equal in sin but not in the intensity of the sin. It should also be rem-

280. And if the debtor is in hardship, then give him time till it is easy⁷⁴⁵. And if you give (from your right as) charity, then it is better for you, if you only knew.

745. Issue: there is no time limit acceptable in respect of loans. Its payment can be demanded at any time. There is time limit in respect of payment of debt, it cannot be demanded before the due date. Short term loan would be regarded as a loan, while trade loans would be regarded as debts. Both the loan and the debt are included in this verse, as to give an extension of

281. And fear the day in which you shall be made to return to Allah⁷⁴⁶. Then, every soul will be compensated for what it earned. And they shall not be wronged⁷⁴⁷.

imitate the Hindus, leaving some hair on top of the head unshaved, bowing to the cross in imitation of the Nasara, etc. This verse further intimates that we should refrain from wearing Hindu fashioned Dhoti, (waist piece passing between legs and fastened behind) loincloth (Langoti) Lati, hat etc. as these are current practices of the non-believers.

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ
وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

remembered that a non believer cannot take interest from the believer. But if a non believer takes interest from his fellow non-believers, the Islamic ruler should not interfere in their affairs as they enjoy full religious freedom.

744. This verse suggests that all interest prior to its prohibition was lawful. That amount would not be deducted from the original loan but instead the full amount of the loan would now become payable.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ
مَيْسَرَةٍ ۖ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

payment to both these debtors is an act worthy of reward. Hence we learn that to forgive a debtor from payment of his debt is an act of charity, but such a person cannot pay Zakaat out of that money. This situation can be remedied by paying Zakaat to a hard pressed debtor. After the debtor has taken possession of the money the creditor can collect his debt.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ
ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٨١﴾

746. This means that you should forgive your helpless debtor so that Allah can forgive you on the Day of Judgement for you, too, are Allah's debtor. Forgive, that you receive forgiveness. From this many issues can be extracted.

747. This means neither their good deeds would

be decreased nor their sins would be increased. Hazrat Abdullah ibn Abbas (on whom be peace) says that this was the last verse to be revealed after which the Holy Prophet

صلی اللہ علیہ وآلہ وسلم lived in this world for twenty one, nine or seven more days.

SECTION 39

282. O you who believe! When you contract a debt ⁷⁴⁸ for a specific term, write it down ⁷⁴⁹ and let a scribe write it in your presence justly. And the scribe should not refuse ⁷⁵⁰ to write it as Allah has taught him. Let him on whom the liability ⁷⁵¹ falls dictate ⁷⁵² and fear Allah ⁷⁵³, Who is His Lord and do not leave anything out of it. But, if the one who has the obligation is of low understanding ⁷⁵⁴ or weak or unable to dictate himself, then let his guardian dictate justly. And make two witnesses from among your men ⁷⁵⁵. Then, if two men are not available, then a man and two women. Such witnesses as you like ⁷⁵⁶, so that if one of them (woman) errs, then the other can remind her ⁷⁵⁷. And when the witnesses are called, they should not refuse to come ⁷⁵⁸ and not to take it as a burden. The liability, be it small or big ⁷⁵⁹, write it down along with its fixed period. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt, except a ready merchandise, which you give or take from hand to hand. There is no sin ⁷⁶⁰ on you if you do not write it and take witnesses, when you conclude a contract. Let no scribe be harmed

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَيْتُمْ
بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاصْتُبُوهُ
وَلْيَكُتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا
يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ
فَلْيَكُتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ
وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخُسَ مِنْهُ
شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ
سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ
يُمْلِكَ هُوَ فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ
وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ
فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ
وَأَمْرَاتْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ
أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا
الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا
دُعُوا وَلَا تَسْأَلُوا أَنْ تَكْتُبُوهُ صَغِيرًا
أَوْ كَبِيرًا إِلَى أَجَلٍ ذِكْرُكُمْ أَقْسَطُ
عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا
تُرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً
حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ

or any witness ⁷⁶¹, for if you do so, then it would be your insubordination ⁷⁶². And fear Allah and it is Allah who instructs you. Verily, Allah is the Knower of all things.

عَلَيْكُمْ جُنَاحٌ إِلَّا تَكْتُبُوهَا وَأَشْهَدُوا
إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا
شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ
بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

748. In respect of the payment of a debt, time limit is acceptable, its payment cannot be demanded before its due date. There is no time limit for the setting of a loan, its payment can be demanded before its due date.

749. The command under question is of a voluntary nature. Sometimes a command is given in respect of voluntary (Mustahab) acts. Some MUSTAHAB and some permissible acts too become binding and their rejection would be regarded as apostasy (Kufr), like the writing down of the loan being MUSTAHAB - supererogative or desirable or accepting the permissibility of sex with one's wife during the nights of Ramadaan. Says Allah Almighty: "It was made lawful for you to go near your woman" (S2 : V187)

750. This means that by all means this should be documented with or without payment, because the one who draws up such a document is allowed to receive payment. Says Allah Almighty: "Neither the scribe be harmed, nor the witness" (S2 : V282). Accepting payment on giving a religious verdict too is included in this verse.

751. The gratitude of the learned person is letting the people derive benefit from his knowledge. Expression of gratitude differs from bounty to bounty. One who is able to write should enable the people to satisfy their needs through his writing.

752. From this we learn that the deed of sale should be written by the seller acknowledging sale. In respect of a loan the debtor should write the amount of the loan. The deed of rent should be completed by the tenant acknowledging the use of premises and its rental. These deeds should not be completed

by the buyer, the creditor or the landlord. The document should be completed by those in whose favour they are made.

753. By "Fear Allah" means the document should be completed honestly without any omission, additions or alterations in respect of price, sale and amount of loan. Reference about this is made in the following sentence: "And leave not behind anything".

This command is for the writer of the document as well as the one who is dictating it, both should fear Allah in respect of the above.

754. In this verse "Low of understanding" refers to one who is mad or one who has no control over his senses, "Weak" refers to minor or very old person and "and be unable to dictate" means a mute or a person who cannot understand the language where in such circumstances another person could be used for the purpose of dictation.

755. In addition, it is made known that only Muslims should serve as witnesses for Muslims. However, non believers can serve as witnesses for non-believers.

756. From this discussion a few issues emerge:

1. A Muslim can be a witness.
2. Pious Muslims should be witnesses, not sinners.
3. Women alone should not serve as witnesses except in matters which are exclusively pertaining to women e.g. birth of a baby, proof of virginity, etc.
4. In general dealings, either two males or one male and two females can serve as witness, but in the case of adultery only four males can serve as witnesses, not less. Furthermore, women should only be used as witnesses when there is no presence of any males.

757. By nature the memory of the women and the application of it is weaker than men. It is for this reason that only males have been chosen for leading prayers, governance, administration of justice, prophethood, etc. According to Islamic Law a woman cannot be appointed to lead Prayers. Similarly, a woman cannot be appointed as a judge as she has to be in Purdah (privacy) while these duties cannot be effected in privacy. Hazrat Bilkees was a queen prior to accepting Faith in Hazrat Sulaiman عليه السلام, after which she lived under him.

758. From this verse we learn that it is compulsory to give evidence in matters concerning rights and obligations, to hide it i.e. refusing to give evidence, is forbidden. It should be remembered that the expenses of the witness should be met by the plaintiff. Says Allah Almighty: "And neither any scribe be harmed nor the witness..." (S2 : V282)

Thus the expense of his journey would be paid by the plaintiff. The witness cannot charge a fee for giving witness as this is compulsory. 759. This command is of a voluntary nature, hence the order for refraining from any dispute or quarrel. However, if the command is for compulsory acts, then it is abrogated.

760. This does not necessarily mean that not recording credit deals is sinful as it is contrary to the meaning. All issues are not solved on

283. And if you are on a journey ⁷⁶³ and cannot find a scribe, let there be a pledge ⁷⁶⁴ with possession. And if one of you entrusts ⁷⁶⁵ the other, then let him who is entrusted, discharge his trust (faithfully) and let him fear Allah, his Lord, and conceal not the testimony. And whosoever conceals ⁷⁶⁶ it, his heart is indeed sinful ⁷⁶⁷. Indeed, Allah is All Knowing of what you do.

763. By "traveling" is meant either while you are completing your journey or while you have temporarily stopped at a place and a need arises for a loan and you are unable to find a scribe

the basis of codified law. It is possible that by 'sin' could be meant 'harm' i.e. because there is no possibility of dispute or argument in cash deals, there is no harm in not recording it.

761. There could be two possible meanings to this verse. The one is that neither the scribe nor the witness be compensated, by not paying the scribe for his effort nor paying the witness for his travelling expense, thereby wasting their time. It should be remembered that the scribe can charge a fee for documentation. Therefore, a learned man should not charge a fee for issuing a religious verdict or a religious issue as this is forbidden, for the propagation of Faith (Religion) is compulsory upon him. However, he can charge a fee for giving a written verdict or going to court. Likewise, a witness should not take a fee for giving evidence, as it becomes obligatory upon him to give evidence in matters of truth. He can charge a fee for giving his time. Similarly he can also charge a fee for his travelling expenses. The second meaning could be that both the scribe and the writing or giving evidence when needed.

762. This means that it is sinful to cause harm to the scribe or the witness, in which case this verse is firm, or compulsory a loan deal without documentation, in which case this verse is abrogated, as its writing afterwards is not incumbent.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا
فَرِهْنُ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ
بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ أَمَانَتَهُ
وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُونُوا
الشَّاهِدَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِثْمٌ
قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

who can draw up a bond, you should then pledge some possession.

764. From this verse we learn that when pledging control of the goods will be with the

mortgagee and they will remain in his possession until the loan is settled. The order for pledging goods is also of a voluntary nature and the condition of a journey is an incidental one, as pledging goods in one's own place too, is permissible. The Holy Prophet صلى الله عليه وآله وسلم pledged his chain armour with a Jew for taking a loan of about 80kg of barley. While in mortgage the property will be of the debtor but the control over it will remain with the lender.

765. If one entrusts the other and gives the loan in full trust with documentation or a pledge. Thus, the word trust in this context would refer to religious loan which is the definition of such a loan.

SECTION 40

284. To Allah belongs whatever is in the heavens and whatever is in the earth ⁷⁶⁸. Whatever you show what is within your hearts or conceal it ⁷⁶⁹, Allah will bring you to account for it. Then, He will forgive whom He pleases and punish ⁷⁷⁰ whom He pleases. Verily, Allah has power over everything.

768. In the world of matter everything big and small, in reality, belongs to Allah. Since this is the world about which we have knowledge, Allah Almighty has made mention of it. Otherwise Allah is the Supreme Lord of everything else besides this. This goes to explain that man's temporary ownership over things is not negating Divine ownership. Thus we are owners of our homes, the king has ownership of the land, the Holy Prophet صلى الله عليه وآله وسلم is given ownership of the entire universe by the Grace of Allah.

769. All types of lurking fears, temptations and evil thoughts which are inadvertently created in

285. The Messenger of Allah believes in whatever is revealed to him from His Lord. And the believers ⁷⁷¹ also believe in Allah and His angels and

766. To conceal any evidence in respect of human rights on which may depend the right of a person, is forbidden. Likewise, to conceal evidence in matters of Shariah e.g. to conceal evidence regarding the sighting of the moon for Ramadaan and the two Eids is equally forbidden

767. It is a serious transgression to conceal such evidence which affects one's heart (inner feelings) e.g. honouring of sacred relics is an act of piety which enables a person to purify his heart. Says Allah Almighty "And whoso respects the signs of Allah, then it is from the piety of hearts" (S22 : V33). From this it is understood that sins are classified in different categories and that infringement of human rights is a grave sin.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَإِنْ تُبَدُّوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ
يُحَاسِبْكُمْ بِهٖ اللّٰهُ ۖ فَيَغْفِرْ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ﴿٢٨٤﴾

the mind are excusable and unanswerable, but evil intentions which one had planned to execute will be answerable even though they were not put into practice due to some unforeseen circumstances. The intention of apostasy is an act of Kufr (apostasy), while the intention of sin is a sinful act. In the light of the above meanings this verse is one of affirmation not abrogation.

770. By this is meant that Allah will forgive any sinner, if He so wills, and punish those whom He wills. It certainly does not mean that Allah will punish any good person who is free of guilt as understood by Dayanand Sarasvati.

اٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ
وَالْمُؤْمِنُوْنَ ۗ كُلُّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ

His Books and His Messengers, proclaiming that we do not discriminate in faith about any of His Messengers. And they submitted⁷⁷², "We heard and obeyed. Confer on us Your forgiveness, O our Lord! Surely, to you is the (final) destination".

771. This verse means that the Holy Prophet صلى الله عليه وآله وسلم as well as his Noble Companions believed in every Revelation, be it in the QUR'AAN itself or the Divinely inspired traditions of the Holy Prophet

From this, emerge a few issues:

1. The Holy Prophet's صلى الله عليه وآله وسلم Faith is superior to everyone else's because we received our Faith through him. For this reason the verse mentions the Holy Prophet

first.

2. The Holy Prophet صلى الله عليه وآله وسلم is not like us in respect of Faith, nor is he included wherever reference is made to believers. Hence, he صلى الله عليه وآله وسلم is mentioned separately to show this distinction. We are mere believers, while the Holy Prophet

is our Faith. Our faith is merely an acquired one, without seeing but the Holy Prophet's صلى الله عليه وآله وسلم Faith is direct, based on actual visualization of Allah, as the Holy Prophet صلى الله عليه وآله وسلم was privileged to be in the Presence of Allah, and had directly seen Paradise and Hell.

3. All Companions of the Holy Prophet صلى الله عليه وآله وسلم are true and devout believers, as Allah Himself has testified about their Faith.

4. There is a distinction in the quality and

286. Allah places not a burden on any soul, but to the extent⁷⁷³ of his strength. Whatever good is earned is useful for it and whatever bad is earned is a loss⁷⁷⁴ for it. O our Lord! Do not impose blame on us if we forget or miss your standard. O

وَكُتِبَ عَلَيْهِ وَرُسُلِهِ^ق لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْ رُّسُلِهِ^ق وَقَالُوا سَبِعْنَا وَ اطَّعْنَا
عُفْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ^{٢٨٥}

nature of faith of the Holy Prophet

صلى الله عليه وآله وسلم and the believers. If both were equal in the quality of their Faith, then one word would have been used to describe the Faith of both. The Holy Prophet

صلى الله عليه وآله وسلم says "I am the Messenger of Allah." If we were to utter these words we would be out of the fold of Islam.

5. Prophets are never included in the word believers, hence Allah has made mention of the Holy Prophet صلى الله عليه وآله وسلم separately, from the believers.

772. The words "we do not differentiate in faith" could mean we do not imitate the Yahud and Nasara in believing in some Prophets and rejecting others. However, there is a difference in the rank and status of Prophets. It could also mean, we do not differentiate in actual prophethood by believing that some are true Prophets and some are shadowy prophets, like the belief of Mirzais in respect of Mirza Ghulam Ahmed, or that we do not bring about the distinction in the Prophets on our own accord, concerning their ranks and status. In any case, this verse is not contradictory. "These are messengers! that in them We caused one to excel upon the other" (S2: V235). Same is the case with regard to faith in Angels and Books of Allah i.e. Faith should be in all, but their ranks should be differentiated.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا

our Lord! Place ⁷⁷⁵ not a heavy burden on us as you had placed on those before us ⁷⁷⁶. O our Lord! place not a burden on us of which we have no strength ⁷⁷⁷ to bear. And pardon us, and forgive us and have Mercy ⁷⁷⁸ on us. You alone are our Protector

773. Allah Almighty does not place a burden upon anyone which he cannot bear. Thus He does not place obligation of *Zakaat* on the poor, Hajj on the helpless and Qiyaam (standing upright) in Salaah on the sick. From this blessed verse many laws are taken.

774. From this it is evident that one cannot perform physical obligations on behalf of another because the word 'to earn' refers to physical deeds. Nonetheless, rewards of deeds can be conveyed as this is not negated here.

775. When making *dua* (prayer) it is better to call upon Allah Almighty or to call by His names as per your needs.

The sick should say, Oh the giver of cure of all ills The needy should implore, *Oh Purveyor of all needs The sinner should implore: Oh Forgiver of all sins* Because of our many needs, Allah's names too are just as many. However, "Oh Allah Oh our Lord are most beloved of these."

776. By 'heavy burden' is meant things like seeking repentance by suicide, burning dirty clothes, cutting impure hides, severe punishment for transgressions etc which were placed upon

حَبَلَتْهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحِثُّنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا إِنَّكَ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٢٨١

the Yahud and others. From this it is clear that Almighty Allah wants to shower His blessings upon the Muslims, therefore He is showing them the ways of seeking them.

777. Do not place such difficult obligations upon us which will be hard to fulfil. It should be remembered that inconvenience is not given through impossible things, thus reference here is not made to these. Says Allah Almighty "Allah places not burden on any soul but to the extent of his strength." (S2:V286) or, do not afflict upon us such diseases, etc which we would not be able to endure patiently. In this verse all the calamities of this world are included.

778. Mention is earlier made concerning the forgiveness of minor sin. In "and pardon us" forgiveness of major sins is mentioned. In "And forgive us" future sins and the way to refrain from them as well as seeking guidance for doing good deeds are covered, while in "And have Mercy upon us" could be a further consideration given to the above matters. Thus there is no repetition in the verse.



أَيَاتُهَا ٢٠٠ سُورَةُ آلِ عِمْرَانَ مَدَنِيَّةٌ ٨٩ رُكُوعَاتُهَا ٢٠

SURAH ALE-IMRAAN

(MAKKAN) Revealed After Hijrah

20 Sections 200 Verses, 3480 Words, 14521 Letters

SECTION 1

1. By this Surah being called *ALE IMRAAN* it is understood that the wife and the daughter are part of the progeny, because Hazrat Imraan did not have a son. He only had Hannah, his wife and Mariam, his daughter. Hence, the Holy Prophet's صلى الله عليه وآله وسلم wives, Hazrat Fatima Tuz Zahra (Allah be pleased with her) and all the children are the progeny of the Holy **I begin in the Name of Allah, Who is Most Compassionate, the Merciful.**

1. Alif, Laam, Meem.

2. Allah, there is none to be worshipped besides Him. He is the EverLiving, the Sustainer of others ².

2. Reason for its Revelation:

Once a Nasara delegation from Najraan came to the Holy Prophet صلى الله عليه وآله وسلم. When the Messenger of Allah Almighty invited them towards Islam, they replied that they will not accept Islam because Islam regards Jesus as the servant of Allah Almighty and not the son of God. If he, Hazrat Isa (On whom be peace) is not the son of God then who is his father? The Holy Prophet صلى الله عليه وآله وسلم told them that a son homogenous to a father (being of the same species) Allah Almighty is Ever-Living, Self-subsisting, Eternal, Everlasting, Self-Existant, the Knower of everything hidden and open. Hazrat Isa (On whom be peace) does not possess these qualities. Therefore, how can he be the son of God or a deity? On hearing

3. He sent down to you this Truthful Scripture, confirming preceding Books

3. He revealed the Tauraat (of Musa) and the Injeel (Gospel of Jesus).

4. Before, as guidance for mankind and bestowed the Criterion ⁴ (the QUR'AAN). Surely, those who denied

Prophet صلى الله عليه وآله وسلم. In it is a refutation of the *Rafzite* and the *Khawarjite*. This Surah was revealed after the Hijrah. Hence, it was sent down in Madina. This Surah is made up of three thousand four hundred and eighty words, fourteen thousand and five letters and two hundred verses. It is amongst the larger Surahs of the QUR'AAN called the "*Detailed Surahs*".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ^٢

this, they remained silent. In verification of what the Holy Prophet صلى الله عليه وآله وسلم had said, Allah Almighty revealed these verses of Surah Ale-Imraan. N.B. This delegation started their prayer in Masjide Nabawi when the Muslims engaged in Asr Salaah. After the Muslims had completed their Salaah they did not stop these Nasara from their prayer. This does not necessarily mean that we should now allow the polytheists to pray in our Mosques. Not stopping this delegation was like not stopping the Bedouin who was urinating in Masjide Nabawi, and was not stopped while urinating, at the instruction of the Holy Prophet صلى الله عليه وآله وسلم. This will not make it permissible to urinate and pass stool in the Mosques.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ^١

مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ

the revelation of Allah ⁵ they will have a severe punishment. Allah is The Almighty Lord of retribution.

3. From this we learn that no other book will be revealed after the Holy QUR'AAN nor will another prophet be sent after the Holy Prophet صلى الله عليه وآله وسلم. The reason being the work of the Holy Prophet صلى الله عليه وآله وسلم was to verify the truth of the previously revealed Books, not to prophecize the coming of another book or another prophet. Verification is made in respect of the past, prophecy is concerning the future. Thus the Holy QUR'AAN has given verification of these Books by establishing their truth and made them manifest in the worlds. It is only after the revelation of the QUR'AAN that the truth of these Books had been established. As these books had prophecised the coming of the QUR'AAN, their prophecy would not have been proven if the QUR'AAN was not revealed.

4. By 'He revealed' means either He revealed

5. Surely, nothing is hidden from Allah in the earth and heavens ⁶.

6. A godly quality of having full knowledge about everything between the heavens and earth without anyone's instruction or knowledge is not possessed by any earthling. But this does not mean that Allah Almighty Himself has not bestowed knowledge of the unseen. Regarding Hazrat Ebrahim (On whom be peace) The QUR'AAN says: "And thus We showed to Ebrahim all kingdoms..." (S6:V75). The Holy Prophet صلى الله عليه وآله وسلم says: "And Allah Almighty has given me the vision of

6. It is He Who shapes you in the wombs of your mothers as He pleases. Besides Him none is worthy of worship, Exalted, the Wise.

لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ
ذُو انْتِقَامٍ ٥

these verses in the Tauraat and the Injeel which distinguish truth from falsehood, or He revealed the Holy the QUR'AAN on the Holy Prophet صلى الله عليه وآله وسلم i.e. He revealed it in the month of Ramadaan on the auspicious night of Lailatul Qadr from Lohe-Mahfooz to the First Heaven. The word 'to reveal' - refers to reveal at one point in time. Says Allah Almighty: "Undoubtedly We sent it (the QUR'AAN) down in the blessed and valuable night" (S 97:V1). Hence, this verse is free of any objections as well as contradiction with other verses.

5. The non-believers referred in this verse are the Nasara of Najraan mentioned in Note two, while the verses of Allah Almighty is meant the conversation of Prophet صلى الله عليه وآله وسلم when he debated with this delegation. These verses are those clear proofs which shed light on Hazrat Isa (On whom be peace) being the servant of Allah Almighty.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ ٥

everything which I fully recognize." It is for this reason that everything has been scribed on the Divine Tablet (LOHE MAHFOOZ) so it becomes a means of obtaining the knowledge of the unseen to His chosen servants, whose vision encompasses the Divine Tablet. Allah Almighty indeed is the Alive, the All-Seeing and the All-Hearing, but humans too possess these qualities, the difference being with Allah Almighty these qualities are absolute while ours are a limited acquisition of these.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ
يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ٦

7. From this verse we learn that the work of Allah Almighty's chosen servants is indeed the work of Allah Almighty, because shaping the foetus (child) in the womb is the work of the angel, but because it is done by Divine instructions it becomes Allah Almighty's work.

7. It is He Who revealed to you this Scripture. In it are verses, which are clear. They are the substance of the Book ⁸, and others are those in the meaning of which there is doubt ⁹. As for those whose hearts are perverted, they will follow that of which is doubtful. They are those who seek to mislead, maintaining their own viewpoint of it, and its right interpretation ¹⁰ is known to Allah alone ¹¹. And those who are firm in knowledge say: "We believe in it. All (of it) is from our Lord" ¹². And none has the grasp of the same, to the best except those who perfectly understand ¹³.

8. By 'Substance of the Book' is meant that these verses are the origin of Islamic Code (SHARIAH) and these are the verses which are cited as proof in respect of theological issues. Action too is based on these.

9. By "those in the meaning of which there is doubt" is meant either one does not understand their meaning like the MUQATTIAT - 'verses in short metre' or that their literal meaning cannot be correctly defined like the verses of Attributes.

10. From this it is hinted that interpretation of these ambiguous verses to cause mischief is totally prohibited, but is permissible if done to remove mischief e.g. some learned scholars interpret these verses unemphatically, to protect the layman from being misguided by these mischief mongers. Such interpretation will not be regarded as sinful.

11. By this is meant that it is Allah

We further learn that the shape and design of the earth is not the result of man's deeds but is based on Divine wishes. However, man's condition in the Hereafter will be based on his deeds. Says Allah Almighty: "On the day when some faces shall be white." (S3: V106)

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ
آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ
زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّسِخُونَ فِي الْعِلْمِ
 يَقُولُونَ آمَنَّا بِهِ ۚ كُلُّ مَنْ عِنْدَ رَبِّنَا
وَمَا يَذْكُرُ إِلَّا أُولَ الْأَلْبَابِ ۝

Almighty who taught its interpretation to His Beloved Prophet صلى الله عليه وآله وسلم. Says Allah Almighty. "The Most Affectionate, Taught the QUR'AAN". (S 55: V1-2). It is an absolute fact that Allah Almighty Himself taught the entire QUR'AAN to His Beloved Prophet صلى الله عليه وآله وسلم which included the ambiguous verses. Thus if the Holy Prophet صلى الله عليه وآله وسلم was not given the full knowledge of this ambiguous verses then their revelation would have been a futile act. It would be just like conversing in Arabic with someone who only knows Urdu as he will not understand anything of it. The Truth of the matter is that these ambiguous verses are a divine secret between Allah Almighty and His Prophet صلى الله عليه وآله وسلم through whom some of the Saints and chosen scholars have been blessed with their true interpretation.

وقف الذي وقف منزل

12. It is evident from this verse that an educationally mature learned person is he who will not claim to know an issue about which he has no knowledge. We also learn that it is permissible to have collective faith e.g. to have faith in all the Prophets collectively without knowing their exact number. Furthermore, whether one understands or not, it is compulsory to accept and act upon all Islamic Laws. Medicine will always prove beneficial whether we understand or don't understand their chemical composition. Likewise, the QUR'AAN will benefit the general Muslims even though they may not understand Arabic,

8 . O our Lord! Let not our hearts become perverse ¹⁴ after You have guided us. And bestow on us Your Mercy. Surely, only You are the Bestower ¹⁵.

14. This would be by digressing from the Path of Guidance to the path of heresy. Just as it is a blessing of Allah to receive guidance, it is in His bounty to remain steadfast on it.

15. This verse teaches us that even the foremost

9. O our Lord! Surely, You are assembler of all ¹⁶ people on the Day on which there is no doubt. Surely, Allah does not break ¹⁷ His promise.

16. From the word 'Assembler' we learn that on the Day of Judgement Allah will assemble all mankind from the first to the last at one time in such a manner that their tongue (speech) will be one as all will give account for their deeds in Arabic. Although other species too will be present, mention has been made of human beings as they are the subject of discussion herein. Hence, there is no contradi-

and recite without understanding its translation. If understanding its translation was an absolute pre-requisite, then the ambiguous verses would not have been revealed.

13. From this we learn that at certain places it is an act of worship and a reward to remain ignorant as well as not making an effort to acquire its knowledge. Anything, which is a means of obtaining Divine pleasure, is indeed an act of worship. Remaining ignorant in respect of ambiguous verses is a means of obtaining Divine pleasure. Hence, it is an act of worship and reward.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
أَنْتَ الْوَهَّابُ ۝

of believers should fear about his end as one's life is in Allah's Hands. Those will be rewarded with Paradise who have been promised. We have been taught this verse as a means of instruction to remain on the straight path.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا
رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ
الْوَعْدَ ۝

ction in this QUR'AANIC verse and the Hadith of the Holy Prophet صلى الله عليه وآله وسلم on this subject.

17. From this verse we learn that breach of promise i.e. lie of divinity is equal to negating what is justifiable. Those who believe in the possibility that Allah can speak a lie (God Forbid) are actually believing in taking away Divinity from the Blessed Being.

SECTION 2

10. Surely, those who disbelieve, never will their wealth nor their children avail them against Allah ¹⁸ and they shall be the fuel for the Fire.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ۝١٠

18. From this verse it is learnt that the believer's children and wealth will save him from Divine punishment as pious children and charity are a means of warding off punishment. The non-benefit of the above is mentioned here

in respect of the non-believers i.e. these will become a source of punishment for them but believers are protected from it, by the Grace of Allah.

11. (Their fate will be) like the people of the Pharaoh and those before them. They denied Our Verses ¹⁹ so Allah seized them for their sins. And Allah is severe in punishment.

كَذَابُ آلِ فِرْعَوْنَ ۚ وَالَّذِينَ مِنْ
قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا ۚ فَآَخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ۝١١

19. From this, three issues emerge :

1. The Kingdom, the army and the treasures cannot save one from the punishment of Allah.
2. To belie the Prophets will only result in coming down of Divine punishment. Although the Pharaoh claimed divinity for four hundred years and continued the carnage of innocent male babies, he was not destroyed, but as soon as he belied Hazrat Musa (On whom be Peace)

he was killed. Allah Almighty Says: "And We are not to torment until We have sent a Messenger" (S17 : V15)

3. The non-believers will be punished for their sins. In terms of Islamic law, these people are not duty-bound to religious laws. However, they are duty bound by Allah in terms of Divine punishment. Hence, the words 'for their sins' are used here.

12. Say (O Beloved Prophet) to the disbelievers ²⁰: "You shall be overcome ²¹ and driven into Hell, a most evil resort".

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ
وَيُخْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْبِهَادُ ۝١٢

20. After the victory of Badr the Yahud of Madina taunted the Muslims that the Makkans lost the war because they were ignorant of military skills. If the Muslims were to oppose us we will show them the art of warfare. This verse was revealed as a reply to these malicious people.

21. In this verse is a prophecy and a hidden glad-tiding to the Muslims which was

fulfilled very shortly by the grace of Allah. It should be remembered that the killing of non-believers, their banishment, the levy of the protection tax (JIZYA) on them are all included in being a conquered people. Hence, the Yahud of Madina were subjected to all these. Banu Quraiza were put to death, Banu Ndheer were banished from Madina to Khaibar and protection tax was levied upon them.

13. Indeed, there has been for you a sign in the two armies themselves ²² which met (in combat at Badr). One army, fighting in the cause of Allah, and another (army) of disbelievers ²³. They (disbelievers) saw with their own eyesight ²⁴. But, Allah supports with His victory whom He pleases. Surely, in it is a lesson for the men of understanding ²⁵.

22. The Battle of Badr was fought on Friday 12 Ramadaan 2 A.H. The Makkan army for this battle was made up of a well-equipped thousand soldiers, while the Muslims were only three hundred and thirteen in number, but were hopelessly ill-equipped, having just two horses, six chain armours, eight swords and seventeen camels. In spite of this, the Muslims gained a total victory and the Makkans were completely routed. Thus, this victory is one of the major tokens of His many tokens and signs.

23. In spite of the Makkans being nine hundred and fifty in number under the leadership of Utbah bin Rabiah, having one hundred horses, seven hundred camels and a huge quantity of

14. Beautified for people is the love of the lusts ²⁶ of women and children and heaped up wealth of gold and silver, fine branded horse, cattle and crops. These are all the provisions of the worldly ²⁷ life. And it is Allah with Whom is the best abode ²⁸.

26. The devil has trapped the non-believers with these material lusts to such an extent that they are totally unmindful of the Hereafter. The believer on the other hand is inclined towards these things only for the sake of Allah Almighty.

27. All the things mentioned in this verse if taken as worldly possessions, will signify things of the world, but if they are possessed for the service of Religion, then they become

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّحَاتِّ
فِئَةٌ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ
وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ ۚ إِنَّ
فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۝

arms and ammunition, they felt that the Muslims were twice their strength.

24. This verse points to the miracle of the Companions of the Holy Prophet صلى الله عليه وآله وسلم for appearing twice as much to the Makkans.

25. From this we learn that piety and remembrance of Allah Almighty formed the greatest weapons in any battle. Says Allah Almighty: "When you encounter any army, then stand firm, and remember Allah Almighty much" (S8:V45). Furthermore, we also learn that victory and success is not dependent on numerical superiority or military strength. These come from the grace of Allah Almighty.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَٰلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَٰئِ ۝

part of religious order e.g. the horse and other possessions of a worshipper, or taking care of one wife and children as a Sunnah or practice of the Holy Prophet صلى الله عليه وآله وسلم. The world is like a zero, on its own it is worth nothing, but if added to a number it increases its value tenfold. When worldly things become connected with the Religious their value becomes tenfold e.g. the wealth of Hazrat Uthman-e-Ghani (On whom be peace).

28. By this is meant Paradise and its delicacies and bounties. Thus, it becomes mate-

rial things. This is further explained in the following verse.

15. Please declare (O Beloved Prophet): "Shall I inform you (something) better than that? For the pious, with their Lord, there will be gardens ²⁹ underneath which rivers flow ³⁰ wherein they will abide eternally with pure wives ³¹ and Allah's pleasure ³². And, verily, Allah is seeing His devotees.

قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ ۖ لِلَّذِينَ
اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ
مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ
بَصِيرٌ بِالْعِبَادِ ①٥

29. From this two issues emerge:

1. Paradise is only for the pious God-fearing people as understood from the preceding preposition 'For' in "for pious ones."

2. One pious person will be rewarded with several types of Paradise as indicated by the plural of Paradise.

30. By rivers is meant rivers of milk, honey, heavenly beverages and water. There will be rivers in Paradise not seas, because the beauty of a river is not found in a sea. Also, the river is controllable, the sea is not, the sea can be beneficial or destructive, while the river is beneficial. Only rivers are brought into the royal forts, not a sea. Hence, in these heavenly places, too, rivers will be flowing.

31. The inmates of Paradise will be given three types of wives one will be the wife of this

16. They are those who say: "Our Lord, indeed we have accepted faith ³³, so forgive us our sins and protect us from the punishment of Hell".

33. From this we learn that while it is permissible to call oneself sinful, it is an act of non-belief to call oneself faithless. It is further learned that dua should be made through source (wasila) of faith. A person should not even proclaim that he is of weak beliefs by saying

world who had died in his Nikah, second will be the believing wife of those non-believers who will become the inmates of Hellfire, while their wives would be rewarded with Paradise as well as those maidens who had died with faith, and the third will be the Hoories of Paradise. Hence,, Bibi Mariam, and Asiya, wife of Pharaoh, will be given in marriage to our Holy Prophet صلى الله عليه وآله وسلم. All these women will be free of all impurities like menstrual course, etc. as indicated by the words "Pure wives."

32. By this is meant Allah will be pleased with them. There will be no cause of Him becoming displeased with them in any way. This is the greatest bounty of all the bounties of Paradise.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمَّا
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ①٦

"I am of very weak beliefs." A believer can pray through the mediation of his good deeds e.g. "Oh my Lord if you have accepted my so and so deed. I beseech you to accept my Prayer because of it" as is stated in the Hadith.

17. They are the steadfast and the obedient and the humble, those who spend (in the way of Allah) and those who seek forgiveness in the early hours of the morning (dawn) ³⁴.

34. From this we learn that the dua and repentance offered in the morning are of superior quality because during this time the entire creation glorifies Allah Almighty besides dogs. If the Prayer of one from these is accepted then through the Grace of Allah Almighty everyone's Prayer is likely to be

18. Allah testifies that there is no one worthy of worship except He ³⁵, and so do the angels and those of knowledge ³⁶. They maintain justice. There is none worthy of worship except Him, Who is the Exalted in Might, the Wise.

35. Reason for Revelation:

Two learned men of Jewish scholars of Syria came to the Holy Prophet صلى الله عليه وآله وسلم and asked that regarding which is the most major testimony given by your Book. In response to this, this verse was revealed. From it we learn that the testimony of Allah Almighty is the greatest testimony. The testimony of the Prophets and testimony of other things is, in reality, testimony of Allah Almighty. Almighty Allah's testimony regarding His Oneness is the testimony of Allah Almighty.

36. From this we learn that the learned people are worthy of great respect and honour because Allah Almighty has made them the

19. Surely, the true Religion by Allah is Islam ³⁷. And those who were given the Scripture did not dissent ³⁸ except after the knowledge had come to them ³⁹ because of their hearts burning ⁴⁰. And whoever denies the verses of Allah, then surely Allah is swift ⁴¹ in (taking) account.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُسْتَفْقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ١٤

accepted. Dawn is known as the earliest part of the morning before sunrise. After offering the two sunnat of Salatul Fajr, and the two rakaats, of Fard one should recite *Istighfaar* (seeking forgiveness) seventy times. This is recommended for the increase in one's sustenance and the unity and stability of faulty life.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
وَالْمَلَكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ١٨

witnesses of His Oneness with Him but these are the learned men of Allah Almighty and not those who are from the brothers of the Devil. The learned men of Allah Almighty or God-inspired learned are those who are a picture of piety and inspire others towards piety and from whose company one can achieve the total love of Allah Almighty. Those learned from who one fails to receive the fear of Allah Almighty and the love of the Holy Prophet صلى الله عليه وآله وسلم are not learned people by any means but are indeed tyrants. It should be remembered that "*Possessors of Knowledge*" include Prophets, Saints and rightly guided Ulama.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ٣٧
اٰخْتَلَفَ الَّذِينَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ
مَا جَآءَهُمُ الْعِلْمُ بَغْيًاۤ بَيْنَهُمْ ٣٩
بَايَتَ اللّٰهَ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ٤١

37. In the QUR'AANIC terminology, Islam means the Religion preached by Hazrat Muhammad ﷺ. In every context too, this meaning would be taken for the word Islam. Says Allah Almighty: "...He has named you Muslims..." (S22 : V78). When looked at in the context of conjecture the word also means obedience as is expressed in "Then when they had submitted to my command." (S37: V103) or as found in "Make me die as Muslim" (S12: V101). If its meaning is taken to be obedience in all instances then even the disbelievers can become the beloved of Allah Almighty through their obedience. Furthermore, besides the Religion of Hazrat Muhammad ﷺ all other religions are false. Some of these religions had already become false, like the religion of the idolators, while some were true at first but later became cancelled or false e.g. Judaism and Christianity. In the presence of the sun you don't need any other light. Without accepting Islam nothing else will be approved by Allah Almighty.

38. By 'dissent' is meant all those who go astray from the Straight Path and accepts the path of falsehood. He who is following the Religion

20. Then (O Prophet) if they argue with you, please declare: "I have submitted myself to Allah ⁴² and those who followed ⁴³ me". And please declare to those given the Scripture ⁴⁴ and to the unlettered: "Have you submitted?" Then, if they submit (in Islam) they are rightly guided ⁴⁵. But if they turn away their faces then your duty is only to convey the Message ⁴⁶. And, surely, Allah is seeing His devotees.

42. Do not enter into any debate with them but rather through declaration of your faith propagate Islam to them, thereafter shun them.

43. From this we learn that the unflinching belief of the Noble Companions (On whom be peace) is positive that even Allah Almighty

of Truth will neither be on the path of dissent among people. If there is a fight between the dacoits and the police, the dacoits will be the misdoers while the police will be on the path of justice even though both will be engaged in a fight

39. In this verse 'Scripture' refer to the scholars from the people of the Book (AHLE KITAAB) and by 'Knowledge had come to them' means they are aware of all the signs concerning the Final Prophet ﷺ as mentioned in the Tauraat and Injeel. Furthermore, they are also fully aware that all these signs are found in the Prophet ﷺ.

40. These wretched people are victims of two types of jealousy and envy. The first is why was the final Prophet not from the Children of Israel (Yaquub) against Bani Ismael while the second was why were they or their children not blessed with prophethood? They are wealthy as well as strong. From this we learn that envy is an evil thing. Shaitaan the devil, led everyone astray and envy led the devil astray.

41. By this is meant the envier should become mindful as very soon he is going to be accountable to Allah Almighty. This thought of accountability may take envy out of him.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ
وَمَنِ اتَّبَعْنِي فَقُلْ لِلَّذِينَ أُوتُوا
الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ
أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا
فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بِصِيرٍ
بِالْعِبَادِ ۝

bears testimony to it and has asked His Beloved Prophet ﷺ to do likewise. Whosoever tries to cast a doubt on their faith is indeed openly rejecting this verse.

44. By "those who read not" is either meant the polytheists or the illiterate among the

People of the Book. In the former it would be the ignorant. The 'men of the Book' would refer firstly to the general Nasara and Yahud, and in the second instance to their scholars.

45. From "Have you submitted?" we learn that no Christian or a Jew is a Muslim. Muslims are those who have brought faith in the Messenger of Allah Almighty صلى الله عليه وآله وسلم, while 'submitted' refers to accepting Islam.

46. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم will not be accountable for

SECTION 3

21. Those who disbelieve in the verses of Allah ⁴⁷ and kill the Prophets unjustly and kill those ⁴⁸ who order justice from among the people, give them the tiding of a painful punishment.

47. In this verse "Verses of Allah Almighty" either refers to the verses of the Holy QUR'AAN or to the miracles of the Holy Prophet صلى الله عليه وآله وسلم. It is obligatory upon the non-believers to accept the verses of the QUR'AAN and thereafter confirm to their practice. The latter view is more plausible.

48. The previous incidents are interpreted for the present to refresh the memory and the deeds

22. They are the ones whose deeds will bear them no fruit in this world and the Hereafter, and for them there will be no helpers ⁴⁹.

49. These criminals are given two types of punishment firstly their good deeds will be nullified in this world and the Hereafter so that neither will their wordly miseries be alleviated through the blessing of their good deeds, nor

23. Have you not seen (O Muhammad) those who were given a portion of the Scripture? They are invited to the Scripture of Allah ⁵⁰ that it may judge between them. Then a party of them turns back and declines.

their non-belief or infidelity. Thus, just as Allah Almighty is totally free of want concerning man's acceptance of His Divinity, so is the Holy Prophet صلى الله عليه وآله وسلم independent about his Prophethood among people i.e. it matters not whether people believe in his Prophethood or not. By rejecting the sun it does not diminish its brightness in any way. If the entire world were to reject his Prophethood it will in no way undermine his noble status.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ حَقٍّ ۖ وَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ۖ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ٢١

of ancestors of the non-believers are connected with them because they (these non-believers) had approved of them. The Bani Israeel had in the morning of a single day martyred forty three Prophets, and on the same afternoon killed a hundred and twelve learned and pious men, only because they had been giving guidance to follow the Straight Path.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَمَا لَهُمْ مِنْ نَاصِرِينَ ٢٢

will they receive any reward of their good deeds in the Hereafter. Secondly, they will find no helper to rescue them in the Hereafter. The believers will be assisted by their good deeds at all times as well as find helpers in the Hereafter

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ٢٣

50. Reason for its Revelation:

One day the Holy Prophet ﷺ went to the Jewish sector to invite them towards Islam. On hearing this, they enquired: "On which Religion are you?" The Holy Prophet ﷺ replied. "I am on the Religion of Hazrat Ebrahim (On whom be peace). To this they said that Hazrat Ebrahim (On whom be peace) was a Jew. The Holy Prophet ﷺ in reply said: "Bring the Taurat to prove your claim." The Yahud did not accept this. In response to the incident this verse was revealed. In another tradition it has been reported that a person from Jewish aristocracy once committed adultery. The punishment prescribed for this sin in the Taurat was death by stoning. However, the Yahud had asked the Holy Prophet ﷺ to decide this case thinking that the Messenger of Allah Almighty

24. That is because they say: "Never will the Fire touch us except for a few numbered days ⁵¹. And their falsehood deceives them about their own religion ⁵².

51. The Yahud claimed that no matter how many sins we commit or to what extent we become idolators or pagans, our punishment will be only the duration of our ancestors worshipping the golden calf, for we are the sons of Allah Almighty and His Beloved ﷺ and therefore all our sins

25. How will it be then when We assemble them on a Day about which there is no doubt. Verily, every soul will be paid in full ⁵³ what it earned and for them there will be no injustice.

53. By 'paid' is meant neither will anybody's reward of the good be decreased nor punishment of sins will be increased.

26. Please declare (O Beloved Prophet) ⁵⁴: "O my Allah. You are the Master of all sovereignties. You give sovereignty ⁵⁵ to whom You please and you take sovereignty away

will not uphold the Mosaic Law of death by stoning. To their disappointment the Holy Prophet ﷺ did just that. They refuted this by saying that the Holy Prophet's ﷺ decision was cruel as death by stoning was not the punishment prescribed for adultery. The Holy Prophet ﷺ then asked them to bring the Taurat. Ibn Soorya who was a learned scholar of the Yahud hid the verse concerning that matter under his finger and read what was before and after it. When Hazrat Abdullah bin Salaam removed his finger the law of death by stoning appeared. Both Ibn Soorya and the adulterer were stoned to death. It was on this occasion that the verse under discussion was revealed. By 'Book' is meant the Taurat, while the 'faction' refers to the Jewish Ulama.

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَنْ تَسَّٰنَا النَّارُ اِلَّا اَيَّامًا مَّعْدُوْدٰتٍ ۚ وَغَرَّهٖمْ فِىْ دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٤﴾

are forgiven.

52. From this we learn that seeking safety with Allah Almighty is the work of the non-believers. One should at all times place hope in Him as well as fear Him. Peace and security will encourage sins while hope will develop fear of Allah Almighty.

فَكَيْفَ اِذَا جَعَلْنٰهُمْ لِيَوْمٍ لَا رَٰىبَ فِىْهِ ۚ وَوَفَّيْتُ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٥﴾

However, the increase of good deeds and the decrease of sins can occur as a result of the Bounty and Grace of Allah Almighty. Hence, this verse does not contradict this meaning.

قُلِ اللّٰهُمَّ مَلِكِ الْمُلْكِ تُؤْتِى الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ

from whom You please ⁵⁶. You honour whom you please and You abase whom You please. The entire good is in Your Hand ⁵⁷. Surely, You are the Almighty over everybody ⁵⁸.

54. Reason for its Revelation:

When the Holy Prophet صلى الله عليه وآله وسلم gave the Muslims the glad-tidings about the conquest of Persia and Rome the hypocrites and the Yahud began to taunt them saying is it possible that weak Muslims can conquer such impregnable places. This verse was revealed in response to their taunting. The use of 'say' preceding a dua (Prayer) hints that, Oh My Beloved Messenger صلى الله عليه وآله وسلم that, although the words of Prayer are Ours (i.e. Allah) but the tongue is yours or of those who you have given permission. This verse is in essence the root for the permission of Wazeefas.

55. The name of the physical world is Kingdom, while the spiritual world or the Celestial world is referred to as the Angelic world. The physical bodies are given the outward kingdom but the spiritual world is blessed with Allah Almighty's divine kingdom. The outer laws do establish other kingdoms but laws of creation like, life, death, good fortune and ill-fortune, etc. are solely governed by Allah Almighty. Says Allah Almighty: "Say you, In whose hand is the control of everything?" (S23 : V88). The involvement of Jinns,

27. You cause the night to enter into the day and You cause the day to enter into the night ⁵⁹. And bring forth the living from the dead and bring forth the dead from the living ⁶⁰. And You give to whom You will, without any counting ⁶¹.

59. By this is meant that Allah Almighty places part of the day during winter with night which helps to increase the length of the night while during summer, part of the night is included with the day which makes the day into night. To give non-Muslims governship in the Muslim lands is like making the night into

وَتُعْزِمُنْ تَشَاءُ وَتُنْزِلُ مَنْ تَشَاءُ بِيَدِكَ
الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٦

Prophets and Saints in the laws of creation is proven from QUR'AAN and Hadith. With Allah Almighty's permission they become His deputies in these matters

56. That He will grant guidance to do good deeds and to be on the path of Faith and righteousness. It does not mean that man should engage himself in evil deeds and yet receive honour and dignity. Says Allah Almighty: "The honour is for Allah Almighty, and His Messenger, and believers." (S63:V8). Like honour, disgrace too comes from Allah Almighty.

57. The word 'good' in this verse is used for the sake of respect, other good and evil both are from Him, but out of respect 'good' should be connected to Him.

58. i.e. You have power over every possible thing. It should be remembered that impossible and necessary things are not included in things, neither are they included in the Power of Allah Almighty. Thus, from this verse to accept that Allah Almighty can possibly talk a lie is the height of absurdity. For a detailed discussion on the subject refer to Tafseer Naeemi.

تَوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتَوَلِّجُ النَّهَارَ
فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ
تَشَاءُ بِغَيْرِ حِسَابٍ ٢٧

day, while establishing Muslim rule in non-Muslim lands is like turning the night into day.

60. He creates believers from non-believers, and non-believers from believers, produces wretched from the dutiful, and dutiful from the wretches. He creates a human being from a sperm, and a sperm from a human being, a bird

from an egg and egg from a bird.

61. The word 'Hisaab' either means supposition, or counting i.e. whomsoever He wills He gives beyond imagination or enumeration. Says Allah

28. Let not the believers take disbelievers as their friends ⁶² besides the believers. And whoso does that has no connection with Allah, unless you cautiously safeguard yourselves from them ⁶³. And Allah warns You to fear Him of His wrath ⁶⁴. And unto Allah is everyone's destination.

62. Reason for its Revelation:

This verse was revealed on the occasion of the Battle of the Trench when Hazrat Ubadah bin Suamit had said that as five hundred Yahud are his friends and allies he could ask their assistance in the war if the Holy Prophet صلى الله عليه وآله وسلم commands him to do so. Allah revealed this verse in response to this request which teaches us that it is forbidden to keep friendship with non-believers. Their assistance in military matters is only allowed under extreme circumstances, not otherwise. Says Allah Almighty: "And take not any of them as friends and helpers." (S4: V 89).

63. From this verse the permitted evasion of the Shias is not proven because permission for good treatment of non-believers is only given during times of fear. It does not give permission to live with non-believers and seek worldly benefits from them. For it the following verse is applicable: "Was not Allah's earth spacious so that you might have migrated in it." (S4: V97) It is incumbent to migrate from a place of helplessness. It is for this reason

29. Please declare (O Beloved Prophet): "Whether you conceal what is in your hearts or reveal it, Allah knows it and He knows what is in the heavens and whatever is in the earth ⁶⁵. Allah has power to do anything.

65. Allah Almighty is fully aware of our deeds eternally i.e. at all times, not only when

Almighty: "Allah provides him from where he does not even expect..." (S65: V3) or it could also mean that whomsoever You like you provide so much that he cannot count.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ
ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ
تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَذِّرُكُمُ اللَّهُ
نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ٢٨

that the Holy Prophet did not take evasive measures to stay in Makkah but migrated from there to Madina. It should be remembered that although this outward treatment is permissible, if it is not carried out and if a person is martyred, it is better for him. Hazrat Imam Hussain (on whom be peace) did not take any evasive action but gave his precious life. However, it is proven by this verse that during time of need it is permissible to seek assistance from the non-believers.

64. It should be remembered that to conceal falsehood and reveal truth is hypocrisy and double-dealing, and to conceal truth under trying circumstances is religious evasion, while to conceal truth to reveal falsehood for the purpose of deceiving is a treacherous trickery of the Shias. Here, a second type of evasion is being mentioned for that reason Allah Almighty is instilling fear of His wrath i.e. if you try any other trick you will be punished, not cautioned.

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ
تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ٢٩

we do anything because our deeds are earthly things and where He says 'So that Allah Almighty-30.(Beware of) The Day when every soul will be confronted with all the good deeds it had done and all the evil ⁶⁶ it had done. They will wish that there should have been a long distance ⁶⁷. And Allah warns you of His torment. And Allah is very kind upon the servants.

66. By this is meant that on the Day of Judgement the good deeds will be presented in a good shape while the evil deeds will appear before the door in bad shape. Thus, the wealth on the unpaid Zakaat will appear before the owner in the shape of a mean and bald snake as is mentioned in the Hadith.

67. The word 'Say' is sometimes used to make someone else to speak like "Say you, Allah is One", while at other places it is used to stop someone from saying like in: Say you, apparently in facial outlook of a man, "I am like you." (S18 : V110). In this verse the word 'say you' is used to stop others because besides the Holy Prophet صلى الله عليه وآله وسلم none can take you to Allah Almighty, nor is obedience of any one permissible. A Saint or Sheikh will take.

SECTION 4

31. Please declare (O Beloved Prophet): "If you love Allah, you should follow me ⁶⁸. (Only then) Allah will love you and forgive you your faults. And Allah is Most Forgiving, the Merciful ⁶⁹.

68. From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم obedience should be one of inner love, not of mere show, fear or covetousness. This type of obedience is shown by hypocrites as well. It is for this reason that this discussion is commenced with love and terminated on love. Furthermore, we also learn that our worships and faith are both based on sincerity and show and the Holy Prophet's صلى الله عليه وآله وسلم beloved things, persona-

lity will know'. By this is meant manifest knowledge. It is called *Infe'aali* knowledge.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۖ وَ مَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۖ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ ۝٣١

you to the Holy Prophet صلى الله عليه وآله وسلم who will lead you to Allah Almighty. A carter cannot take you to Karachi but he can transport you to the train, and it is the train that will transport you to Karachi. Also, obedience will only be acceptable in respect of permissible deeds. That which is commanded by Holy Prophet صلى الله عليه وآله وسلم will be regarded not just permissible but obligatory. To obey Allah is compulsory, but it is not possible to emulate Him. Absolute emulation can be of the Holy Prophet صلى الله عليه وآله وسلم alone. Hence, in this verse Allah Almighty did not command to follow Him, but to obey Him. Thus both emulation and obedience of the Holy Prophet صلى الله عليه وآله وسلم are obligatory.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝٣١

lity is the cornerstone of this faith. Hence, whatever degree of obedience one shows to the Holy Prophet صلى الله عليه وآله وسلم, the same will be the type of love achieved. The giver is one but the receivers are different. The power of electricity is the same but the strength will depend on the wattage of the globe in use.

69. Reason for its Revelation:

Once when the Holy Prophet صلى الله عليه وآله وسلم enquired from the idolators the reason for their

idol worshipping they replied that they worship them to show their love for Allah Almighty. This verse was revealed in response to this reply (*KHAZAINUL IRFAAN*). Or, The Yahud of Madina would say that they need not follow the Holy Prophet صلى الله عليه وآله وسلم as they are the sons of Allah Almighty and His Beloved. This verse was revealed on this occasion, this view is correct because Surah *Ale-Imran* was revealed in Madina. From this verse one learns that it is compulsory upon everyone to obey the Holy Prophet صلى الله عليه وآله وسلم. In the

32. Please declare (O Muhammad): "Obey Allah and His Messenger 70. But, if they turn away, then Allah does not like the infidels.

70. It should be remembered that some mediums and resources can be abandoned after reaching one's destination e.g. a train, while others can not be left, like the lamp to provide light. The Holy Prophet صلى الله عليه وآله وسلم falls in the second category of mediums. No persons on reaching Allah Almighty can aban-

33. Surely Allah has chosen Adam and Nuh and the family of Ebrahim and the family of Imraan above all (the people of) the worlds 71.

71. From this verse we learn that to be children of the pious, too, is a means of obtaining religious honour. The progeny of

34. Descendants, some of them from others 72. And Allah is All-Hearing, Knowing.

72. If the progeny of Hazrat Ebrahim (On whom be peace) and the progeny of Hazrat Imran are united with one another in matters of Religion therefore, Oh you Yahud, if you were true progeny of Hazrat Ebrahim (On whom be peace) you would have been believers and our helpers in matters of faith.

Hadith it is mentioned that if Hazrat Musa (On whom be peace) were to come to life he would follow the Holy Prophet صلى الله عليه وآله وسلم. In addition, we learn that neither should you come to him by assuming the equality of a brother, nor try to surpass him in the garb of a father, but learn to serve him like a slave. Furthermore, we learn that the Holy Prophet صلى الله عليه وآله وسلم is the greatest Beloved of Allah Almighty and his obedient slave, too, enjoys being the beloved of Allah Almighty.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا
فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

don the Holy Prophet صلى الله عليه وآله وسلم. Hence, Allah Almighty Himself has mentioned about the Holy Prophet صلى الله عليه وآله وسلم. Furthermore, we learn that anyone who degrades the Holy Prophet صلى الله عليه وآله وسلم is a non-believer, Hence, He says: "He loves not the infidels" (S3:V32).

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ
إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

Hazrat Ebrahim (On whom be peace) was honoured because they were the believing offspring of Hazrat Ebrahim (On whom be peace)

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٣٤﴾

Hence, you are false in your present claim. From this we learn that the sincere progeny of the pious are those who emulate their way of life. True Sayyed (descendent) is he who patterns his life in accordance with the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم.

35. Recall, when the wife of Imran ⁷³ said: "My Lord, I dedicate to You what is within my womb for your special service ⁷⁴ so accept this from me. Surely, You are the All-Hearing, the All-Knowing.

73. In this verse Imran refers to Imran, the grandfather of Hazrat Isa (On whom be peace), whose wife was Hannah bint Faqooza. The Holy QUR'AAN has not mentioned any name of a woman besides Bibi Mariam. The second Imran is Imraan bin Yasheer, bin Lavi bin Yaqub, father of Hazrat Musa (On whom be peace). Between these two Imrans is a difference of eighteen hundred years.

74. Hannah was without children until a late age, when she felt signs of conception, thinking the child to be a son. Immediately she took a vow that she is offering the son for the sole service at the Holy Mosque of Al-Aqsa (BAITUL MUQADDAS), because only males were accepted for this purpose. Even today if a Muslim wishes to endow his son in the service of Religion, a verbal offering is permissible. Says Allah Almighty: "Then why should not a party from each group come out" (S9:V122).

36. So when she gave birth to her, she said: "O my Lord, I have given birth to a female" ⁷⁵. Allah knew best what she gave birth to. And the male (which she had demanded) is not like this female ⁷⁶, and I have named her Mariam ⁷⁷. And I seek refuge with You for her and her children, from Shaitaan, the rejected one ⁷⁸.

75. Hannah's words are an expression of her disappointment. However, she was not disappointed at the birth of a daughter as such, because this type of ingratitude is the way of the disbelievers, but disappointed that she would not be able to fulfil her vow. It was not her intention to remind Allah Almighty of what had happened. It is for this reason Allah Almighty says: "And Allah knows well whatever she has given birth to" (S3:V36).

76. The son that Hannah had requested could not equal himself to this daughter whom Allah Almighty had blessed, for she was to be the most honoured lady in the world as she was destined to be the mother of "The sign of Allah Almighty" - Hazrat Isa (On whom be peace). She is Allah Almighty's most honoured bounty. It should be remembered that at that point in time Hazrat Mariam (On whom be peace) was

إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ
لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

age, when she felt signs of conception, thinking the child to be a son. Immediately she took a vow that she is offering the son for the sole service at the Holy Mosque of Al-Aqsa (BAITUL MUQADDAS), because only males were accepted for this purpose. Even today if a Muslim wishes to endow his son in the service of Religion, a verbal offering is permissible. Says Allah Almighty: "Then why should not a party from each group come out" (S9:V122).

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا
أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتُ
وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۚ وَإِنِّي سَمَّيْتُهَا
مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ
الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

the most blessed and honoured lady in the world. However, at this point in time Hazrat Khadija (May Allah be pleased with her) Hazrat Ayesha (May Allah be pleased with her) (wives of the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Fatima Tuz Zahra are the three most honoured and blessed ladies of past and future. It is further learnt that some women are superior to some men, although Allah says in the QUR'AAN. "Men are in charge over women." (S4 : V34) expressing the superiority of the male over the female. Hence, there is no inconsistency in the verses.

77. No other woman's name is mentioned in the Holy QUR'AAN besides that of Sayeda Mariam (On whom be peace) nor any month is mentioned besides Ramadaan and No Sahabi's name (Companion of the Holy Prophet صلى الله عليه وآله وسلم besides that of Hazrat Zaid (On

whom be peace) We also learn that the mother can give a name to her off-spring, and that good names should be chosen for ones children as the name Mariam means a devotee, a servant, as she was the attendant of the Al-Aqsa Mosque. Hence, this name was excellent and in keeping with her work.

78. Allah accepted Hannah's prayer by protecting Sayeda Mariam (On whom be peace) and

37. So her Lord graciously ⁷⁹ accepted her and made her grow in purity and excellent growth ⁸⁰ and made Zakariya ⁸¹ her guardian. Whenever Zakariya entered her prayer chamber, to see her, he found fresh food supplied to her. He asked: "O Mariam, from where is this coming to you?" She said: "It is from Allah". Surely, Allah provides to whom He wills, without measure ⁸².

79. By her acceptance by Allah Almighty is meant she was accepted as a caretaker of the Al-Aqsa Mosque, inspite of being a girl as only boys were engaged in the service of the blessed Mosque.

80. By 'excellent growth' is meant that Sayeda Mariam's growth for one day was equal to a year's growth of other children.

81. The caretakers of the Al-Aqsa Masjid were known as *AHBAAR* and they were twenty seven in number. They were from the children of Hazrat Harun (On whom be peace). Their leader was Hazrat Zakariya (On whom be peace) who was the maternal uncle of Sayeda Mariam (May Allah be pleased with her). Hazrat Imran was the eldest of this group and as such was appointed their Imam or chief. Though it was the desire of everyone of this group to take care of Sayeda Maryam (May Allah be pleased with her), it was Hazrat Zakaria (On whom be peace) who was chosen for this task. He carried out his duty with a great deal of love and devotion.

82. From this discussion few issues emerge:

1. The miracles of saints is an unmistakable

Hazrat Isa (On whom be peace) from the guiles of the devil to such an extent that no sin was committed by either of them. From this we learn that Hannah knew that her daughter will live to be a mother which bears proof of her miraculous intuition, because she had not prayed for Sayeda Mariam's life but had asked as outlined in this.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا
نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا
دَخَلَ عَلَيْهَا زَكَرِيَّا الْبُحْرَابَ وَجَدَ
عِنْدَهَا رِزْقًا قَالَ يَرِيمُ أَنَّى لَكَ
هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ
اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ②

truth because Sayeda Maryam's (May Allah be pleased with her) obtaining of unseasoned fruits from an unknown source is her miracle.

2. Some saints are saints from birth as sainthood is not dependent on deeds. Sayeda Maryam (May Allah be pleased with her) was a saint from her childhood.

3. Allah blesses the saints with *ILME-LADUNNI* (Inspired knowledge) and complete wisdom as can be seen from Sayeda Maryam's (May Allah be pleased with her) reply to the question of Hazrat Zakariya (On whom be please) which was faith inspired. *SUBHANALLAH*.

4. Some pious Servants of Allah have been blessed with heavenly fruit. Sayeda Maryam (May Allah be pleased with her) was receiving these fruits from heaven.

5. Sayeda Maryam (May Allah be pleased with her) was nourished with heavenly fruit, not from her mother's milk nor from any worldly provisions, (*Khazainul Irfaan*) because her mother had placed her under the care of the Ahbaar at birth, nor is there any proof that a foster mother was appointed to take care of her.

38. At that, Zakariya prayed to his Lord ⁸³, saying: "O my Lord, grant me from Your Greatness good off-spring ⁸⁴. Surely, You are the Hearer of supplication".

83. Hazrat Zakariya (on whom be peace) prayed for a son in the presence of Sayeda Maryam (May Allah be pleased with her). From this we learn that to pray in the presence of a Saint of Allah is the practice of the Prophets, as it is accepted quicker here, be it in the presence of a living saint or at the Mazaar of a saint. Allah Almighty says: "And enter the gate prostrating and say 'forgive our sins' (S2: V58)

39. So the angels called to him while he was standing in prayer in the chamber: "Surely, Allah gives you glad-tidings of Yahya ⁸⁵, who shall confirm the truthful (sacred) words from Allah ⁸⁶. He will be princely and chaste ⁸⁷, and will be a Nabi from among the righteous people".

85. From this we learn that Allah has given knowledge of the unseen to angels because this calling angel knew that Allah will bless her with a son, and that son would be a prophet possessing these qualities. This is not just knowledge of the unseen, but it is indeed one of the five branches of knowledge. When Hazrat Zakariya's (On whom be peace) wife conceived he knew that she was carrying a son who will be blessed with these qualities. This verse proves the possession of the knowledge

40. He said: "O my Lord, how shall I have a son when I have (already) reached old age and my wife is barren" ⁸⁸. He (Allah) answered: "Allah does whatever He pleases".

88. By old age is meant that Hazrat Zakariya (On whom be peace) was hundred and

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ۝۳۸

From this clarity is obtained for the issue that any city which has Mazaars (graves) of the pious should be venerated.

84. From it we learn that to pray for a son is the practice of the prophets. This should not be for one's personal desire, but rather for the sake of Allah so that he may grow to be a religious and pious person who will benefit us in our graves.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْغُرَابِ أَنْ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ۝۳۹

of the unseen by prophets and angels.

86. That is, this "KALIMATULLAH" (Word of Allah) will be Hazrat Isa's (On whom be peace) chief minister.

87. By 'chaste' is meant a person who stays away from women despite having the power to have such relationship for the purpose of cutting off worldly relations. This does not mean impotency because Prophets are protected from impotency.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۝۴۰

twenty years old and his wife was ninety eight years. The purpose of this question was would

they be blessed once more with youthful years or would they be granted a son in their present old age. Since its purpose is one, no objections can be levied against Hazrat Zakariya (On

whom be peace)

89. Allah's reply is that you will be granted a son in your present state of old age as Allah Almighty has power over every matter.

41. He said: "O my Lord make for me a sign" ⁹⁰. He replied: "Your sign will be that you will not speak to (anyone of) the people for three days except by sign, and remember your Lord ⁹¹ abundantly. And glorify Him in the evening and in the morning ⁹².

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ
أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا
رَمْزًا ۚ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ
بِالْعَشِيِّ وَالْإِبْكَارِ ۖ

90. So that from this sign I will be able to perceive my wife's conception and henceforth engage myself in Your Remembrance and devotion.

91. From this, two issues are proven:

1. One should show gratitude to Allah Almighty for being granted a pious son. Holding Aqeeqa, giving charity and offering voluntary prayers are all expression of this gratitude.

2. The miracles of Prophets can appear before their birth. The loss of power of Hazrat Zakariya's tongue from worldly speech replaced by Remembrance of Allah Almighty only is the miracle of Hazrat Yahyah (on whom

be peace) which came into being before his blessed birth. Likewise, miracles do appear after their earthly life.

92. Although recitation of Tasbeeh and Tahleel are good acts at any time, their recitation in the morning and evening is regarded as more auspicious because this is the meeting time of the angels of the morning and night. Says Allah Almighty: "No doubt, angels are present to witness QUR'ANIC recitation at dawn." (S17:V78). Hence, at these times every creation of Allah Almighty is specially engaged in the Remembrance of Allah Almighty.

SECTION 5

42. And when the angels said: "O Mariam, surely, Allah has chosen you and purified you ⁹³ and has exalted you above all the women of the worlds" ⁹⁴.

وَإِذْ قَالَتِ الْمَلِكَةُ يٰرَيِّمُ إِنَّ اللَّهَ
اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ عَلَىٰ نِسَاءِ
الْعَالَمِينَ ۖ

93. Thus, Sayeda Mariam was the most honoured lady of her time, but now Hazrat Fatima (May Allah be pleased with her) and the Holy Prophet's (صلی اللہ علیہ وآلہ وسلم) beloved wives are the most honoured ladies. Says Allah Almighty: "O wives of the Prophet! you are not like other women" (S33:V32). Hazrat Mariam's (May Allah be pleased with her) was the caretaker of Masjid-e-Aqsa and pure from all sins. She was the devoted worshipper of Allah Almighty. It should be remembered that this conversation of the angels was not a revelation of preaching because this type of

revelation is connected with a Prophet only, while no lady has been elevated to prophethood

94. This has been done by letting you be from the children of the pious and in spite of being a woman, you have been selected to be a caretaker of the Baitul Muqaddas, although this was the work of the males only, made Hazrat Zakariya (On whom be peace) your guardian, nourished you with heavenly fruit and later destined you to become the mother of the Spirit of Allah Almighty, Hazrat Isa (On whom be peace) and thus, made well known in all circles.

43. "O Mariam, be obedient to your Lord and prostrate and bow with those who bow in prayer ⁹⁵".

95. From this emerge four issues:

1. There was Ruku in the *Salaah* of that Ummah.
2. Women can perform their *Salaah* in the congregation of males by using a veil to separate them.
3. Women cannot have a congregation of their own i.e. by appointing a lady to lead the *Salaah* as the word "*RA'KIEEN*" 'bow down' is masculine plural.

44. These are news of the unseen, which We will tell you (in secret). And you were not with them when they were casting the arrows as to who should have the guardianship of Mariam and nor were you with them ⁹⁶ when they were disputing the point ⁹⁷.

96. You were not with them physically, Oh My Beloved Prophet صلى الله عليه وآله وسلم as you are now informing the non-believers. Thus, this knowledge bears testimony to your Prophethood because all happenings of the past and the future are in front of you. Says Allah Almighty: "*Most certainly I have sent you Oh My Beloved Prophet صلى الله عليه وآله وسلم as a witness* (S33:V45). Further, Allah Almighty says: "*Oh Beloved! Have you not seen how your Lord dealt with the companions of the elephant?*" (S105:V1). It should be remembered, that in respect of being the Light of

45. And remember when the angels said: "O Maryam, Allah gives you glad-tidings of a word from Him ⁹⁸ whose name will be Isa, son ⁹⁹ of Mariam, who will be the most distinguished in this world and the Hereafter and shall be of those brought near to Him.

98. Hazrat Isa (On whom be peace) is called the Spirit of Allah, because his conception was with the word 'Be' and not from

لَيَرِيْمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي
وَارْكَعِي مَعَ الرَّاكِعِيْنَ ﴿٣٣﴾

4. The letter 'waw' does not require order because *Ruku* comes before *Sajdah*, but in this verse *Sajdah* is mentioned before *Ruku*. Says Allah Almighty: "*Oh Isa (On whom be peace) I shall cause you to reach to your full life and I shall raise you towards Myself.*" (S3:V55) whereas in reality, Hazrat Isa's (On whom be peace) raising to the heaven precedes his death.

ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيْهِ اِلَيْكَ
وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ
اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ
اِذْ يَخْتَصِمُوْنَ ﴿٣٤﴾

Prophethood, the Holy Prophet صلى الله عليه وآله وسلم is everywhere at all times, is aware of everything and every happening is in front of him. (*Tafseer Saawi Shareef*).

97. As everybody at Masjide Aqsa was desiring to be the guardian of Sayeda Mariam (May peace be on her), she being the daughter of their chief, Hazrat Imraan, so they had to throw their pens in the river and he whose pen did not flow was to receive her guardianship. This was a form of throwing lots, which is not only permissible but sometimes is a wise act, and to pay respect to progeny of the pious is a good act

اِذْ قَالَتِ الْمَلِكَةُ لَيَرِيْمُ اِنَّ اللّٰهَ
يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اِسْمُهَا الْيَسِيْعُ
عِيسَى ابْنُ مَرْيَمَ وَجِيْهَا فِي الدُّنْيَا
وَالْاٰخِرَةِ ۚ وَمِنَ الْمُنْقَرِبِيْنَ ﴿٣٥﴾

the sperm of a father or mother. Says Allah Almighty: "*The likeness of Hazrat Isa with Allah is like Adam. He created him of dust, then said, 'Be' and he was at once*" (S3:V59).

99. From this we learn that Hazrat Isa (On whom be peace) was created without the agency of a father, but just from the mother. Otherwise, he would not be connected to the mother, but to the father. Says Allah Almighty: "Call them after their fathers, this is more jus-

46. And He shall speak to the people in the cradle and in maturity ¹⁰⁰ and will be of the righteous" ¹⁰¹.

100. By ripe age is meant at first he will be raised to the heavens then he will return to the earth nearing Qiyaamat to speak to the people.

Thus, just as his speaking to the people in his infancy was a miracle, his speaking in his ripe age too is a miracle. From this, Hazrat Isa's (On whom be peace) raising to the heaven and then returning to the earth, too, is proven as a miracle.

101. In these verses many qualities of Hazrat Isa (On whom be peace) are mentioned such as being the 'Spirit of Allah Almighty'

47. She said: "O my Lord, how shall I have a son when no man has touched me?" He (the angel) said: "Such is the way of Allah, He creates what He wills. When He decrees a matter He only says to it; "Be and it is" ¹⁰².

102. By this is meant that although you have been given a son you will remain a virgin as

48. And He will teach him the Scripture and wisdom and the Tauraat and the Injeel.

49. And he shall be a Messenger to the children of Israel ¹⁰³ saying: "I have come to you with a sign from your Lord ¹⁰⁴ that I can make for you out of clay a figure of a bird ¹⁰⁵ then breathe ¹⁰⁶ into it and it will become alive, being by the permission of Allah ¹⁰⁷. And I will heal ¹⁰⁸ the blind and the leper ¹⁰⁹ and give life to the dead, by permission of Allah ¹¹⁰.

tified in the sight of Allah Almighty" (S33:V5). The word MASEEH means one who cures by touch and brings the dead to life or one who travels to a distant place. Maseeh is the appellation and Hazrat Isa (On him be peace) is his noble name.

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٣٦﴾

being MASEEH, being son of Mariam only, not being a son of any man and being one of honour. Thus, through the QUR'AAN his fame is spread worldwide, being of special honour in the Hereafter for on the Day of Judgement it is through him that the Holy Prophet صلى الله عليه وآله وسلم will become known to Allah Almighty's creation, one who enjoys greatness and closeness, etc. From this we learn that to sing the praise of the Prophets is the way of Allah Almighty. May Allah guide us all.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٧﴾

Allah Almighty is All Powerful and Great.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٣٨﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَ أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا

And I can tell you what you have eaten and what you have stored in your homes ¹¹¹. Surely, in that you have signs, for you, if you believe.

تَدْخُرُونَ^{لَا} فِي بُيُوتِكُمْ^ط إِنَّ فِي ذَلِكَ
لَآيَةً لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ^ج

103. From this we learn that Hazrat Isa (On whom be peace) was a Prophet to the children of Israel only. Hence, our Holy Prophet's صلى الله عليه وآله وسلم beloved parents and the Quraish of Makkah before Islam were not Nasara, because the Quraish were from the children of Hazrat Ismail (On whom be peace). Our Holy Prophet's صلى الله عليه وآله وسلم parents were following the religion of Hazrat Ebrahim (On whom be peace).

104. This verse refers to the personal miracles from which a prophet's prophethood is proven. It is for this reason that Hazrat Isa (On whom be peace) in this verse outlines some of his miracles which are mentioned herein.

105. In Islam it is forbidden to produce a paper image or design an image of a living thing although this was allowed in the Shariah of the previous Ummahs. Hazrat Isa (On whom be peace) would produce these to show his miracle. Hazrat Sulaiman (On whom be peace) had made the Jinns to produce images. Allah Almighty, to reveal His Perfection and Excellence says: "*They made for him what he desired, lofty palaces and statues*" (S34:V13).

106. In this verse there is a proof of blessing with incantation of the saints of Allah. From these verses we learn that Allah had given Hazrat Isa (On whom be peace) the choice over life and death, although no one has power in matter of this. The Holy Prophet (صلى الله عليه وآله وسلم) says: "Allah Almighty had given me the choice between life and death. I chose the Hereafter over earthly life."

107. On peoples' entreaties Hazrat Isa (On whom be peace) made an image of a flying fox and blew into it. Miraculously it became alive and began to fly. The flying fox is a strange

type of bird, who has teeth and milk from the nipples begin to flow. It flies without wings, it laughs, it does not lay eggs but procreates.

108. From this verse we learn that all Divine works can be attributed to the pious sages of Allah because giving cure is the work of Allah. Hence, it is correct to say that the Holy Prophet (صلى الله عليه وآله وسلم) is the repeller of calamities, provides children because Hazrat Isa (On whom be peace) said that I give life to the dead, I cure those suffering from incurable diseases, I provide information about the unseen, although all these are works of Allah Almighty.

109. It should be remembered that during the time of Hazrat Isa (On whom be peace) medical knowledge was strongly prevalent. Doctor Jaleenoos lived during this period. Three things are considered impossible by doctors: to give life to the dead, to cure one who is born blind and to cure a completely leperous body. Hazrat Isa (On whom be peace) performed all three of these. From this we learn that Prophets performs those miracles which become well-known in their times. If a Qadiyani was a prophet he should have shown science oriented miracles to disprove scientific inventions.

110. Hazrat Isa (On whom be peace) gave life to four dead bodies. A'zar, a friend of Hazrat Isa (On whom be peace) was made alive three days after his death, and lived for many years thereafter and even had children afterwards. He brought to life the son of an old lady, whose corpse was being carried. After gaining life he jumped from the shoulders of his carriers, he too lived many years thereafter and also had children, the third was the daughter of a grain collector and the fourth was Saam, son of Hazrat Nuh (On whom be peace) who died thousands of years before. Hazrat Isa

(On whom be peace) had gone to his grave and made him alive but he replied from within that he had no desire to live. From this we learn that if Hazrat Ghouse Azam (May Allah be pleased with him) had brought to life a bridal procession that had died twelve years earlier, it is not impossible. The grave of the groom is found in Gujraat, Punjab. His name is Kabeerudeen and is well-known as Shah Dullah and is the Khaliph of Hazrat Ghouse Paak (May Allah be pleased with him). His Mazaar is frequented by all classes of people. He lived for six hundred years.

111. It should be remembered that the words "whatever you eat" and "whatever you

50. And I confirm the previous book of Law (Tauraat), which was revealed before me, and making lawful to you, a part of what was forbidden to you ¹¹². And I have come to you with a sign from your Lord so fear Allah and obey me.

112. Like the meat of a camel, fish and certain birds which were forbidden by Mosaic law were made lawful by Hazrat Isa (On whom be peace). From this, two issues emerge:

1. Abrogation is not contrary to verification, for Hazrat Isa (On whom be peace) believed in the

51. Surely Allah is my Lord and your Lord. Worship Him only ¹¹³. That alone is the Straight Path.

113. By "Allah is my Lord" is meant that although I possess so much power and knowledge, yet I am not Allah but a Servant of Allah. From this verse we learn that it is not polytheism to believe in the miracles of the

store" indicate aorist tense which can be used for past and future. It could also mean "whatever you have eaten" and "whatever necessities you have stored for the current year" you can ask me about all of them, or whatever every person would have eaten in his lifetime I can inform you about them i.e. I know who is destined to eat which grain. If Hazrat Isa (On whom be peace) possessed such knowledge then what is the extent of the Holy Prophet's صلى الله عليه وآله وسلم knowledge. All these sources of knowledge are but drops from the ocean of the knowledge of our Holy Prophet صلى الله عليه وآله وسلم. From this we learn that Knowledge of the Unseen is a miracle of the Prophets.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَلَأَحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ
وَأَطِيعُوا ٥٠

Tauraat, yet abrogated its laws.

2. That Prophet's, with Allah's permission have the authority to declare lawful things unlawful as Hazrat Isa (On whom be peace) said: "I declare them lawful."

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ٥١ هَذَا
صِرَاطٌ مُسْتَقِيمٌ ٥١

Prophets and Saints. This does not necessarily mean that because of their miracles we take them to be as Allah. This discussion should serve as a lesson to the present day Wahabis.

52. Then again when Isa found infidelity from them ¹¹⁴. He said: "Who will be my helpers in the way of Allah?" The disciples replied: "We will be helpers of the religion of Allah ¹¹⁵, we have believed in Allah and you be the witness that we are Muslims".

114. By 'found infidelity in them' is the intention to kill made by the Yahud.

From this we learn that even intent to cause harm to a Prophet, too, is an act of Kufr (apostasy). To serve and honour them is part of Imaan (Faith).

115. From this, a few issues become apparent:

1. In times of affliction to seek the help of the pious servants of Allah is the way of the Prophets.
2. The assistance of a Prophet is, in reality, the assistance from Allah although as the disciples

53. O our Lord, we believe in what you have revealed and we follow the Rasool (Messenger) so write us with those who bear witness ¹¹⁶ (to the truth).

116. In this verse the words 'those who bear witness' either refers to the Ummah (followers) of the Holy Prophet who will bear witness on the Day of Judgement in

54. And they (infidels) devised their plot. And Allah also devises ¹¹⁷ his own plan. And surely Allah is the best of planners.

117. The word 'Makar' (to plot) signifies a hidden or clandestine plan. In this verse it means that Allah Almighty made one of the murderers look like Hazrat Isa (On whom be

SECTION 6

55. Remember when Allah said, "O Isa I shall let you reach full age ¹¹⁸ and raise you towards my Self ¹¹⁹ and I shall purify you ¹²⁰ from the infidels and I shall make your followers ¹²¹ superior to those who reject ¹²²

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
بِإِلَهِهِ ۖ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

rendered assistance to Hazrat Isa (On whom be peace) they were called 'helpers of the cause of Allah.' Till this day, the followers of Hazrat Isa's (On whom be peace) religion are called 'helpers', just like one group of the Prophet's (صلی اللہ علیہ وآلہ وسلم) companions are called 'Helpers'.

3. It is Sunnat to disclose one's faith, not to conceal it.
4. It is praiseworthy to make the Prophet a witness to one's faith.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

respect of the Prophets, or the Prophets of Allah (Peace be on them) who were the first to bear witness about the Oneness of Allah.

وَمَكْرُوا وَمَكَرَ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْبَاكِرِينَ ﴿٥٤﴾

be peace) whom they then crucified thinking that it was Hazrat Isa (On whom be peace) that they had crucified.

إِذْ قَالَ اللَّهُ لِعِيسَى إِنِّي مُتَوَفِّيكَ
وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ
كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ

until the Day of Resurrection. When you all shall return to Me, and I shall judge between you in what you disputed.

الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ
إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِي مَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

118. The letter 'waw' (and) is not always used to signify correct order of happenings, it is sometimes used to mention happenings out of order. Allah Almighty says: "*And prostrate before Him and bow down.....*" (S3:V43) because Hazrat Isa's (On whom be peace) raising to the heavens has taken place first, then his death, yet in narration the order is contrary to it i.e. first, death is mentioned then raising to the heavens, just as *Ruku* comes before *Sajdah*, yet in the verse quoted *Sajdah* is mentioned first, then *Ruku*.

119. By '*I shall raise you to Me*' is meant keeping Hazrat Isa (On whom be peace) in the heaven in the company of angels where no irreligious people are to be found, as Hazrat Ebrahim (On whom be peace) has said: "*Verily I am going to my Lord*" (S37 : V99) i.e. to the land of Syria where the light of Islam shines brightly. Even today, when someone goes to the Masjid or to the Holy Ka'bah he usually says I am going to Allah. From this verse Hazrat Isa's (On whom be peace) physical departure to the heaven is proven, i.e. he is physically alive there, just before Qiyamah he will return to the earth and propagate the religion of Islam, that he will enter into marriage, die a physical death and will be buried in the **Roza-e-Mubaarak** of the Holy Prophet صلى الله عليه وآله وسلم and he will live for forty years after coming to earth (Hadith).

56. And as for those who disbelieve, I shall punish them with a severe punishment ¹²³ in this world and the Hereafter and they will have no helpers ¹²⁴.

120. By '*I shall purify you from the disbelievers*' is meant Oh Isa (On whom be peace) I will protect you from the crowd of disbelievers so that they will not be able to crucify you.

121. By '*your followers*' is meant either the sincere followers of Hazrat Isa (On whom be peace) of that time or the Muslims, because every Muslim believes in Hazrat Isa (On whom be peace) and is devoted to him. To believe in the QUR'AAN is showing devotion to Hazrat Isa (On whom be peace) as he has commanded to believe in the QUR'AAN. A Muslim is the follower of every Prophet of Allah, because every Prophet has commanded belief in the QUR'AAN.

122. By the word '*reject*' is meant either the non-believers in general, or the Yahud while '*Superiority*' means superiority of kingdom, or religious superiority or mastery of proofs. Hence, this verse does not mean that Allah Almighty will grant Muslims mastery over the Yahud until the Day of Judgement, and after the Day of Judgement the Yahud would be granted mastery over the Muslims, because the limit of this mastery is the Day of Judgement, After the Day of Judgement the Muslims would be granted a mastery of a different type which is being mentioned after the word '*then*'.

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا
شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ
مِنْ نَّاصِرِينَ ﴿٥٦﴾

123. Punishment of the world for the disbelievers include murder, imprisonment, being liable for payment of poll-tax while in the Hereafter they will be punished by being sent into Hell.

124. Being without helpers is a form of punishment for the disbelievers, while Allah

Almighty will provide many helpers for the believers. Whoever says that he has no helpers in this world and in the Hereafter is in reality admitting his non-belief, because Allah Almighty says: "Verily Allah and His Messenger صلى الله عليه وآله وسلم are your helpers" (S5:V55).

57. But as for those who believe and do righteous deeds ¹²⁵, He (Allah) will give them in full their rewards ¹²⁶. And Allah does not like the unjust.

125. From this we learn that it is necessary for every believer to do good deeds. No one is exempted from doing good deeds, no matter what spiritual position he might have attained. Furthermore, we learn that good deeds should be performed according to one's physical capacity.

58. This is what we recite to you ¹²⁷ (O Muhammad) some of the verses and the message of wisdom.

127. From this we learn that the work of the pious servants of Allah are indeed His works, because to recite the Holy QUR'AAN upon the Holy Prophet صلى الله عليه وآله وسلم was Hazrat Jibraeel's (On whom be peace) work, yet Allah says 'We are reciting'. Likewise a pious servant

59. Surely the likeness of Isa before Allah is like that of Adam ¹²⁸. He created him from dust. Then He said to Him: "Be", and he immediately became ¹²⁹.

128. Like Hazrat Adam (On Whom be peace) was conceived without semen so was Hazrat

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتِيهِمْ أَجْرَهُمُ ط وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ٥٧

126. Some will be rewarded according to their deeds, the reward of some will be doubled, some will be rewarded beyond any limits. Hence, there is no conflict in the verse. It could also mean the reward will be given in full measure while bounties will be given in excess.

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ
وَالذِّكْرِ الْحَكِيمِ ٥٨

sometimes calls Allah's work his work e.g. Hazrat Isa (On whom be peace) said: 'I will bring the dead to life', Hazrat Jibraeel (On whom be peace) told Sayeda Mariam (May Allah be pleased with her) that I will grant you a pure son, etc. (QUR'AAN).

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ط
خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ
فَيَكُونُ ٥٩

Isa (On whom be peace). If Adam (On whom be peace) was not called the son of God, then

how can Hazrat Isa (On whom be peace) be called as such. From this we learn that Hazrat Isa (On whom be peace) was created without the agency of a father.

129. This is due to the power of Allah,

60. The truth comes from your Lord alone. So be not of those who doubt 130.

130. By 'doubt' is meant that you must not have any doubt that Hazrat Isa (On whom be peace) was created without the agency of a father, nor doubt that Hazrat Isa (On whom be peace) is

61. Yet (O Beloved Muhammad) if whoever dispute in this matter (about Isa) after the knowledge has come to you, please declare: "Come, let us get together with our sons and your sons, our women and your women 131, and ourselves and yourselves 132, then let us supplicate earnestly 133, and make the curse 134 of Allah upon the liars".

131. It is permissible to refer to one's grandson as your son or the daughter as your lady, because the Holy Prophet صلى الله عليه وآله وسلم on the occasion of the MUBAHALA (mutual imprecation to prove truth of one's point) took his grandsons Imam Hassan and Imam Hussain, his daughter Bibi Fatima and Hazrat Ali (May Allah be pleased with them) against the disputing non-believers. Hazrat Ali (On whom be peace) too was included by the Holy Prophet صلى الله عليه وآله وسلم among the sons as he was his young brother (cousin). In terms of the rules, on occasions like these one only swears on one's children and not on one's companions or wives. Thus, this verse is showing us the height of greatness of the Ahle-Bait. Ibn Asaakir on the authority of Hazrat Jaffer Saadique bin Muhammad Baaqir has quoted that on this occasion the Holy Prophet صلى الله عليه وآله وسلم in addition to these blessed four persons, had also taken the first three Khaliphs i.e. Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman (May Allah

although law of nature is that children are conceived through the semen of the parents. Thus, you must believe in both the laws of Allah and His Absolute power.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُبْتَرِّينَ ٦٠

the servant of Allah, not God, nor the son of God. In the light of this, both the Nasara and the Qadiyanis are non-believers.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ٦١

be pleased with them) and their children. (Ruhul Mu'ani)

132. By calling upon one's lives is meant to make oneself available. Allah Almighty says: "Then his souls induced him to kill his brother." (S5:V30).

133. From this discussion, two issues emerge:

1. MUBAHALA is greater in significance than debate, as MUBAHALA includes laying curse upon the non-believers.

2. MUBAHALA should be held in respect of definite religious issues, not in respect of uncertain issues.

134. From this we learn that a more learned person (Alim) can enter into Mubahala and debate with a lesser learned person, when the latter is trying to spread mischief in the world. Although the Holy Prophet صلى الله عليه وآله وسلم is the greatest learned person of all times i.e. the former and latter periods, yet in defence of truth, he entered into not only debate, but in Mubahala with the Jewish priests of Najraan.

In another place Allah says: "Say you bring your proof if you are truthful" (S2:V111). In this verse the word 'liars' refers to those having false beliefs i.e. non-believers. It should be remembered that it is permissible to curse a liar. One should not curse a deceased non-beli-

62. Surely this is the true narrative ¹³⁵. **And there is none worthy of worship except Allah** ¹³⁶. **And surely only Allah is the Almighty, the Most Wise.**

135. When the Holy Prophet ﷺ came to the place of Mubahala with his two grandsons, Sayeda Fatima and Hazrat Ali (May Allah be pleased with them), the Jewish priest did not have the courage to enter into any Mubahala after just looking at the bright faces, they immediately made peace. Had they entered into any debate or Mubahala, they would all have been destroyed (*Hadith*).

136. From this we learn that just as the son is homogeneous (of the same species) to his

63. Yet, if they turn away their faces ¹³⁷, **then Allah has full knowledge of the mischief mongers.**

137. To "turn back their faces" before accepting the Oneness of Allah, before accepting Hazrat Isa (On whom be peace) as

ever until it is proven he had died an apostate. A sinner cannot be cursed by name, one can curse his deed only, e.g. one can say curse be on the departed thief, but one can not say that curse be upon that person who is a liar. By curse is meant to be away from the Mercy of Allah.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٣٧﴾

father, so is the wife to her husband. Thus, if Hazrat Isa (On whom be peace) was the son of God, and Sayeda Maryam (May Allah be pleased with her) the wife of God, then both should have been deities and gods. Yet, there is no other deity besides Allah. Being a beloved, or slave does not depend on being heterogeneous with one another, this can take place between non-heterogeneous objects as well. An animal can become the servant of man, and an angel can become his beloved, etc.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٣٨﴾

the servant of Allah or before entering into Mubahala. The first two possibilities appear greater.

SECTION 7

64. (Beloved Prophet) Please declare: "O People of the Scripture, come to a word which is equitable between us and you" ¹³⁸ **that we worship none besides Allah and associate no partners with them** ¹³⁹, **and not take one another as lords besides Allah. But if they do not accept, then say:** "Bear witness, that we are Muslims" ¹⁴⁰ **(submitting to Him)".**

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٣٩﴾

138. That is, Tauraat, Injeel and the Holy QUR'AAN all have proclaimed this injunction. From this one learns that although all the Shariahs are similar in belief, they differ in practice.

139. The followers should not take the Prophet to be God like the Yahud take Hazrat Uzair (On whom be peace) and the Nasara are taking Hazrat Isa (On whom be peace). Similarly, an ignorant person must not give a position of deity to a learned person by accepting them as authorities on things lawful and unlawful and thereby follow them by disobeying Allah in these matters. Thus, this sentence is an explanation of 'such a word'. It should be remembered that the same is the

65. O People of the Scripture, why do you dispute about Ebrahim ¹⁴¹, while the Tauraat and the Gospel were not revealed until after him. Do you have any intelligence? ¹⁴².

141. A debate had taken place between the Nasara and Yahud of Najraan regarding Hazrat Ebrahim (On whom be peace). The Yahud had claimed that he was a Jew, therefore Judaism is superior than Christianity. The Nasara on the other hand, claimed that Hazrat Ebrahim (On whom be peace) was Christian. Eventually, both went to the Holy Prophet صلى الله عليه وآله وسلم and made him their judge in this matter. This verse was revealed on this occasion which exposed the childish ignorance of both, because Judaism came with Hazrat Musa (On whom be peace) and Christianity after Hazrat Isa (On whom be peace) and as Hazrat Ebrahim (On whom be peace) was many centuries before both of them, how could

66. Behold! You are those who indulged in dispute ¹⁴³ in the matter in which you had some knowledge. But why do you dispute about which you have no knowledge? And Allah knows, while you know not.

143. By 'dispute' is meant that although you knew about the Holy Prophet صلى الله عليه وآله وسلم and his beautiful attributes,

meaning of 'such a word' between the Prophet and his followers as explained here. Otherwise the follower cannot be equal to the Prophet in any way. The follower is a believer, the Prophet is belief itself. A Prophet's expression is: "I am the Prophet of Allah." If we say such words, we would be non-believers.

140. By this is meant you are not a Muslim. From this one learns that only the follower of the Holy Prophet صلى الله عليه وآله وسلم is called a Muslim. It should be remembered that the Yahud and Nasara would prostrate to their priests and would regard them as forgivers of their sins. This was their way of regarding their priests as their gods.

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ
وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا
مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿١٥﴾

he be either Jew or Christian?

142. From this we learn that to exonerate the pious of their blame is the way of Allah Almighty, while to support their greatness is an excellent virtue. Says Allah Almighty: "Ebrahim (On whom be peace) was neither a Jew nor a Christian" (S3:V67). Further, it is said: "Sulaiman (On whom be peace) did not commit apostasy" (S2:V102). We further learn that sometimes a historical occurrence becomes a source of faith and showing callous disregard for it can become a means of apostasy and false beliefs. The Jewish claim that Hazrat Ebrahim (On who be peace) was a Jew reveals their ignorance of historical data.

هَآأَنْتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ
عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ
عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٦﴾

yet you are rejecting them intentionally. From this it should be remembered that to dispute with the Prophet on grounds of obstinacy is an

act of obstinacy. However, when the Prophet gives advice, it is not apostasy nor any sin to disagree with his opinion. Allah Almighty says: *"And undoubtedly a group of Muslims*

were unhappy. They were disputing..." (S8:V5). In this verse the disputers are called believers because it was difference of opinion. (S22:V78).

67. Ebrahim was neither a Jew nor a Christian, but he was an upright Muslim ¹⁴⁴, totally separate from every falsehood and was not at all of the polytheists.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا
وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ
مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

144. From this discussion emerge two issues:

1. Literally speaking, every Prophet can be called a Muslim, e.g. who submits to and obeys the Will of Allah as Allah Almighty says: *"Then when they both submitted to my command"* (S37:V103) but technically speaking, this term applies to the follower of the Holy Prophet only. Says Allah Almighty: *"He has named you Muslim"*

2. To be a true Muslim is rejection of all falsehood and to show disgust at all irreligious persons. A Muslim cannot be all passive. For this reason the word *"Haneef"* (separate from all falsehood) is placed before the word *"Muslim"*. Just as pure gold is expensive on the market, so will a pure Muslim be expensive on the market of Qiyamah.

68. Surely, the most worthy of Ebrahim among the people are those who followed ¹⁴⁵ him, including this Nabi (the Communicator of hidden news, Muhammad) and those who believe. And Allah is the protector of the believers ¹⁴⁶.

إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ
اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا
وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

145. Prior to the advent of Islam all those who were sincere followers of Hazrat Ebrahim (On whom be peace) as well as those who believed in the Holy Prophet صلى الله عليه وآله وسلم are all followers of Ebrahim (On whom be peace) while the Yahud, Nasara etc. are separate from them and as such are not of Hazrat Ebrahim (On whom be peace). From this discussion, two issues emerge:

sacrifice, circumcision, keeping of a beard, etc. These rituals are not practised in Christianity or Judaism, hence, only Muslims are of Ebrahim (On whom be peace).

1. Nearness of the Prophet can only be obtained through obeying him, and not through claiming to be from his progeny. Kanaan, son of Hazrat Nuh (On whom be peace) could not obtain his nearness, though he was his son.

2. The Muslims are all of Ebrahim (On whom be peace) and all Hazrat Ebrahim's (On whom be peace) ways are found in Islam e.g. Hajj,

146. From this, emerge two issues:

1. Allah's great bounties are connected with our pious predecessors.

2. Allah Almighty showers His mercy upon the wrong doers through their connection with the pious. Allah Almighty is the guardian of the believers because they are the slaves of the Beloved Prophet صلى الله عليه وآله وسلم. No matter how sinful a Muslim may be, he will not be a wretch because he is the follower of Allah Almighty's Beloved Prophet صلى الله عليه وآله وسلم.

69. A group of people of the Scripture desire to see you go astray ¹⁴⁷. But they do not mislead except themselves and they have no sense ¹⁴⁸.

147. Reason for its Revelation:

This verse was revealed in honour of such Noble Companions namely Hazrat Ma'az ibn Jabal, Hazrat Huzaifa ibn Ayaan, Hazrat Ammaar bin Yaasir (May Allah be pleased with them), whom the Yahud were trying to deceive and mislead.

148. From this we learn that Allah Almighty has given guarantee of the faith of the Holy Prophet's ﷺ Companions, that no one can lead them astray as they are in Allah Almighty's safety. For this reason nobody can have the quality of Faith like the

70. O People of the Scripture! Why do you disbelieve the signs of Allah ¹⁴⁹ while you yourselves are witnesses?

149. From this we learn that rejection of the Holy Prophet ﷺ is equal to rejection of all the signs of Allah Almighty, and acceptance of the Holy Prophet ﷺ is equal to acceptance of all the signs of Allah Almighty.

71. O People of the Scripture, why do you intermingle truth ¹⁵⁰ with falsehood, and why do you conceal the truth while you have the knowledge ¹⁵¹?

150. Here, "Truth" refers to the original verses of Injeel and Taurat which were revealed from Allah Almighty, while *falsehood* refers to the distortion and additions brought about by the Yahud. The commentators of the QUR'AAN write their commentaries in such a manner that these do not become part of the QUR'AANIC text, hence, this is not included in the verse under discussion.

151. From this discussion, two issues emerge:

SECTION 8

72. And a group of the People of the Scripture said: "Believe in what was revealed to the believers in the

وَدَّتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

Companions (May Allah be pleased with them). Everyone's faith is in danger, besides that of the Companions. Says Allah Almighty: "And made incumbent on them the words of righteousness and they were better entitled to it" (S48 : V 26). Further it is stated: "And He has made infidelity and inequity and disobedience hateful" (S49:V7). Allah has said similar things about the Holy Prophet ﷺ: "And they are misleading themselves only, and they will not hurt you in anything" (S4 : V113).

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾

is acceptance of these signs. Because the people of the Book rejected the Holy Prophet ﷺ, Allah Almighty equated this with the rejection of Divine signs.

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

1. It is totally forbidden to mix QUR'AANIC text with human writing in such a way so as not to distinguish between the two. For this reason names of the Surahs (chapter) signs of Ruku. (Section) etc. are written boldly, appear in the margin and the passages of commentary of verses appear differently to the verses.

2. It is forbidden to give incorrect information about a religious issue or to conceal truth, especially in respect of beliefs.

وَقَالَتْ طَّائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ

morning and later deny it in the evening; perhaps they may return ¹⁵².

152. This scheme to make the Muslims apostates was planned by the twelve Jewish priests of Khaibar who had thought that a group of Yahud became Muslims in the morning and turn to apostasy in the evening, saying that they had found no greatness in either Islam or the Prophet of Islam. a true prophet is he about whom our books had prophecized. The Holy QUR'AAN had forewarned about this scheme of theirs, thereby rendering it totally in vain. From this, two issues emerge:

73. And do not trust except those who follow your religion ¹⁵³. Please declare: "Surely the true guidance is the guidance of Allah, so what has been given to you ¹⁵⁴ is to be given to others, or they may dispute it before your Lord". Please declare: "All bounty is in the Hand of Allah alone. He gives it to whom He pleases ¹⁵⁵. Allah is All-Embracing, All-Knowing".

153. By this is meant that only Children of Israel had been bestowed with Prophethood, besides them no other tribe received it, while our Holy Prophet صلى الله عليه وآله وسلم is from the Children of Ismail (On whom be peace). The Yahud would make every effort to mislead others from accepting Islam, by using this excuse that the Holy Prophet صلى الله عليه وآله وسلم was not from the Bani Israel. This, too, is the saying of these Jewish priests i.e. accept the truth about Islam verbally only, not from your heart. Inwardly, regard Islam as a false religion. From this we learn that hypocrisy and deception have always been the teachings of the Yahud. Tricksters and hypocrites are by nature Yahud. For a detailed discussion on this consult Tafseer Naeemi.

154. For Prophethood to be the sole right of the Children of Israel was but a false claim of the Yahud. This was not mentioned in any of the revealed Books. Against this claim, the Holy

النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٥٢﴾

1. The non-believers are busy plotting such schemes against Islam, which even the devil has not thought of.

2. The penalty of death for apostasy was passed, because there is real danger of Muslims going astray therewith, and that an apostate has rebelled against Divine Order. During the time of Hazrat Musa (On whom be peace) the worshippers of the Golden Calf were put to death. The command was: "Then kill amongst yourself" (S2:V54).

وَلَا تَوَمَّنْوْا اِلَّا لِسَن تَبِعَ دِيْنَكُمْ قُلْ
اِنَّ الْهُدٰى هُدٰى اللّٰهِ اَنْ يُؤْتٰى اَحَدٌ
مِّثْلَ مَا اُوْتِيْتُمْ اَوْ يَحَاجُّوْكُمْ عِنْدَ
رَبِّكُمْ قُلْ اِنَّ الْفَضْلَ بِيْدِ اللّٰهِ
يُوْتِيْهِ مَنْ يَّشَآءُ وَاللّٰهُ وَاَسَعُ عَلِيْمٌ ﴿٥٣﴾

QUR'AAN has proclaimed that Prophethood has been directly associated with the Clan of Hazrat Ebrahim (On whom be peace). Says the Holy QUR'AAN: "And we put prophethood and the Book in his off-spring" (S29:V27). Thus, we Muslims can boldly say that Mirza Ghulam Ahmed Qadiyani was not a prophet because he is not from the progeny of Hazrat Ebrahim (On whom be peace). Allah Almighty Himself has made Prophethood the speciality of the Progeny of Hazrat Ebrahim (On whom be peace).

155. If Allah Almighty has not brought about any restraint in the matter, who are you to do so? Allah Almighty says Prophethood is My Bounty. I can bestow it upon anyone I so desire. I have not made it the sole property of the Children of Israel. From this we learn that Prophethood cannot be obtained through one's deeds. This is received through the blessing of Allah Almighty only. Hazrat Adam (on whom be peace) and Hazrat Isa (On whom be peace) are

prophets from birth. Likewise, sainthood, too, is not just dependent on good deeds. Sometimes it is obtained through good deeds, but at other

times it is received without the help of one's deeds - purely from the blessing of Allah Almighty. Hazrat Sayeda Mariam was a Saint in her infancy, although she had not performed any good deeds then.

74. He with His mercy exalts anyone He pleases ¹⁵⁶. And Allah is the Possessor of great bounty.

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤٣﴾

156. From this we learn that whomsoever Allah Almighty blesses, no one can belittle. The door of Prophethood has been sealed after

our Holy Prophet صلى الله عليه وآله وسلم. Whoever claims prophethood now is a liar and an impostor.

75. And among the People of the Scripture is he who if you entrust him with great amount of (wealth) he will return it to you ¹⁵⁷, and among them is someone, whom if you entrust him with a single dinar then he will not repay it to you, except when you remain standing ¹⁵⁸ over him. That is because they say: "There is no accountability ¹⁵⁹ over us in the matter of illiterates". And they utter a lie against Allah knowingly ¹⁶⁰.

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّعَ إِلَيْكَ ۖ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّعَ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ ۚ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٤٥﴾

157. Reason for its Revelation:

This verse was revealed in respect of Hazrat Abdullah ibn Salaam (On whom be peace) and Fakhaas ibn Aazura (On whom be peace). A person from the Quraish had left twelve hundred pieces of gold in trust with Hazrat Abdullah ibn Salaam (On whom be peace), without any documentation or any witness. On request, it was returned to him as it was given. Another person kept just one gold coin equivalent to a guinea, but when asked he refused to give. At that point in time both were Yahud. Only later Abdullah ibn Salaam (On whom be peace) did accept Islam. From this we learn that trustworthiness is an excellent virtue, worthy of praise, even if it is practised by a non-Muslim. Further, we learn that those who possess greatness, their virtue becomes known from before. Likewise, we learn that breach of trust is an evil act.

158. By 'standing over his head' is (him) about it meant to ask for it continuously and remind in the presence of others so that he would not be able to deny it. Thus, he will not be fulfilling his trust because of the fear of Allah Almighty, but because of the fear of people. From this we learn that doing good deeds out of fear of the state or of people is not a good thing and will not be worthy of praise.

159. From the word 'accountability' we learn that it is totally forbidden to steal or practise breach of trust, even though the wealth may belong to a non-believer. It is compulsory to repay one's debt and goods that are given in one's trust. Breach of trust is the practice of the non-believers. On the occasion of HIRAH (migration), the Holy Prophet صلى الله عليه وآله وسلم had instructed Hazrat Ali (On whom be peace) to remain behind in Makkah to return the goods to the owners who had placed them in his trust.

Yet, these are the very people who had gathered at the Holy Prophet's ﷺ house with the intention of killing him. Hazrat Ali (On whom be peace) was to join the Holy Prophet ﷺ in Madina after executing this important duty! What a praise-

76. But yes, whoso fulfills his pledge¹⁶¹ and fears Allah. Surely Allah loves those who are pious.

161. From this we learn that we should always fulfil all promises whether made with Allah Almighty or with people, with the Holy Prophet (ﷺ) or with one's Rel-

77. Those who accept a mean price¹⁶² in exchange of their promise with Allah and their oaths, they have no share in the Hereafter. And Allah will neither speak to them nor look towards them¹⁶³ on Resurrection Day, nor will He purify¹⁶⁴ them, and for them is a painful torment¹⁶⁵.

162. In this, Divine warning is included to those who seize wealth of others by taking a false oath, bear false witness by accepting bribes, those who pass false resolutions, those who give false verdicts for cash, deliberately lose the court proceedings inspite of receiving payment for it, etc. May Allah Almighty protect us from such evil practices!

163. The Ulama (learned people) are of the opinion that Allah Almighty will not utter words of kindness about them and will turn His Eye of Mercy away from them. He will remember these people with words of anger. The Sufis are of the opinion that even in Hell Allah Almighty will not speak to them. Being cut off from Allah Almighty's communication is a source of utter punishment for them. There the flames of Allah Almighty's love would be ablaze in the hearts of man and under such circumstances for the Beloved to cut Himself off from them, is indeed a certain punishment for them, Says Allah Almighty: "Yes, certainly

worthy deed of the Holy Prophet ﷺ 160. It is meant these Yahud were proclaiming that Allah Almighty has ordered in the Tauraat to seize the goods placed in trust with them if anyone who is not of their faith. Allah Almighty Forbid!

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤١﴾

igious Guide (MURSHID), or with one's wife at the time of marriage or with one's relatives. From this verse rules regarding many issues can be derived.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

they are deprived of the right of their Lord that day" (S83:V15). From this we learn that the believers will be blessed with Allah Almighty's nearness and Speech. Oh Almighty Allah grant us death on Faith!

164. The non-forgiveness of their sins for the disbelievers is a way of punishment for them. The believers will certainly be granted forgiveness for their sins, either for all their sins, or for some after receipt of punishment, and some through forgiveness.

165. The Holy Prophet ﷺ said: "On the Day of Judgement Allah Almighty will not speak to three types of people or grant them forgiveness, but will place them in tormenting punishment: those who boast about their favours conferred; those who let their pants hang below their ankles out of pride, and those who sell goods by taking false oaths." In support of this, the Holy Prophet ﷺ then recited this verse.

78. And among them there are some who distort the Book ¹⁶⁶ by twisting their tongues; that you may think that it is from the Book ¹⁶⁷, but it is not from the Book. And they say: "This is from Allah," but it is not from Allah. And thus they forge a lie against Allah knowingly ¹⁶⁸.

166. By this is meant they recite their own concocted passages like the verses of Tauraat. From this we learn that we should not recite anything which is non-QUR'AANIC like the QUR'AAN. One should not place signs of verses, ruku, etc. on them. *Dalailul Khairat*, *Hizbul-Bahr*, etc. are free of this as these have only been arranged in groups or parts. No signs as those in the QUR'AAN are included therein.

167. From this we learn that reciting or writing

79. It is not the right of any man ¹⁶⁹ that Allah should give him the Book, the Command and the Prophethood then he should say to the people: "Be my bondsmen ¹⁷⁰ leaving Allah". Yes he will say this: "Be men of Allah" ¹⁷¹ because you teach the Book ¹⁷² and because you deliver instructions".

169. This verse is in refutation of the claim of the Nasara of Najraan who say that Hazrat Isa (On whom be peace) had instructed them to accept him as God, or to refute the nonsensical words of Abu Raaf'e, the Jew and Sayed Nasrani who had come to the Holy Prophet صلى الله عليه وآله وسلم and said "do you want that we should worship you and accept you as God?" The Holy Prophet صلى الله عليه وآله وسلم replied: "I seek protection in Allah from what you are saying." Allah Almighty exonerated the Prophet صلى الله عليه وآله وسلم from the accusation of his enemies. In any case this refutation of the Holy Prophet صلى الله عليه وآله وسلم is a proof of his intense love for Allah Almighty.

170. Bondsmen is the plural of bondsman. A bondsman can be a worshipper or a servant. In this verse bondsmen refers to worshippers. A

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ السِّتْرَ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٩١﴾

anything non-QUR'AANIC, to give the impression that it is from the QUR'AAN, is forbidden. It is for this reason that in Arabic commentaries, the Arabic passages of commentaries are differentiated between the QUR'AAN and non-QUR'AANIC volumes, so that people are not misled.

168. From this we learn that the intensity of sin of one learned is greater than that of one ignorant because the Holy QUR'AAN has repeatedly said: "And they have knowledge of it."

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٩٢﴾

bondsman or servant, too, can be connected to those besides Allah Almighty as well. Says Allah Almighty: "Of your suitable servants and hand maids" (S24:V32). In terms of this, a person can be called Abdun Nabi, Abdur Rasool, etc.

171. The Prophets give instruction to become learned men of Allah Almighty. From this we learn that to become learned men of Allah Almighty is an act of Allah Almighty's mercy, while to become learned of sensual things or learned of devilish things is a form of torment. May Allah protect us!

172. The purpose of acquiring knowledge is piety. Any learned person who does not obtain this has not understood the purpose of knowledge.

80. And he (such a person) cannot command you to take the angels and prophets as God ¹⁷³. Would he command you to disbelieve after you have become Muslims ¹⁷⁴?

173. The word *RABB* (Lord) in the QUR'AAN is used to signify the Being worthy of Worship, The Creator, or for a patron and guardian. In this verse the first meaning applies. The QUR'AAN has also used the word *RABB* in respect of man, to convey the second meaning. Says Allah Almighty: "Return to your Lord" (S12:V50). It is further stated: "Oh my Lord have mercy on them both as they brought me up in my childhood." (S17:V24). In terms of the first meaning to take anybody as one's Lord is polytheism, and a Prophet can never teach about polytheism. It is for this reason that Allah Almighty says in the verse: "Would He order you to infidelity"? Reason for its Revelation: Once Abu Raaf'e the Jew had said: "Oh Messenger of Allah, صلى الله عليه وآله وسلم."

SECTION 9

81. And recall when Allah took from the Prophets their covenant ¹⁷⁵ whatever I should give you of the Scripture and wisdom, then comes ¹⁷⁶ to you the Messenger confirming your Books ¹⁷⁷, then assuredly you shall believe ¹⁷⁸ in him and help ¹⁷⁹ him. Then (Allah) said: "Do you agree and take this as my firm agreement as binding on you?" They said: "We agreed ¹⁸⁰ Then He (Allah) said, "Then be witnesses, and I am with you among the witnesses".

175. From Hazrat Adam (On whom be peace) to Hazrat Isa (On whom be peace) a covenant was taken from every Prophet concerning the Holy Prophet صلى الله عليه وآله وسلم. Through these Prophets this covenant is taken from their followers because the followers remain subservient to the Prophets. The agreement of

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
وَالنَّبِيِّنَ أَرْبَابًا ۖ أَيَأْمُرُكُمْ بِالْكُفْرِ
بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ۝

do you so desire that we should accept you as our Lord and thereby begin to worship you?" The Holy Prophet صلى الله عليه وآله وسلم replied, "Allah Almighty forbid! I cannot order you to worship anyone other than Allah Almighty, nor am I sent for this purpose". The Christians of Najraan had said that Hazrat Isa (On whom be peace) had ordered them to accept him as Lord. This verse was revealed in refutation of this.

174. From this we learn that it is non-believing to worship any Prophet, but their obedience and reverence is faith. Says Allah Almighty: "Then Oh Beloved, by your Lord they shall not be believing until they make you judge" (S4:V65). They should be obeyed and revered by accepting them as servants of Allah Almighty not as Allah Almighty.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا
آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ
رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِ وَلَتَنْصُرُنَّهُ ۖ قَالَ أَأَقْرَرْتُمْ
وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي ۖ قَالُوا
أَقْرَرْنَا ۖ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ
مِنَ الشَّاهِدِينَ ۝

the leader is binding on the entire nation.

176. From 'comes to you' we learn that the Holy Prophet has come to all from the time of Hazrat Adam (On whom be peace) and all are the followers of the Holy Prophet صلى الله عليه وآله وسلم. Allah Almighty has made the Holy Prophet

a total mercy, giver of glad tidings and a prophet for all the worlds. Those prior to the advent of the Holy Prophet صلى الله عليه وآله وسلم are all included in the word 'all the worlds'. For this reason all the Prophets of Allah Almighty performed *Salaah* behind the Holy Prophet صلى الله عليه وآله وسلم on the Night of Me'raj. That *Salaah* was the *Salaah* read in the Shariah of the Holy Prophet صلى الله عليه وآله وسلم, and not according to the Shariah of Hazrat Musa (On whom be peace) or Hazrat Isa (On whom be peace).

177. From this, emerge two issues:

1. The covenant from the Prophets was taken only regarding our Holy Prophet because only the final Prophet can verify all the truth about all the Prophets and all the revealed Books, and this Final Prophet is our Holy Prophet صلى الله عليه وآله وسلم.

2. There can be no Prophet or revealed Book to come after our Holy Prophet صلى الله عليه وآله وسلم, because our Holy Prophet صلى الله عليه وآله وسلم is the verifier, not prophesier of any coming prophet. Verification is made about those who came, while prophesy is made of those to come.

178. Although all the Prophets had brought faith on the Holy Prophet صلى الله عليه وآله وسلم on the Day of the Covenant, it was their natural faith their lawful and religious faith could only take place after they had physically come into this world. It is this religious faith which is the means of obtaining rewards. Although on the Day of Covenant every soul had brought faith, this was purely in their spiritual state. Thus, because of this faith everyone cannot be called a believer. If this is the case then all the non-believers would have to be called believers as they were all part of the Day of the Covenant. In this verse Faith refers to the religious faith.

179. By 'you help him' suggests that pious
82. Now whoso turns back after this, then they are the transgressors 181.

181. Here the word FAASIQ (sinner) is used to denote a non-believer. Rejection of

83. Then do they like a religion 182 other than the religion of Allah? While whatever is in the heavens and the earth 183 willingly and

sages give assistance even after their physical death, because Allah Almighty had taken a solemn promise from the Prophets to render assistance to the Religion of the Holy Prophet صلى الله عليه وآله وسلم, although Allah Almighty was fully aware that none of these Prophets would be physically alive during the period of our Holy Prophet صلى الله عليه وآله وسلم. Through the help of Hazrat Musa (On whom be peace) on the Night of Me'raj, the fifty *Salaahs* were reduced to five. Likewise, the Holy Prophet صلى الله عليه وآله وسلم too, is rendering every assistance to his Ummah (followers) till this day. If the Holy Prophet صلى الله عليه وآله وسلم was not assisting his followers, we would not be able to do any good deeds.

180. To show the importance of the Covenant the word "BALAA" (most certainly) is not used in this verse as it was used when the promise of Unity of Allah Almighty (Tauheed) was taken. Instead the word "AQRARNAA" (we did affirm) is used, and He made every Prophet a witness over one another as well as sealed the Covenant by making Himself witness over all. On the Day of the Covenant three types of promises were taken. The first promise which Allah Almighty took was about His Oneness, then from His Prophets about the Holy Prophet صلى الله عليه وآله وسلم, thirdly from the Ulama of Bani Israel regarding propagation of His Religion. In this verse the second promise is mentioned. From this we learn that in matters of importance the acceptance cannot be shown by a single word 'Yes'. Full words of acceptance have to be mentioned. In marriage, after the declaration of intent (IEJAAB) the acceptance by saying 'Yes' will not be deemed sufficient. The same will be the case with important business agreements etc.

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿١٧٩﴾

the Holy Prophet صلى الله عليه وآله وسلم is apostasy.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ
مَنْ فِي السَّمٰوٰتِ وَ الْأَرْضِ طَوْعًا وَ

unwillingly ¹⁸⁴ submits to Him, and unto Him shall they return.

182. From this verse we learn that besides Islam all other religions will be regarded as other than the Religion of Allah Almighty, whether polytheism, Christianity, Judaism, etc. Likewise, all those who profess to be Muslims will not be on the Religion of Allah Almighty if they had turned away from the Holy Prophet صلى الله عليه وآله وسلم. It should be remembered that in this verse FAASIQ (sinful) denotes a non-believer or one having false and sinful beliefs also, an impossible here is made to suspend over the impossible e.g. "If there had been a son to the Most Affectionate I would have worshipped him." (S43: V81). From this

84. Please declare: "We believe in Allah and what has been revealed to us, and in that which was sent down to Ebrahim and Ismail and Is'haaq and Yaqub and their children ¹⁸⁵, and whatever was revealed to Musa and Isa and (other) Prophets from their Lord ¹⁸⁶. We make no distinction between any of them in belief ¹⁸⁷ and to Him we bow down our necks ¹⁸⁸.

185. Here, reference is made to the scrolls of Hazrat Ebrahim (On whom be peace) upon which these pious persons were practising. All these Prophets mentioned in this verse were not given Books or Scrolls.

186. It should be remembered that we have brought faith in our Prophet صلى الله عليه وآله وسلم as well as all the other past Prophets. However, this faith differs in two ways, firstly we believe jointly in all these Prophets, while our belief in the Holy Prophet صلى الله عليه وآله وسلم is of a detailed and comprehensive nature; secondly it is not compulsory to act upon their laws, while absolute obedience to the Holy Prophet صلى الله عليه وآله وسلم is incumbent upon us.

187. By this is meant we believe in all the Prophets. From this verse one can perceive the power and greatness of our Holy Prophet

كَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

discussion it is understood that no matter how great a person may be, if he turns away from the Holy Prophet صلى الله عليه وآله وسلم, he will become a non-believer and a heretic. To accept the servitude of the Holy Prophet صلى الله عليه وآله وسلم is real sainthood.

183. i.e Jinns, Angels, all intellectuals, living and non-living things. It is learnt, here, that even non-living things perceive.

184. By "unwillingly" is meant that even the non-believers, too, at the time of death accept faith at seeing the punishment of Allah Almighty, but this faith of theirs is not worthy of acceptance.

قُلْ اٰمَنَّا بِاللّٰهِ وَمَا اُنْزِلَ عَلَيْنَا وَمَا
اُنْزِلَ عَلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ
وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَا اُوْتِيَ مُوسٰى
وَعِيسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٨٤﴾

as it is he who has instructed his followers to believe in all the Prophets and all followers have done this without raising any objection. But when Hazrat Isa (On whom be peace) and other Prophets instructed their followers to believe in Hazrat Muhammad صلى الله عليه وآله وسلم, they had disobeyed this instruction. Thus, it can be seen that the Holy Prophet صلى الله عليه وآله وسلم is shown greater obedience. From this it can be seen that although the religious codes of these Prophets had become abrogated, but not their Prophethood, otherwise it is meaningless believing in them if they are no more prophets.

188. From this we learn that it is important for a Muslim to declare his faith whole heartedly through deeds, practice and character, and not conceal it through any deception and

hypocrisy by accepting the mannerism of non-

believers.

85. And whoso seeks any religion other than Islam, it shall never be accepted ¹⁸⁹ from him, and such a person will be among the losers in the Hereafter.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾

189. By this is meant that in the Hereafter neither his good deeds would be accepted nor

any of his sins will be forgiven.

86. How ¹⁹⁰ shall Allah guide such people ¹⁹¹ who disbelieved ¹⁹² after believing and bearing witness that the Messenger is true and to who had come clear proofs. And Allah guides not the unjust ¹⁹³.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيْمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

190. Reason for its Revelation:

This verse was revealed regarding those Jewish and Christian scholars who would give people glad-tidings about the Holy Prophet صلى الله عليه وآله وسلم and would pray to Allah Almighty through the medium of the Holy Prophet صلى الله عليه وآله وسلم prior to the Holy Prophet's صلى الله عليه وآله وسلم coming to this world, but became enemies of the Holy Prophet صلى الله عليه وآله وسلم after his coming in the world. From this we learn that any wretched person who shows hatred for the Holy Prophet صلى الله عليه وآله وسلم will be bereft of any guidance. It is regarding such people, that the Holy Prophet صلى الله عليه وآله وسلم has said: "They shall not return to the path of guidance."

they rejected him. From this, emerge two issues:

1. Such people will not be regarded as apostates because their belief was not of religious credence.

2. It is very difficult for an envious person to receive guidance, while the one who has not accepted Islam due to any misunderstanding is easy to guide, as can be seen from ; "How will Allah wish to guide."

192. Here, the word *FAITH*, does not refer to Religious faith, otherwise all those people would become apostates, but it refers to non-religious faith which they had obtained from the Taurat and Injeel through belief on the Holy Prophet صلى الله عليه وآله وسلم. This was like the natural belief.

193. They shall be bereft of guidance as long as they remain oppressors and tyrants. If they repent sincerely from their oppression they could obtain guidance. In this verse oppressor signifies one who is an infidel out of envy.

87. Their retribution is a curse from Allah and of angels and of people, all together ¹⁹⁴.

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

194. On the Day of Judgement the people would be cursing them, Muslims as well as their own groups. The word 'People' refers to

Muslims, Hence, there is no conflict in this verse.

88. They will remain therein for good
195. Neither will their punishment be
reduced for them ¹⁹⁶ nor shall they
be given any relief.

195. By 'being cursed' is meant they will be cursed at all times. From this we learn that only an infidel can be cursed by name, not a sinful believer.

196. By this is meant the hardship they will experience at first will continue for all times. It is also possible that some infidels would receive

89. Except for those who repent
thereafter and amend ¹⁹⁷ themselves.
Indeed, Allah is Most Forgiving,
Ever Merciful ¹⁹⁸.

197. From this we learn that there are two conditions for seeking repentance. The first is to express disgust at the past sins, the second is to keep in one's mind, future correction. Further, we learn that repentance can be sought for every sin, including apostasy, but nature of repentance will differ from sin to sin.

198. Reason for its Revelation:
Hazrat Harith ibn Sohid Ansari became an apostate and went to live with the infidels. When he realized his error he approached the Holy Prophet صلى الله عليه وآله وسلم with remorse

90. Surely, those who disbelieved
after believing, then again increase
¹⁹⁹ in infidelity, their repentance
shall never be accepted ²⁰⁰, and they
are the ones who are gone astray.

199. From this we learn that infidelity is of varying intensity, but this difference is only in respect of state not in quantity or measure. Says Allah Almighty: "They (villagers) are more stubborn in infidelity and hypocrisy" (S9:V97).

200. From this we learn that neither will they receive forgiveness through their repentance nor will any of their good deeds be accepted.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾

ive lighter punishment like in the case of Hazrat Abu Talib. For this reason Hell is divided into various categories and punishment in each varies. Some will receive lighter punishment while others will be punished severely. Hence, there is no conflict in the verse.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ
وَأَصْلَحُوا ۖ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

pleading that if he offers sincere repentance will his sin be forgiven? This verse was revealed on this occasion. He then came to the Holy Prophet صلى الله عليه وآله وسلم and once again entered the fold of Islam sincerely and his repentance was accepted. From this it can be seen that every apostate's repentance can be accepted. However on the repentance of some apostates religious laws are not applicable, e.g. those who continuously become apostates, the slanderer of the Holy Prophet صلى الله عليه وآله وسلم is liable for death penalty even after he repents.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ
ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

Everything of theirs is rejected and disapproved by Allah Almighty. Just as *Salaah* is unacceptable without *Wudhu*, so are good deeds unacceptable without faith. It should be remembered that the word repentance in this verse refers to repentance from sin, not for infidelity (*Kufr*), because repentance from apostasy is accepted, even of a non-believer.

91. Surely those who disbelieved and did ²⁰¹ as infidels, even the earth full of gold will not be accepted from them, though they offer themselves as ransom. They shall have no helpers ²⁰².

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ
فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ
ذَهَبًا وَ لَوْ افْتَدَى بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ
أَلِيمٌ ۚ وَمَا لَهُمْ مِنْ نَاصِرِينَ ۙ

201. From this verse, it is understood, that one should always give credence to ones end. If a person lives a believer all his life but becomes an infidel at the time of death, he will be regarded as such in terms of this verse but if a person lives all his life as a non-believer, and dies with belief, he will not be included in this verse.

202. The appearance of "For them" before 'Helpers' is for emphasis. Thus, it means that

without doubt, the non-believers will have no helpers at all. From this we learn that being left without helpers on the Day of Judgement is a means of torment and punishment for the non-believers. Allah Almighty will appoint many helpers for the believers. All their intercessors will be their helpers. Now, if anyone says that I have no helper he is in reality admitting his apostasy (Kufr).

SECTION 10

92. You shall never attain ²⁰³ virtue until you spend your favourite ²⁰⁴ things (in the path of Allah). And whatever you spend, is known to Allah ²⁰⁵.

203. The word 'good' refers to piety and Allah's obedience. It could also mean Paradise and all its bounties. By 'attain' means priority in obtaining it.

204. From "You Spend" a few issues emerge:

1. One should not spend all one's wealth, give some of it in charity and keep some of it for one's own use, for this reason the word 'From what' is used.
2. One should spend from all one's wealth, for this reason the word 'what' is used in a general sense.
3. One should not stop at spending on compulsory things, but give Nafil (optional) charity as well. For this reason the words 'you

93. All food was lawful to the children of Israel ²⁰⁶, except what Yaquub had made unlawful for himself ²⁰⁷ before the Tauraat was sent down. Please declare (O beloved Muhammad): "So bring the Tauraat and recite it, if you are truthful".

206. Reason for its Revelation:

The Yahud of Madina were blaming the Holy Prophet صلى الله عليه وآله وسلم by saying that the religion of Ebrahim (On whom be peace) forbids the use of camel's milk and meat, yet you are using both. As we abstain from both, we are the true followers of Ebrahim (On whom be peace). In refutation of their claim the Holy Prophet صلى الله عليه وآله وسلم told them that these things were lawful in the religion of Ebrahim (On whom be peace). In reply, they said that these things were forbidden from the time of Hazrat Nuh (On whom be peace). When the Holy Prophet صلى الله عليه وآله وسلم asked them to bring the Tauraat to show them its lawfulness from it, they failed to produce

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا
تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ
بِهِ عَلِيمٌ ﴿٩٢﴾

spend' too, is left to denote generality.

4. One should give in the way of Allah that which one loves most. Hazrat Umar Bin Abdul Aziz would buy bags of sugar to give in charity. When he was asked why not just give its amount in charity he would reply. 'I love sugar', and would then recite this verse.

5. The acceptance of charity is dependent on one's sincere intention, not on its quantity.

205. As Allah Almighty is fully aware of what you have spent intentionally, and without intention, therefore spend it with total sincerity. Favourite wealth has been mentioned first, here reference is made to good intention.

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ
إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ
قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۚ قُلْ فَاتُّوْا
بِالتَّوْرَةِ فَاتْلُوْهَا إِن كُنْتُمْ صَادِقِينَ ﴿٩٣﴾

the Holy Book out of fear of being disgraced. On that occasion this verse was revealed. From this we learn that abrogation has been taking place, therefore there should be no objection at the abrogation of certain QUR'A-ANIC verses. Further, we learn that the Holy Prophet صلى الله عليه وآله وسلم possessed inspired knowledge (Ilme Ladunni) because he is fully conversant with the Tauraat and the Injeel, yet nobody taught him these. Allah Almighty has blessed him with the Knowledge of the Unseen.

207. In the religious laws of the earlier prophets people would take a vow before making anything lawful or unlawful. In accordance with this practise Hazrat Ya'qub once took a vow to make the meat and milk the camel unlawful for him during his illness.

94. Those who forge a lie against Allah after this, they are indeed persons unjust (wrong doers).²⁰⁸

208. From this we learn that to make false accusations about a Prophet is equal to accusing Allah. It was Jewish slander against Hazrat Ebrahim (On whom be peace) that meat

95. Please declare (O Prophet Muhammad): "Allah speaks the truth. So follow the religion of Ebrahim, who was separate from every falsehood ²⁰⁹, and was never from the polytheists.

209. This means, follow the religion of Hazrat Muhammad صلى الله عليه وآله وسلم for devotion to it is like devotion to the religion of Hazrat Ebrahim (On whom be peace), because this religion reflects the religion of Hazrat Ebrahim (On whom be peace). From this we learn that a Muslim will always abstain from all

96. Indeed the first House (of worship) established for mankind was at Makkah ²¹⁰ full of blessings and guidance for the worlds ²¹¹.

210. Reason for its Revelation:

The Yahud had claimed that since their Qiblah - Dome of the Rock (Baitul Muqaddas) is holier than the Holy Ka'bah, it is superior to the Ka'bah. Its refutation is made in this verse. Hence, this verse was revealed after the changing of the Qiblah (Direction). It should be remembered that the Qiblah of the angels is the Baitul Ma'moor (the Inhabited House) prototype of the Holy Ka'bah in heaven. In these verses many attributes of the Holy Ka'bah are being mentioned: that it is the first house of worship; Hazrat Adam (on whom be

97. Therein are clear signs (of Allah), the place where Ebrahim ²¹² stood (to pray) and whoso enters it, he is in security ²¹³. And (due) to Allah from the people is pilgrimage to the House²¹⁴ who could find a way

فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ
ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

of the camel was unlawful in his religion, but Allah Almighty had regarded this as a slander against Him. Further, we learn that the sin of a learned man is an act of greater evil.

قُلْ صَدَقَ اللَّهُ ۖ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

irreligious people. To be passive and only peace-loving is contrary to Hazrat Ebrahim's (On whom be peace) law. Just as value is attached to genuine things only, so will a pure and sincere Muslim be an item of value on the market of Judgement Day.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
بِبَكَّةَ مُبَرَّكًَا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾

peace) turned towards it in prayer; it has been created for all mankind to face during worship while the Dome of the Rock had been the Qiblah of specific people at specific times; it is found in Makkah wherein the reward of one good deed is equal to one hundred thousand. At all times it has been the centre of Hajj, not the Dome of the Rock

211. In this city many sacred relics are found e.g. Maqaame Ibrahim, Safa, Marwa, Rukn-e-Yamaani, Arafat, Mina etc. and is a place of safety and security for the entire mankind.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ
دَخَلَهُ كَانَ آمِنًا ۚ وَلِلَّهِ عَلَى النَّاسِ حِجُّ
الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ

thither ²¹⁵. But whoever disbelieves (denies), then Allah is independent of the entire world ²¹⁶.

212. From this we learn that any stone on which a Prophet's footprint is found is sacred and becomes a sign of Allah. Allah Almighty says: "No doubt, Safa and Marwa are among the symbols of Allah" (S2:V158). Both these hills gained this honour after Sayeda Hajira's blessed feet touched them. Maqaame Ebrahim is the name of that stone on which Hazrat Ebrahim (On whom be peace) would stand for the construction of the Ka'aba. This stone would rise by itself in accordance with the height of the walls of the Ka'bah.

213. From this we learn that whoever commits a crime on the sacred ground and becomes liable for death, he shall not be given any sanctuary. The motive of the verse is to show, that anyone who was sentenced to death outside the sacred city, and thereafter comes to seek sanctuary in the Holy City, shall be given sanctuary.

98. Please declare: "O People of the Scripture, why do you disbelieve in the signs ²¹⁷ of Allah when your works are before Allah".

217. Here, Verses of Allah refer to those verses of the Tauraat in which the qualities of the Holy Prophet صلى الله عليه وآله وسلم are praised.

99. Please declare (O Beloved Prophet): "O People of the Book why do you hinder those who had accepted the faith ²¹⁸ from the path of Allah, desiring to make it (seem) crooked, while you are yourselves witness thereof ²¹⁹? And Allah is not unaware of your doings."²²⁰

218. O People of the Book! Why are you trying to mislead those new converts to Islam, in whose heart faith has not seeped deeply that he is not the Prophet صلى الله عليه وآله وسلم as described in the Tauraat and Injeel. This does

كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ٩٤

214. Here the word 'Naas' (people) refers to Muslims, because worship of any type is not compulsory on a non-believer, besides faith. From this we learn that Hajj is not compulsory on Jinns and angels. Further we learn that the purpose and obligation of Hajj is the House of Allah because Allah had connected His House with Hajj, hence, just as Hajj would be compulsory on a person once in his lifetime only, so is the purpose of Hajj.

215. By 'find a way' includes safety of the journey, good health, safe transport, hence, these are conditions of Hajj which are mentioned here.

216. A person who rejects or denies any obligatory principles of Islam is a non-believer. We also learn that Hajj is an obligatory pillar of Islam and he who denies it is a non-believer, and Allah will be indifferent towards him.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۖ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ٩٨

They could also mean verses of the QUR'AN are the miracles of the Holy Prophet صلى الله عليه وآله وسلم .

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ٩٩

not refer to the well known companions of the Holy Prophet .

219. A witness is he who is fully aware of the happenings and is an eye witness to these, no matter whether he personally testifies or not.

Thus, this verse will mean you have personally seen those verses of the Tauraat which speak of the truth and righteousness of Islam. Hence, there is no contradiction in the verse.

100. O believers! ²²¹ If you obey a party of those who were given the Scripture (Yahud and Nasara) they would turn you back as disbelievers after you believe ²²².

221. Reason for its Revelation:

A Jew named Shas bin Qays once passed an assembly of Muslims in which the Ansaars from the tribe of Aus and Khazraj were speaking to one another in a loving, friendly manner. Prior to becoming Muslims, both those tribes had waged many wars against one another, thus seeing them in such a friendly atmosphere became unpalatable to Shas. He told a youth Jew to incite these tribes to rekindle their old hatred. He did so by writing songs about their earlier battles. His poetry brought out the old hatred and the two tribes were on the verge of taking up arms if it was not for the opportune arrival of the Holy Prophet صلى الله عليه وآله وسلم who chided them for behaving like that of the Days of Ignorance. They soon realized their folly and immediately threw down their weapons and with tears in

101. And how could you disbelieve when Allah's verses are recited to you, and in your midst has come His Messenger ²²³? He who has sought the support of Allah ²²⁴ has been directed to the Straight Path ²²⁵.

223. By this is meant, Oh groups of the Companions, how can you resort to fighting amongst yourselves by listening to the non-believers? You have enjoyed the august companionship of the Holy Prophet صلى الله عليه وآله وسلم, you have listened to the Holy QUR'AAN from the receiver of the QUR'AAN

220. It can be seen that the sin of a misleading person will be either equal to the misled people or even worse than that, for which the torment and punishment is severe.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا
مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ
إِيمَانِكُمْ كُفْرِينَ ۝

their eyes hugged one another, like true brothers. This verse was revealed on this occasion. (Tafseer Roohul Bayaan, Tafseer Khazain).

From this incident, emerge three issues:

1. Here, apostasy refers to practical infidelity, e.g. personal war is the work of the non-believers but which is not practiced by Muslims.

2. To bring peace between fighting people is the way of life of the Holy Prophet صلى الله عليه وآله وسلم.

3. To engage Muslims in battle with one another is the way of the Yahud

222. From this we ascertain that nothing from the non-believer should be accepted without carefully thinking about it; on the surface it may appear to be good, because it could be based on some ulterior motive.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ
اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِمْ بِاللَّهِ
فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝

and you have been protected from evil beliefs. From this we can understand that all those wars in the ranks of the Companions after the departure of the Holy Prophet were not based on personal considerations as was the case among the non-believers, but they were based on religious differences of opinion.

Whoever regards their wars as personal is denying the truth of this verse.

224. So that they seek the protection of the Holy Prophet ﷺ. Therefore the word Messenger has been mentioned first.

SECTION 11

102. O you who believe! Fear Allah as He should be feared ²²⁶, and do not die except as Muslims ²²⁷.

226. Fear Allah Almighty as He should be feared. Its commentary is this verse: "*Fear Allah as per your ability*" (S64:V16). Under this circumstance, this verse is not abrogated but is firm and lasting. This verse explains that the above verse is not abrogated.

227. From this we learn that to breathe your

103. And hold fast ²²⁸ to the rope of Allah all together and do not be divided among yourselves ²²⁹. And remember the favours of Allah upon ²³⁰ you, when you were enemies and He brought your hearts (together) in love, and by His grace became brothers together ²³¹. When you were on the edge of Fire and He rescued you ²³² from it. Thus, does Allah make clear to you His verses that you may be guided.

228. Some commentators of the QUR'AN are of the opinion that the Rope of Allah refers to the progeny of the Holy Prophet ﷺ. Hence, subservience to this blessed progeny is a means of obtaining guidance and salvation. According to others the Rope of Allah Almighty is the Holy Prophet ﷺ. Just as a person who has fallen in a well comes up by holding onto a rope, the Holy Prophet ﷺ too will provide guidance and salvation to the downtrodden people.

229. From this we learn that unity is good which is based on the obedience to Allah Almighty and His Beloved Prophet

225. The Straight Path, which is based on sound beliefs should also be accompanied by good actions. In this verse living in brotherly atmosphere is termed as The Straight Path.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

last on the Religion of Islam is most creditable. If a person was a believer his entire life but becomes a non-believer at the time of his death, he would be regarded like any genuine non-believer. May Allah Almighty grant all of us death with Imaan (Faith). Ameen!

وَاغْتَصِبُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا
تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۚ وَكُنْتُمْ عَلَى
شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٠٣﴾

There can be no unity if it is founded contrary to this, instead of unity it will be a curse. The battles of the Companions were not based on sectarianism, but as a result of differences of opinion.

230. From this we learn that to gratefully remember the bounties of Allah Almighty and remind one another of these are an excellent form of worship. Hence, the holding of Meelad Shareef is a meritorious deed, because the blessed coming of the Holy Prophet ﷺ in this world is discussed, who is the greatest bounty of Allah Almighty to mankind.

231. The Holy Prophet ﷺ established brotherhood among the believers,

but, he صلى الله عليه وآله وسلم is certainly no brother unto anyone. The father brings about the bond of brotherliness in his children but he does not become their brother. It is for this reason that the wives of the Holy Prophet صلى الله عليه وآله وسلم are the mothers of the believers, not their sisters-in-law.

104. And let there be (arising) from you a group inviting (people) towards goodness ²³³, enjoining what is right and forbidding what is evil. They are the ones who attain their goals ²³⁴.

²³³. This verse intimates that it is Farde Kefaya to become a certified Aalim (learned scholar) and thus not compulsory on every person to become one. If there were one qualified Aalim in each town or city it would be sufficient. Furthermore, we learn that in matters of religious information given by one person would be acceptable, because an issue explained by one Aalim would be acceptable. Also, it is a compulsory duty of the Aalim to propagate Islam both verbally and practically.

105. And do not be like those who became divided (in sections) and disagreed among themselves ²³⁵ after clear proofs had come to them. For them is a great torment. ²³⁶

²³⁵. It should be remembered that the one guilty of disunity and division is a person who has deviated from the path of the Muslims by bringing irreligious innovations in it. One who is firm on the teachings of Islam is not the guilty person. Says Allah Almighty: "And one who follows a way other than the way of Muslims; We shall leave him on his own" (S4: V115). Hence, the followers of Ahle Sunnat are on the right path. Besides this sect, all others

106. On that Day some faces will turn white, and some faces black. And those whose faces have been blackened ²³⁷ (they will be told): "Did you become ²³⁸ infidels after

²³². Allah Almighty rescued mankind by sending His Beloved Prophet صلى الله عليه وآله وسلم to them and gave them guidance to be obedient to him. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is our greatest means of safety from the fire of Hell and the highest bounty of Allah Almighty.

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

²³⁴. The word 'attained their goal' indicates that an Aalim who is a missionary is indeed a truly successful scholar. Propagation of Religion is the best form of striving in the way of Allah Almighty because the holy war itself is undertaken for the purpose of propagating Islam. The sword clears the obstacles in the way of QUR'AAN and the QUR'AAN provides protection for the sword by refraining from any misuse.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

are responsible for creating division in the Muslim ranks.

²³⁶. From this we learn that the transgression of the learned is not only more perilous than that of the ignorant but at times is responsible for the worst form of punishment. One transgression of a learned can be responsible for leading the entire masses astray, hence, "After this that bright signs had come to them" is expressed in this verse.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيْمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا

accepting faith? Then taste the punishment for what you used to reject".

237. From this we understand that every believer and a disbeliever on the Day of Judgement would be distinguished from their faces without enquiring about them from anybody. Hence, the saying of the Holy Prophet صلى الله عليه وآله وسلم about the apostates at the Pond of Kauthar that they are my Companions, is for the sake of sarcasm and not on the grounds of non-recognition, just as this address of Allah Almighty is to the inmates of Hell: "Taste it, yes certainly you are the honou-

107. But as for those whose faces turn white (they will be) within the mercy of Allah. They shall abide in it 239 eternally.

239. From this we learn that the people of black faces would be the inmates of Hell for eternity. From this emerge two issues:

1. No matter how sinful a believer may be if Allah Almighty wills his face on the Day of Judgement will not be blackened. The blackness of the face is set-aside for the non-believers. However, the faces of sinners will reflect specks of blemishes and dust.

108. These are the verses of Allah that We recite to you with truth. And Allah does not desire any injustice to the people of the worlds. 240

240. By this is meant that Allah Almighty does not punish anyone without guilt nor does He decrease the reward of piety. (vide Khaza-

109. To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah is the return of all matters.

SECTION 12

110. You are the best nation 241 produced (to lead) mankind. You enjoin what is right and forbid what

كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

nable, the benignant" (S44: V 49), which is a way of censure and taunt of these persons. This saying of the Holy Prophet صلى الله عليه وآله وسلم should be viewed in the same manner.

238. Because non-believers after accepting faith on the Day of Covenant, or verbally accepted faith but inwardly became infidels, or circumstantially became believers then turned to infidelity. Hence, this address of Allah Almighty is either to the non-believers in general, or the hypocrites or the apostates.

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

2. The faces of man will be like an open book of Allah Almighty. Just as faces in this world can reveal internal illnesses, on the Day of Judgement faces would be distinguished from the piety and impiety of the believers and non-believers. The faces of the pious Ulema and the Saints of Allah Almighty will be recognised easily from their brightness.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ط وَمَا اللَّهُ يُرِيدُ ظَلَمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

inul Irfaan). From this we understand that the deceased infants of the non-believers will not be sent into Hell. The deceased infants of the believers too will be sent to Paradise.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط وَاِلٰى اللَّهِ تُرْجَعُ الْاُمُورُ ﴿١٠٩﴾

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

is evil, ²⁴² and believe in Allah. If only the People of the Book had believed, it would have been better for them. Among them are believers and most are infidels ²⁴³.

241. It is evident that the followers of the Holy Prophet صلى الله عليه وآله وسلم are superior to all the other followers. The superiority of the Bani Israel was only for that particular time, but the superiority of the Holy Prophet's صلى الله عليه وآله وسلم followers is for all times as understood from "You are". Further, we learn that the followers of the Holy Prophet صلى الله عليه وآله وسلم are the guides for the rest of mankind.

242. From this we learn that it is the duty of every Muslim to be a preacher and propagate Islam, whatever he knows he should convey it to others verbally and practically. Also, to accept and believe in the Holy Prophet صلى الله عليه وآله وسلم is equal to believing in Allah Almighty and one who rejects the Holy Prophet صلى الله عليه وآله وسلم has rejected Allah Almighty. Hence, the verse says: "you keep

111. They will not harm you except for (some) annoyance. And if they come to fight with you, they will turn their backs from you. Then they will not be helped ²⁴⁴.

244. In this verse there is a prophecy of the victory of the Companions (On them be peace) over the Nasara and the Yahud. This promise was fulfilled when fifty Thousand Muslims

112. Humiliation has been imposed upon them ²⁴⁵ wherever they are. They will get no security ²⁴⁶ except for a rope (covenant) from Allah and a rope (treaty) from men ²⁴⁷. And they have drawn upon themselves anger from Allah. And on them destruction has been pitched ²⁴⁸. That is because they used to reject the signs of Allah, and slayed the Prophets unjustly ²⁴⁹. This is because of their disobedience and transgression.

وَتُؤْمِنُونَ بِاللَّهِ ط وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ط مِنْهُمْ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝

faith unto Allah Almighty".

243. From this we learn that the rejector of the Holy Prophet صلى الله عليه وآله وسلم is the rejector of Allah Almighty, and accepting the Holy Prophet صلى الله عليه وآله وسلم is indeed accepting Allah Almighty. Observe carefully, in this verse Allah Almighty said to the Muslims: "You keep faith unto Allah Almighty." While regarding the People of the Book is said: "Had the people of the Book believed." yet all the people of the Book had believed in Allah Almighty, none had rejected Allah Almighty. This verse further intimates that a transgressor can be called an infidel. In fact whenever this word is used opposite to belief it will always denote infidelity. In scholastic terms this is called philosophy.

لَنْ يَضُرُّكُمْ إِلَّا أَذًى ط وَإِنْ يُقَاتِلْكُمْ
يُؤْلُواكُمْ إِلَّا ذُبَابًا ط ثُمَّ لَا يُنْصَرُونَ ۝

gained a shining victory over seven hundred thousand Nasara. The outcome of the Battle of Yarmuk and Qadisiyya is the living commentary of the verse.

ضَرَبْتُ عَلَيْهِمُ الدَّلَّةَ آيِنَ مَا تُقِفُوا
إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ
وَبَاءُؤُ بِغَضَبٍ مِّنَ اللَّهِ وَضَرَبْتُ
عَلَيْهِمُ الْمَسْكَنَةَ ط ذَلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ
بِغَيْرِ حَقٍّ ط ذَلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ۝

245. The ignominy could have been on those People of Book during the time of the Holy Prophet who were present yet did not obey the Holy Prophet صلى الله عليه وآله وسلم. It could also refer to all the Yahud in general to convey that their ways and habits will be like those who are disgraced, that they will always remain subordinates to others, and if sometimes they do happen to establish their own regime it would be a temporary one, and if Allah Almighty wills, their country will always be a forerunner of a great disgrace e.g. when a weaker fighter is being disgraced by a stronger opponent in a martial arts game. The present day establishment of a Jewish state in Palestine is, if Allah Almighty wills, be a forerunner of an impending disgrace upon the Yahud.

246. From this we learn that disgrace and misery was incumbent for only those Yahud who had totally disregarded and disobeyed Allah Almighty's commands mentioned herein. Hence, if and when a Jewish state is established e.g. the present Jewish state in Palestine it would not be contrary to this verse. In fact it has been foretold in books of Hadith that towards the end of time there will be wars

113. They are not (all) alike. Among the People of the Book some are those who stand right ²⁵⁰, reciting the verses of Allah during parts of the night ²⁵¹, and prostrate (in prayer).

250. When Hazrat Abdullah ibn Salaam and his companions believed in the Holy Prophet صلى الله عليه وآله وسلم the Yahud said that they i.e. Hazrat Abdullah ibn Salaam and his group were wretched people. If they were not wretched they would not have entered the fold of Islam. This came down to refute their claim and proclaim that they would indeed be the best of people.

251. After becoming Muslims they are firmly committed to the performance of Tahajjud *Salaah* and recitation of the QUR'AAN. From this we learn that Tahajjud *Salaah* has a unique

fought between Muslims and Yahud in which the Yahud will all be slain, so much so that if a Jew were to hide behind a rock that rock will proclaim his whereabouts to be slain at the hands of the Muslims. If their state was not to be established, this prophecy would be of no consequence.

247. By this is meant they will be under the protection of other powers whether under the Muslims or the Nasara. The present day Jewish regime is being shouldered by the Americans i.e. they are only a sovereign state by name, but their guardians and well-wishers are the Americans.

248. Hence, inspite of being materially wealthy the Yahud are inwardly without any contentment. They are always found to be living a miserly, shabby life of paupers, just like the old fashioned Hindu Banyas who are millionaires on paper but beggars in their day to day living without any contentment or inner happiness.

249. Unjust slaying was part of their belief as they gave us reasons for it. Otherwise, slaying of a Prophet in itself is an unjust act.

لَيْسُوا سَوَاءً ۖ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ
قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ
وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

status amongst the worships of Allah, and that Sajdah is a superior posture in the essentials of *Salaah* (Arkanus-Salaat). Also that worship offered in the night and recitation of the QUR'AAN during the night is better than that offered during the day. The reason being the peace of mind one enjoys at night is not obtained during the day. It should be remembered that the letter 'waw' in "They prostrate" is not conditional 'waw' because there is no recitation of the QUR'AAN in the Sajdah. Also entire night should not be spent in worship, part of it should be used for sleep. It

is for this reason "hours of the night" is mentioned in the verse. Those saints who had

114. They believe in Allah and the Last Day ²⁵², and they enjoin what is right and forbid what is evil, and run ²⁵³ to good deeds. And these people are righteous.

252. "Belief in Allah" includes belief in the Holy Prophet صلى الله عليه وآله وسلم because without believing in the Holy Prophet صلى الله عليه وآله وسلم it is bereft of belief in Allah Almighty.

253. They try to surpass one another in doing pious deeds or that they do not waste

115. And those who do well their rights will not be denied ²⁵⁴. And Allah knows the God-fearing.

254. From this we learn that no matter how much good a non-believer may do in this world he will not have any right to claim forgiveness and mercy of Allah Almighty in the Hereafter

116. And those who disbelieve, neither their wealth nor their children shall avail ²⁵⁵ them at all against Allah. And the inmates of the Fire, they will abide therein eternally.

255. From this verse we learn that on the Day of Judgement the wealth and children of the believers will, with the mercy of Allah Almighty be able to ward off punishment from them i.e. that wealth which was spent in the

117. The example of what they spend in the life of this world ²⁵⁶ is like that of a wind in which there is intense cold which strikes the harvest of people who have wronged themselves (sinned) which destroys their harvest. And Allah has not wronged, but, yes, they do wrong unto their own souls ²⁵⁷.

advocated worship in the entire night had it based on some secrets known to them.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ
فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٣﴾

undue time in doing pious deeds. It should however, be remembered that to delay the offering of Esha Salaah is not contradicting the word "and run" because this is the recommended time of Esha. From this we learn that competition in doing good is totally different to envy and greed.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٤﴾

because Faith is a pre-condition to the correctness of good deeds as Wadhu is for Salaah. After the root is cut off watering of the branches is a meaningless act.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٥﴾

way of Allah Almighty, and through the blessing of pious children, as the wealth and children of the non-believers will not be able to ward off punishment from them, from which the believers are safe.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
كَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ
قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٦﴾

256. This expenditure either refers that to which the Yahud would spend on their priests and ascetics or the charities of the non-believers and polytheists, or the charities of the hypocrites and pretenders which is given for mere publicity. Without doubt, their deeds are certainly not for the pleasure of Allah Almighty.

118. O believers! ²⁵⁸ Do not make strangers your intimate confidants ²⁵⁹, for they will not leave any stone unturned in harming you. They wish you had hardship. Hostility is apparent from their utterances ²⁶⁰ and what they have concealed in their breasts is even greater. We have certainly made clear to you Our signs, if you will use reason.

258. Reason for its Revelation:

Some Muslims had maintained good relations with the Yahud on the base of blood relationship or due to good neighbourliness. This verse was revealed to refute this. From this we learn that it is unlawful to promote friendship with the non-believers or respond to their invitation or give them gifts or to maintain friendly association with them. Experience, too, has taught that Muslims had always suffered from their friendship.

259. From this we learn that Muslim kings and rulers should not appoint non-believers to any key position like chief minister or Prime Minister, foreign Ministers which could give them the opportunity for treachery. Similarly, non-believers should not be made one's confidants and trustees so much so, that even if

119. Behold! It is you who love them ²⁶¹, and they love you not. Though you believe in all the Books ²⁶². And when they meet you, they say: "We accepted faith" ²⁶³. But when they are alone, they bite their fingertips at you in rage. You declare:

"Die in your passion" ²⁶⁴. Allah knows all the secrets of the hearts.

Hence, this verse fits like a glove on them. Just as icy winds destroy crops, so does winds of transgression destroy the crops of good deeds.

257. The futility of their good deeds is due to their false beliefs, and this infidelity of theirs is intentional on their part, Hence, they are termed tyrants.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً
مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ۖ وَدُّوا مَا
عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ
وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا
لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

one's wife is a Jewess or Nasara she should not be informed of one's personal secrets as she could betray the husband. Furthermore, we learn that a non-believer will not be a true well wisher of a believer.

260. Although the non-believers make show of outward friendship, yet at times they do express their true feelings which reveal their inner hatred. The flame of enmity and rebellion, which is burning in their hearts, is far greater than their hypocritical show of friendship. That which Allah Almighty terms as great, should be given due importance. Allah Almighty is the Creator of all and as such the Creator knows His creation far better than any one else. All non-believers are included here in respect of their enmity, as understood from the word "strangers."

هَآنُتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ
وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ ۚ وَإِذَا لَقُوكُمْ
قَالُوا آمَنَّا ۚ وَإِذَا خَلَوْا عَصَوْا عَٰلَيْكُمْ
الْأَنَامِلَ مِنَ الْغَيْظِ ۚ قُلِ مُوتُوا بِغَيْظِكُمْ
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

261. These words are addressed to those Muslims who had maintained friendly relationship with non-believers on the grounds of kinship. This type of love is virtually uncontrollable. Thus this should not be taken to mean that the Beloved Companions loved the non-believers in a manner, which is a sign of hypocrisy or double-dealing.

262. That is, *O Believers*, you have full belief in Tauraat and Injeel but they do not believe in the Holy QUR'AAN. If they are so staunch in their infidelity, why are you not so staunch in your belief?

263. This is not the condition of all the people of the Book, but it is the case of those

120. If some fortune is bestowed on you it grieves them, but if some misfortune overtakes you, then they are happy ²⁶⁵. And if you have patience and fear Allah, then their guile will not hurt you at all. Surely Allah encompasses of what they do

265. Although the non-believers put up a show in expressing sorrow at your misfortune, they are inwardly happy as is seen today. If any non-Islamic power does give assistance to these Muslims it is due to their selfish motive, and

SECTION 13

121. And remember (O Beloved Prophet Muhammad) that morning when you came out of your house ²⁶⁶ assigning to the Muslims their positions for the battle (of Uhud). And Allah is All-Hearing, All-Knowing ²⁶⁷.

266. This is a proof that Hazrat Ayesha (May Allah be pleased with her) is from the household of the Holy Prophet ﷺ, because the Holy Prophet ﷺ on that occasion had come out from Hazrat Ayesha's (May Allah be pleased with her), house whom Allah has referred to as AHL - family (i.e wife). Regarding Hazrat Musa (On

hypocrites from them. This has been explained in detail in the beginning of the first Para (Part1).

264. In it there is a prophecy, in that no envy or jealousy of this wretched people will harm the Muslims in any way. The sun of the Muslims will remain shining ever high on the horizon of success, while the infidels will remain burning like the bats. With the praise of Allah Almighty, this is exactly what had happened. In fact, until the Day of Judgement Islam will always overpower all other religions, even though the non-believers continue to burn, whether the Muslims may be victorious or conquered, or in power or in subjugation.

إِنْ تَسْسِكُمْ حَسَنَةً تَنْوُفُوا وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ١٢٠

not out of any genuine concern for the Muslims. From this we learn that expression of happiness at the misfortune of Muslims is the way of the non-believers.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ١٢١

whom be peace) Allah Almighty says: "Then he said to his wife, stay." (S20 : V10). In this verse too, AHL means wife.

267. In these verses there is a hint about the Battle of Uhud which was fought against the non-believers in third Hijri on the plains of Uhud, about three miles out of Madina. After the infidels had suffered a defeat at Badr they

were infuriated and were craving for revenge. Within a year they completed military preparation and in mid-Shawwaal of 3rd Hijri they attacked Madina. When the news had reached the Holy Prophet صلى الله عليه وآله وسلم of this attack, the Messenger of Allah Almighty sought counsel of the Companions. Some Companions including Abdullah ibn Ubay, the hypocrite, were of the opinion that a defensive war should be fought from within the city. The Holy Prophet صلى الله عليه وآله وسلم too was of similar view. But some young men bubbling with frenzied enthusiasm declared that the infidels should be fought in an open battle, which was eventually accepted. Thus the Holy Prophet صلى الله عليه وآله وسلم, accompanied by his noble companions arrived on the plains of Uhud on 10 Shawwal, 3rd Hijri. Because Abdullah ibn Ubay, the hypocrite's opinion and advice was not accepted he was hurt within. Therefore he informed his three hundred followers to leave the battlefield in the midst of fierce fighting for the Muslims to lose heart. Although Muslims numbered one thousand, which included these three hundred hypocrites, only seven hundred

122. When your two groups intended cowardice ²⁶⁸ but Allah was their protector. And upon Allah the believers should rely.

268. Both the Bani Salma from Khazraj and Bani Harith from Aus were Ansaars who had intended to run from the battlefield because they thought it was expedient to do so. This was an interpretative error on their part. From this we learn that intention of sin or sin itself does not exclude a person from the mercy of

123. And verily had Allah helped you at Badr when you were without resources ²⁶⁹. Then fear Allah that perhaps you may become grateful.

269. The Battle of Badr was fought on Friday 17 Ramadaan 2 A.H. The Muslim army numbered three hundred and thirteen while the

remained to do battle. After the treachery of the hypocrites, the Holy Prophet صلى الله عليه وآله وسلم appointed fifty archers under the command of Hazrat Abdullah ibn Jabeer (On whom be peace) to the guard the Uhud Pass, to prevent the enemy from attacking from behind. Through the blessings of Allah Almighty, Muslims gained a meritorious victory as the infidels took to their heels. On seeing the enemy fleeing, the archers left their post in search of spoils, thinking that victory was now theirs. Although Hazrat Abdullah bin Jabeer (On whom be peace) tried frantically to stop the archers from leaving their post, they went. Seeing the pass unguarded, the defeated enemy recollected themselves and attacked the Muslims from behind which immediately changed the picture of the battle. From this we learn that when engaged in battle one should not set one's eyes on the spoils of war as this could have an adverse effect. This type of thing has been proven on many occasions. Furthermore, we also learn that interpretative error is excusable as was made by the Companions of Hazrat Abdullah ibn Jabeer.

إِذْ هَبَّتْ طَائِفَتْنِ مِنْكُمْ أَنْ تَفْشَلَا
وَاللَّهُ وَلِيُّهُمَا ۖ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٢٢﴾

Allah Almighty or Faith, because although the intention of cowardice in a battle is an intention of a major sin but yet Allah Almighty says: "Allah is their supporter." Indeed, Allah Almighty is the supporter of Believers only, not the non-believers. If anyone says anything ill about them, he would be a disbeliever.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَ أَنْتُمْ
أَذِلَّةٌ ۚ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

Kuffaar were one thousand. The Muslims were ill-equipped while the enemy was fully equipped. Badr is the name of a well dug by a

person named Badr ibn Aamir. Presently there is a small settlement found between Makkah

and Madina, situated along the (old) road to Madina.

124. (Remember) when you said to the believers: "Is it not sufficient for you that your Lord should assist you by sending down three thousand angels" 270.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَكُمْ رَبُّكُمْ بِثَلَاثَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُنْزِلِينَ ۝١٢٤

270. At first three thousand angels descended and later a further two thousand angels came down making the total of five thousand.

Thus, there is no inconsistency in this verse and the earlier verse.

125. Yes, why not, if you remain steadfast and become pious, and the infidels come upon 271 you instantly, then your Lord will send five thousand angels with marks for your help 272.

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُبَدِّلُكُمْ رَبُّكُمْ بِخَمْسَةِ آلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۝١٢٥

271. Either it is the words of Allah Almighty said in verification of His Holy Prophet صلى الله عليه وآله وسلم or the words of the Holy Prophet صلى الله عليه وآله وسلم which Allah Almighty is narrating. These verses prove that the Holy Prophet صلى الله عليه وآله وسلم did have prior knowledge of Allah's aid to come during the Battle of Badr, as these verses were revealed to confirm this.

by some Companions (On them be peace). Furthermore, we learn that those angels who descended at Badr have higher status than the other angels as they bear a special ensign of Allah Almighty, which distinguishes them from others. In addition, we learn that the service rendered by the Holy Prophet صلى الله عليه وآله وسلم and the soldiers of Islam is Ibaadat (worship) par excellence as these angels in attendance are superior to other angels. Hence, the Companions of the Holy Prophet صلى الله عليه وآله وسلم are superior to the rest of the believers as they had been fortunate to serve the Holy Prophet صلى الله عليه وآله وسلم.

272. From this we learn that all the Ansaars and Muhajireen who participated in the Battle of Badr are all embodiment of patience and piety, testified by the Holy QUR'AAN. Angels came down to assist them at Badr which were seen

126. And this (conquest) was cheerful news for you by Allah that your hearts might be satisfied 273. There is no help except from Allah who is the Most Dominant, the Most Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۖ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝١٢٦

273. The angels at Badr had not been sent to destroy the disbelievers. This could have been achieved by a single angel as was in the case of the people of Hazrat Lut (On whom be

peace) etc, but to increase the numbers of your army and to give you assistance. From this we learn that Muslims are dear to Allah Almighty, as He had sent angels for their assistance.

127. That he may cut off a portion of the infidels 274, or overpower them, so that they may go back disappointed 275.

لَيَقْطَعَنَّ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ۝١٢٧

274. From this verse we learn that the disbelievers at Badr turned out to be of three types: those who were put to sword by the Muslims, those who were taken prisoner and those who took to their heels from the battlefield having felt certain of their victory. This is the worst form of disgrace for them.

275. By "go back disappointed" tells us that

128. This matter is not in your hands, whether He forgives them or punishes them, because they are unjust 276.

276. Reason for its Revelation: The Holy Prophet صلى الله عليه وآله وسلم had cursed the Kuffaar of the well of Maoona who had treacherously taken the Companions and had them martyred. It is regarding this incident that the verse was revealed to stop the Holy Prophet صلى الله عليه وآله وسلم from cursing the disbelievers. If this was the case then the previous Prophets would not have cursed the disbelievers to destroy them. The Holy Prophet صلى الله عليه وآله وسلم

129. And To Allah belongs whatever is in the heavens and whatever is on the earth 278. He forgives whomsoever He pleases and punishes whomsoever He pleases. And Allah is Forgiving Merciful 279.

278. That is, the entire physical world is known as realm or dominion. By "Whatever is in the heavens" refers to all heavenly creation, while by "Whatever is in the earth" refers to all mundane earthly creations. Souls, etc. are referred to as angelic domain. Because we only come into contact with physical species,

SECTION 14

130. O believers! Do not devour interest, doubled and redoubled 280; and fear Allah, in the hope that you may get prosperity 281.

280. The stipulation of doubled and redoubled

the disbelievers of Badr would be divided into two groups, the one who would be killed by you like, Abu Jahl, Abu Lahab, Umayya, etc. and the others who would be taking to their heels from the battlefield, disappointed like Abu Sufyan, etc. Many from the second group later became Muslims.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

would curse the disbelievers after the ruku of the second raka'at of morning prayer which is known as QUNOOTE NAAZILAH. In terms of this verse QUNOOTE NAAZILAH is annulled.

277. This verse does not mean that Oh My Beloved you have no power to curse the disbelievers to destroy them. What it really means is, that cursing is against the Holy Prophet's صلى الله عليه وآله وسلم high status as he is sent as the mercy unto mankind.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

mention is generally made of them.

279. It is Allah's prerogative to punish any wrong-doers and forgive any wrong-doers. However, this does not mean he will punish the pious ones, as expounded by Dayanand Sarasvati, because this is both cruel and against promise.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

interest is incidental because interest, of any

rate is unlawful i.e. one and a quarter or one and a half instead of double is equally unlawful. From this we also learn that a sinner does not become a disbeliever due to his sins as the devourers of interest in this verse are addressed as "*Oh those who believe.*" Furthermore, we learn that the takers of interest are greater sinners than the givers of it, hence,

131. And fear the fire, which has been prepared for the infidels.

132. And obey Allah and his Rasool (Messenger) ²⁸² in the hope that you may be shown mercy.

282. This verse tells us that the order of following Allah and His Prophet صلى الله عليه وآله وسلم is of equal nature as obedience to both is essential for piety. Obedience of both is compulsory without any excuse.

133. And run ²⁸³ towards forgiveness from your Lord and a garden (Paradise) as wide as the heavens and earth ²⁸⁴ is prepared for the pious ²⁸⁵.

283. By "*run towards*" mean one should hasten towards repentance and offer ones prayers and try to excuse one another in these acts. From this we learn that we should offer our prayers with such sincerity, thinking it to be our last.

284. If the width of paradise is such, how much will its length be. Generally, length of a thing surpasses its width.

285. Although Paradise is created for the pious

134. Who spend money in the way of Allah during prosperity and adversity ²⁸⁶, and who restrain anger and pardon men ²⁸⁷. And Allah ²⁸⁸ loves those who are virtuous.

286. To give charity on the occasion of marriage as thanksgiving. Similarly, to spend in the way of Allah when receiving bounties is included in the allowance or alimony of prosperity. On the other hand, to spend during the time of bereavement for the sake of *ESAAL SAWAAB* i.e. to convey the rewards of this charity to the souls of the deceased,

emphasis is greater on '*him*'.

281. One should not be boastful of one's good deeds, rather hope for the acceptance of them and fear for their rejection. Many a ship had drowned in this sea. One should take a lesson from the Devil in this regard i.e. he became a devil because he was proud of his worship.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۖ

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۚ

We also learn that remembrance of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم together is the way of Allah Almighty and as such is no act of polytheism.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ
جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ۚ

people, but some without good deeds, and others with bad deeds, too, will find their way in it due to the mediation of the pious, e.g. the deceased minor Muslim children, and those sinners who will be pardoned through the intercession of the Holy Prophet صلى الله عليه وآله وسلم. "*My intercession is for major sinners of my followers.*"

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكُظَّيْنِ الْغَيْظِ وَالْعَافِينَ عَنِ
النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۚ

or to give charity during difficulties as a means of warding off calamities would be regarded as expenditure of sorrow. Whatever the circumstances both would be spending in the way of Allah.

287. It should be remembered that one can only forgive or overlook the faults with regard to the infringement of one's own rights, the

defaulter of Allah and His Messenger صلى الله عليه وآله وسلم cannot be forgiven; an apostate has to be put to death, a thief's hand must be cut off. That is the objective of this verse.

288. Fuzail ibn Ayyaz says that to return kindness with kindness is its true compensation, while returning evil with evil is

135. And those who, if they commit indecency or wrong their souls ²⁸⁹ (by transgression) they remember Allah and pray for forgiveness for their sins. And who can forgive anyone's sins save ²⁹⁰ Allah? And they should not persist with what they have done ²⁹¹, knowingly.

289. By 'indecency' is meant those sins which are punishable in Islam e.g. adultery, theft, etc. and by 'wronged' are those sins whose punishment is not fully defined e.g. to omit salaah. The repentance of each crime or transgression is different. Also, indecency could refer to major sins and 'wronged' could refer to minor sins or, indecency may refer to those transgressions which, could cause harm to others, while, 'wronged' may refer to transgressions which do not harm others.

290. In this verse there is an invitation for general amnesty for all sinners and transgressors. While the doers of good deeds belong to Allah, so do the sinners and transgressors. Hence, the door of repentance is open to all. It should be remembered that the person concerned can pardon the infringement of the rights of man, but this pardon too is executed through the grace and bounty of Allah. However, the pardon of sin is only obtained through the grace and bounty of Allah. We also learn that no matter how major a sin may be, it can still be forgiven. No one should despair of the mercy of Allah.

291. From this we learn that by *persisting* at minor sins i.e. not refraining from them, can lead to committing major sins. Furthermore, we learn that obduracy is detrimental to seeking repentance, i.e. continue with both committing sins and seeking repentance. In fact, for the

its punishment. But to do good in exchange of evil is kindness and generosity, and to do evil in exchange of good is wickedness. In this verse mention is made of kindness and generosity and such people are referred to as virtuous.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا
أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِدُنُوبِهِمْ وَمَنْ يَغْفِرِ الدُّنُوبَ إِلَّا
اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ
يَعْلَمُونَ ﴿١٣٥﴾

acceptance of repentance it is essential to show regret at the previous sin and a strong intention of not committing it in the future.

Reason for its Revelation: Once a beautiful lady came to purchase date-like sweetmeats from a passionate trader. He lured her in the house by saying that these are not so good, the better ones are in the house. When in the house, he kissed her and embraced her. At this the lady said: "Fear Allah!" On hearing this he left her, and feeling ashamed, came to the Holy Prophet صلى الله عليه وآله وسلم and related this incident. In response to it, this verse was revealed. It is reported once that there lived two very dear friends. One went on Holy War and the other remained to take care of the house. One day the warrior's wife asked the guardian for meat. When she stretched out her hands to take the meat, he kissed it. Immediately he became ashamed of his wicked deed and he took to the jungle slapping his face and smearing it with dust. When the warrior returned and enquired from his wife about his Ansaari friend she replied: "May Allah give protection from such friends." After finding him the warrior took the friend to the Holy Prophet صلى الله عليه وآله وسلم. It is concerning him that these verses are revealed. It is possible that both these incidents could have been the reason for the revelation of this verse (KHAZAINUL IRFAAN).

136. The reward for such is recompense from their Lord and gardens beneath which rivers flow (in Paradise) wherein they will abide eternally; and excellent is the reward of the (righteous) workers.

137. Many civilizations have passed before you, so proceed throughout the earth ²⁹² and observe how was the end of those who belied ²⁹³.

292. By 'then see' is meant Oh disbelievers of Arabia, journey to those lands which were once inhabited by those non-believers who had rebelled against Allah's Prophets and were destroyed through Divine punishment as a result of their opposition. Take heed from their ruined settlements and believe in the Holy Prophet صلى الله عليه وآله وسلم.

293. From this verse we learn that if one has not witnessed Divine punishment, one

138. This is a plain statement about the people and a guidance and instruction for those conscious of Allah.

139. Do not weaken and, do not grieve, and you will be superior if you have faith ²⁹⁴.

294. This promise of Allah is indeed genuine and sincere. It is undeserving and insincere people like us who did not comply with these conditions, and thus became humiliated. From this we learn that every Companion of the Holy Prophet صلى الله عليه وآله وسلم and especially the Four Guided Caliphs (peace

140. If you are injured then (remember) similar injury ²⁹⁵ has been received by them too. And those are the days in which We have fixed turns for the people ²⁹⁶, so that Allah may make evident those who

أُولَئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ
وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۖ فَسِيرُوا
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿١٣٧﴾

should see the settlements destroyed through Divine punishment. And if one desires to witness the mercy of Allah, then see those mercy-laden places wherein the friends of Allah are at rest, and which are being beautified through their presence. Furthermore, we come to learn that it is permissible to undertake a journey to such places. Hence, it is permissible to undertake a journey to attend Urs gatherings, etc.

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَ مَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿١٣٨﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا ۚ وَأَنْتُمْ الْأَعْلَوْنَ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

be on them) were true and sincere believers, because Allah's promise for their exaltation and eminence was on the basis of Faith. Because they complied with this condition, Allah showered upon them eminence, Caliphate, government, etc.

إِنْ يَسْأَلْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ
قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا
بَيْنَ النَّاسِ ۚ وَ لِيَعْلَمَ اللَّهُ الَّذِينَ

believe and (may) take to Him from among you martyrs ²⁹⁷ and Allah does not like the unjust ²⁹⁸.

295. Addressing the believers Allah says, Oh believers if you had sustained hardships in the Battle of Uhud, so had the non-believers suffered similar fate in the Battle of Badr, but they did not become disgusted or frustrated. So why are you becoming disheartened and frustrated. From this we learn that Muslims should be enthused and inspired, their morale should be boosted by relating to them the trials and tribulations suffered by the non-believers.

296. From time to time every nation of the world has experienced rise and fall in their fortunes. This is not the monopoly of any one nation. A tree is sometimes bare and sometimes lush green. The moon is at times a small

141. And that Allah may purify the believers (through trials) and destroy the infidels ²⁹⁹.

299. From this we learn that the murder of a believer is a means of cleansing his sins while the murder of a non-believer is a means of his

142. Or, do you suppose ³⁰⁰ that you will enter paradise ³⁰¹ while Allah had not tested your warriors and made those who are steadfast ³⁰².

300. This verse is in the form of a question i.e. do not presuppose or distrust. It does not mean that the Noble Companions had this supposition or belief because they were totally protected from any erroneous beliefs.

301. The stay of Hazrat Adam (On whom be peace) in Paradise was for the purpose of education and blessing that he should be sent to world in the manner he was taught, while our Holy Prophet's ﷺ going to Paradise on the Night of Me'raj was for the purpose of affirmation. It should be remembered that Paradise in this verse denotes going there for a purpose. Some will be

أَمْنُوا وَ يَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٣٠﴾

crescent and sometimes a beautiful full moon.

297. From this it is understood that even a defeat for the Muslims is a means of achieving higher status; when victorious, they are military heroes, when slain they are martyrs. Thus defeat is a true test of truth and falsehood.

298. The Holy QUR'AN has termed both the non-believer and the sinner as unjust. In this verse the word refers to the non-believers, as it is used in opposition to a believer. From this we learn that no matter how much good a non-believer may do, he will not become dear to Allah Almighty because he has rebelled against Allah Almighty.

وَلِيُخَيِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيُخَيِّقَ الْكَافِرِينَ ﴿١٣١﴾

obliteration. Although both die through murder, their ends are different.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٣٢﴾

rewarded with Paradise like the minor Muslim children, who will be going to Paradise because of their parents, or like us, though we are sinners but the intercession and blessings of our ever merciful and kind Prophet ﷺ will take us to Paradise. Says Allah Almighty: "We joined them with their off-spring" (S52:V21). Hence, there is no inconsistency in the verse.

302. Ala-Hazrat (May Allah be pleased with him) denotes the meaning of knowledge as test, trial and error so that it should be understood that by this knowledge is meant general knowledge, which is acquired through

trial and error and experimentation. The knowledge of Allah Almighty or Divine knowledge is ancient and eternal knowledge. Hence, the verse is crystal clear in meaning. From this it is understood that those who took

to their heels at Uhud are entitled to be reprimanded but their forgiveness has been made known and anyone who now criticizes their action would be the rejecters of the Holy QUR'AAN.

143. And certainly you longed for death before you met it ³⁰³. Now you have certainly seen it with your own eyes.

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ
أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ
تَنْظُرُونَ ﴿١٤٣﴾

303. By this is meant those Companions who could not participate in the Battle of Badr were full of regret and desirous of participating in future battles. But in the Battle of Uhud their

feet were uprooted i.e. they took to flight. This verse gives a hint that one should not wish for death as it appears in the Hadith.

SECTION 15

144. And Muhammad is but a Messenger ³⁰⁴. There have been many other Messengers before ³⁰⁵ him. So if he was to die or is slain, would you turn back on your ³⁰⁶ heels? And who turns back on his heels will never find Allah at all ³⁰⁷, but Allah will reward the grateful ³⁰⁸.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ
قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ
يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ
شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

304. The word 'only' is used for limitation which means he is only a Messenger not God, while being eternal is the attribute of Allah Almighty alone. This does not necessarily mean that the Holy Prophet صلى الله عليه وآله وسلم did not possess any other qualities besides prophethood. The Holy Prophet صلى الله عليه وآله وسلم is the intercessor of sinners, mercy unto worlds, etc. Allah Almighty has blessed him with qualities and attributes, which are beyond our imagination.

verse as a proof for Hazrat Isa's (On whom be peace) death.

305. Whether they are deceased or alive but their prophethood may be abrogated and they may have disappeared from the apparent eyes of people, like Hazrat Idrees (On whom be peace), Hazrat Isa (On whom be peace), Hazrat Ilyas (On whom be peace), Hazrat Khizr (On whom be peace). For this reason Allah Almighty did not use the word death in this verse. Thus it would be wrong to use this

306. By "turn back" means give up Islam. This verse was revealed at the time when the Holy Prophet's صلى الله عليه وآله وسلم martyrdom was rumoured in the Battle of Uhud and the hypocrites were trying to impress upon the new converts that the one who was the centre of joy and elegance i.e. the Holy Prophet صلى الله عليه وآله وسلم is 'dead' and as such you should go back to your old religion. In refuting their suggestions Allah Almighty says that the death of the Prophet صلى الله عليه وآله وسلم does not mark the end of Religion.

307. For Islam will remain forever. Islam is not dependent on anybody, everyone is in need of Islam. This can be seen from the fact that when the leaders of Quraish showed disdainful airs they were moved aside and the poor people of Madina were chosen to

propagate and spread Islam.

"If you so desire, an insignificant can reach great heights, Can I turn to another Prophet if thou be displeased with me?"

308. It refers to those Companions who displayed resolute steadfastness in the Battle of

145. No soul can die except by permission of Allah, the time of which is already ³⁰⁹ recorded. And whoso desires the reward of the world ³¹⁰ We give him this. And whoso desires the reward of the Hereafter We shall bestow him of this ³¹¹. And We shall reward the grateful.

309. From this we learn that deserting from the battlefield is a terrible act for this will not save you from death, while you will not die if you are steadfast and resolute.

310. By '*reward of the world*' means those who participate in the battle in the hope of acquiring booty only, will not receive any reward in the Hereafter as worldly comforts and peace become the reward of their participation. This does not necessarily mean that the

146. And how many a prophet fought ³¹², with him fought many godly men ³¹³. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or give in ³¹⁴. And Allah ³¹⁵ loves the steadfast.

312. Holy War commenced from the time of Hazrat Ebrahim (On whom be peace) as he was the first Prophet to wage holy war. Thereafter holy war was practised in the Shariah of many Prophets.

313. By "*Godly men*" means saints and pious people who try to engage themselves to seek the pleasure of Allah Almighty. In the terminology of the Sufis and saints, Men of God are those who become the ardent lovers and followers of His Prophet ﷺ. Says Allah Almighty: "*Whoso obeys the Messenger, indeed obeyed Allah Almighty*" (S4: V20) and He further says: "*Then follow me,*

Uhud. From this we learn that the steadfast and resolute Companions are all thankful of the highest order while those who retreated have been forgiven by Allah Almighty. Hence, all Companions are beloved of Allah Almighty but their status is different.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ
اللَّهِ كِتَابًا مُؤَجَّلًا ۖ وَمَنْ يُرِدْ ثَوَابَ
الدُّنْيَا نُؤْتِهِ مِنْهَا ۖ وَمَنْ يُرِدْ ثَوَابَ
الْآخِرَةِ نُؤْتِهِ مِنْهَا ۖ وَسَجْزَى
الشَّكِرِينَ ﴿١٣٥﴾

comforts of the world will be there for certain. Hence, there can be no objection raised about the verse.

311. By '*rewarded of the Hereafter*' means those who participate in the battle with the view of acquiring the Hereafter will be rewarded with this world and the Hereafter because the verse does not negate the rewarding of the world.

وَكَأَيِّنْ مِنْ نَبِيِّ قُتِلَ ۖ مَعَهُ رَاطِبُونَ
كَثِيرٌ ۚ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي
سَبِيلِ اللَّهِ ۖ وَمَا ضَعُفُوا وَمَا
اسْتَكَانُوا ۖ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٣٦﴾

Allah Almighty will love you" (S3 : V31)

314. i.e. Your Prophet ﷺ is the leader of all the Prophets and you being better than the previous people (Ummah) your bravery and steadfastness should be better than theirs.

From this, two issues emerge:

1. Those who are better should be better in their virtues. They should excel their inferiors in good deeds. Leaders, the learned and the saints should be more pious than the others.
2. To inspire others through speaking and showing the deeds of others is the way of Allah

Almighty. In fact, to acquire historical information with the intention of receiving inspiration is a good thing.

315. Those who are firm in their devotion and obedience are among those who are patient, 147. And they uttered nothing 316 more than this prayer: "O our Lord, forgive our sins and everything we have done in excess in our matters and make firm 317 our steps and help us against these disbelieving people" 318.

316. By 'them' is meant Prophets as they are innocent and free from sins and extravagance. To call themselves sinful by these pious people was on account of their modesty and humility. The real beauty is when man calls himself sinful and Allah Almighty refers to him as pious.

317. So that we can oppose the non-believers with all our might. It should be remembered that steadfastness and resoluteness in the battle is obtained through the special Grace of Allah Almighty and not from equipment and numerical strength.

318. From this a few issues emerge:

148. So Allah gave them a reward of this world 319, and the excellent reward of the Hereafter. And the good doers are dear to Allah 320.

319. The reward of the world is victory and success while the reward of the Hereafter is Paradise and forgiveness of one's sins. From this we learn that the reward of the Hereafter is far greater than material bounties, the word "goodness" is given preference here, also, those who serve their Religion are rewarded with the

SECTION 16

149. O you who believe! If you follow 321 the line of the infidels they will drive you back on your heels and you will (then) become losers 322.

321. This verse excludes the obedience which Muslims subjects show to non-Muslim rulers,

so are those who abstain from sins and are unshaken in the face of difficulties. Patience is of different kinds. In this verse the third type is intended, as is being understood from place and time.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا
اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَ
ثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿١٤٨﴾

1. One should offer prayer (dua) at the time of Jihad (holy war) because like Salaah and Fasting, Jihad is also Ibadat (an act of worship) and dua with such acts is preferable.

2. Before making dua one should seek repentance for one's sins, like reciting the praises of Allah Almighty and reciting Darood Shareef, as these are complimentary acts for dua.

3. At the time of battle do not rely on the military equipment and numerical strength, but rather on the Grace of Allah Almighty.

4. No pious person should boast about his piety and thereby forget Allah Almighty.

فَاتَّخَذُوا اللَّهَ تَوَّابًا دُنْيَا وَحُسْنِ ثَوَابِ
الْآخِرَةِ ۖ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٩﴾

bounties of the world as well.

320. How beautiful it is that these pious people call themselves sinful and their Lord refers to them as graceful and beneficent! So, to express modesty and humility is an act of piety of the highest order.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ
كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا
خَسِرِينَ ﴿١٥٠﴾

as this is not part of religious obedience, and worldly obedience is not shown willingly,

but through compulsion. It should be remembered that the word non-believers, here, refers to all non-believers, whether they be polytheists or Nasara and Yahud or their flatterers, hypocrites.

322. This verse is full of admonition. If this is said about the Noble Companions who enjoy the highest status in the entire Ummah of the Holy Prophet صلى الله عليه وآله وسلم, then what is our position. Thus, nobody should regard his faith to be unwavering and thereby seek compa-

150. But Allah is your Protector, and He is the best helper 323.

323. Therefore we should be obedient to Allah Almighty. Everybody is obedient to his master,

151. Soon We shall cast terror 324 in the hearts of the infidels for what they have associated with Allah of which He had not sent down (any) authority. And their refuge will be Hell, and wretched is the abode of the unjust.

324. In this verse there is a prophecy. When Abu Sufyaan was returning after the Battle of Uhud a thought came to him that why did he and his men return without destroying i.e. slaying all the Muslims, as this was an ideal opportunity. But while returning, they were inclined to accept that the fear of the Muslims had gripped their hearts to such an extent that they all fled to Makkah. Allah Almighty's

152. And surely Allah fulfilled the promise 325 to you when you were killing the infidels by His permission until when you showed weakness and quarreled 326 about the order and disobeyed after He had shown you that which you desired 327. Of you, some desired the Hereafter 328. Then he turned your faces from them that He might test you; and no doubt He forgave 329 you, and Allah is the possessor of bounty over the believers.

nionship with the non-believers. Hazrat Adam (On whom be peace) being the Prophet of Allah Almighty and staying in a protected and safe place like Paradise, could be tricked and misled by the devil, then we can be easy prey to devilish tricks because we are neither innocent, nor is this world a safe place. It is incumbent upon the Muslims to remain aloof from the disbelievers, and that they should not act blindly on their advice. If they do this they will certainly fall prey to their treachery.

بَلِ اللَّهِ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ١٥٠

so why not be obedient to Allah Almighty.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانٌ وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ١٥١

promise is most certainly true. If Muslims can remain true to Allah Almighty, their fear will remain in the hearts of the disbelievers until the Day of Judgement. It is our bad deeds, which result in our humiliation and downfall. Says Allah Almighty: "And dispute not with one another, otherwise you will show timidity, and your tried strength will depart from you" (S8:V46).

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذَا تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَ مِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ١٥٢

325. i.e. The promise which Allah Almighty made of victory, He had said: "You are the very same who shall overcome if you have faith" (S3:V139). He had also said: "If there will be twenty of you patient, they will overcome two hundred" (S8:V65). That promise was fulfilled in the Battle of Uhud when you were made to overpower the disbelievers. Then you had left the Uhud Pass in your desire to gain the booty, seeing which the enemy returned and attacked and this changed victory into defeat. This defeat is due to your own error, not the breaking of Allah Almighty's promise.

326. Weakness means you became drawn towards the spoils of war, and the desire for wealth is indeed a cause of showing weakness, while quarrel refers to disobeying the order of your leader Hazrat Abdullah bin Jabeer (On whom be peace) not to desert the Pass of Uhud yet, you did not obey him and left your position to grab the war booty, although it is incumbent on you to obey your leader.

327. This refers to the enemy taking to their heels, and your over powering them, because the disbelievers in the Battle of Uhud had initially fled from the battlefield. Only after seeing the Pass unprotected, did the enemy attack from behind, which changed the entire picture of the war.

153. (Remember) When you (fled) and climbed (the hill) and did not look back ³³⁰ towards anyone and Our Messenger ³³¹ was calling you from behind (at Uhud) so Allah repaid you with sorrow after sorrow ³³² so you would grieve ³³³ for that which escaped you (of victory and spoils of war) or (for) that which had befallen you (of injury and death). And Allah is fully aware of your ³³⁴ doings.

330. When the non-believers at Uhud attacked the Muslims from behind, the Muslims fled from the battlefield out of fear. But the Holy Prophet صلى الله عليه وآله وسلم and some of his Noble Companions stood their ground resolutely. They were calling upon the fleeing Muslims to return to the battlefield, but due to fear and

328. Those who left their position in pursuit of the war booty were the seekers of worldly possessions like these Companions of Hazrat Abdullah ibn Jabeer (On whom be peace) who were placed to guard the Pass of Uhud, while those who remained firmly at their post with their leader ibn Jabeer and were martyred, were the seekers of the Hereafter. It is important to know that, here, the word 'world' does not denote the world, which is in opposition to Religion as this is contemptible. On the contrary, if booty is sought through unlawfull means then this is seeking the world, but if it is sought by lawful means then it is a religious act, and part of military procedure.

329. "He forgave you" tells us that those believers who fled from the battlefield of Uhud have been forgiven. Thus, if anyone describes this incident with the intention of degrading them is bereft of Faith. Likewise Hazrat Adam's (On whom be peace) eating of the wheat, too, is forgiven by Allah Almighty, and if anyone tries to reproach him, such a person is a disbeliever. In fact, any fault of those whose forgiveness is declared by Allah Almighty is far better than our obedience as we are not sure of its acceptance.

إِذْ تَصْعَدُونَ وَلَا تَلُون عَلَى أَحَدٍ وَ
الرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ
غَمًّا بَغِيًّا لَّكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٥٣﴾

agitation his voice could not reach them. This verse refers to the above incident. Hence, the Battle of Uhud cannot in reality be regarded as a defeat for the Muslims. Defeat is only regarded when the general of the army flees from the battlefield.

331. From this, emerge two issues:

1. The action of the Companions is the action of the Holy Prophet ﷺ for those who were calling were the Companions but it is being said that the Holy Prophet ﷺ was calling them.

2. These verses which are mentioned, do not call anyone besides Allah Almighty, actually means do not worship anyone besides Allah Almighty. Otherwise, in times of difficulty it is permissible to call upon Allah Almighty's servants for help, as was the case in the above incident in which help was sought from the servants of Allah Almighty.

332. By Allah Almighty means that since you gave grief to our Prophet ﷺ We gave you sorrow of defeat. From this, emerge three issues:

1. At times the mistake of the few can place everybody into difficulty because the leaving of

154. Then after distress He sent down to you ³³⁵ security (in the form of) slumber that had surrounded the faction of you ³³⁶, while other factions were anxious about themselves, thinking of Allah unjustly ³³⁷. The suspicion due to ignorance, saying: "And have we any power ³³⁸ in this affair?" Please declare: "The governance of their affairs is entirely in the hands of Allah". They conceal in their hearts what they dare not reveal ³³⁹ to you. They say: "If we had any power, than we would not have been killed here ³⁴⁰. Please declare: "Even if you had remained in your homes, those for whom death had been decreed would have gone to the place of slaughter" ³⁴¹. (It was) So that Allah might test what is in your breasts ³⁴², and whatever is in your hearts might purge it. Allah knows well the secrets of your hearts ³⁴³.

the Pass by a group of archers caused the defeat of the Muslims.

2. Allah Almighty censures His beloved servants on their slightest error, e.g. Hazrat Adam (On whom be peace) was censured on his minor error.

3. Reprimand and wordly discomforts become a source of their atonement, as they will be totally in the clear in the Hereafter.

333. This declaration of forgiveness served as a balm to your injured hearts, as due to its happiness, some of you were martyred, some were wounded, forgetting all your sorrows.

334. By "informed" means Allah is well informed of your deeds and intentions. Allah Almighty was fully aware that those Companions who fled from the battlefield did not do so out of mean intention, but it was an error on their part.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً
نُعَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ ۚ وَ
طَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ
بِاللَّهِ غَيْرَ الْحَقِّ ظَنَ الْجَاهِلِيَّةِ
يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۚ
قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ ۚ يَخْفُونَ فِي
أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۚ يَقُولُونَ لَوْ
كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا
هَهُنَا ۚ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ
الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى
مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللَّهُ مَا فِي
صُدُورِكُمْ وَلِيُخَيِّصَ مَا فِي قُلُوبِكُمْ
وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

335. This is one of the miracles of the Holy Prophet ﷺ that despite their extreme anxiety the Companions on the battlefield of Uhud were overpowered by sleep to such an extent that weapons were falling out of their hands. Calm and tranquility had descended upon them. From this we learn that during sorrow and calamity, Allah Almighty provides His true servants with peace and tranquility. Even now, such feelings are experienced.

336. On that day there was a difference in sleep between the believers and the hypocrites. Those who were drowsy were the believers because through the Grace of Allah Almighty their hearts were at ease, while those experiencing anxiety were the hypocrites because they were bereft of peace.

337. By "*suspected unjustly*" means that the Holy Prophet ﷺ is martyred and as such Islam would come to an end, and Allah Almighty would not be helping the Muslims.

338. This is a negative question i.e. we participated in the Battle of Uhud against our will. If it was within our power we would never have taken part in it. This is explained in the verse. "*If we had any power*". From this we learn that if we have to endure difficulties in doing religious work we should bear it with patience, which is the true quality of a believer, while showing impatience through meaningless complaints is the sign of hypocrites.

339. The hypocrites were under the impression that Allah Almighty's promise to the Holy Prophet ﷺ about the conquest of Makkah is false. If it was true the

155. No doubt those of you who turned back ³⁴⁴ on the day when two armies met ³⁴⁵. It was Shaitaan who made them slip ³⁴⁶ because of their certain actions ³⁴⁷, and surely Allah forgave them ³⁴⁸. Verily Allah is Most Forgiving, Gentle ³⁴⁹.

344. In the Battle of Uhud, only fourteen Companions, which included Hazrat Abu Bakr

victory at Uhud should have been theirs. But they could not say this openly out of fear for the Muslims.

340. This nonsensical talk was by Abdullah ibn Ubay, the chief of the hypocrites that they had come to fight the non-believers against their wishes. Had we not come, our men would not have been slain.

341. Just as the time of death is pre-ordained, so is its place. In whatever manner and in whichever place a person is to die is pre-arranged.

342. From this emerge two issues:

1. To participate and fight in the Battle of Uhud was the sign of believers, while not taking part in it, or quietly deserting from the battlefield to their homes was the sign of disbelievers and hypocrites e.g. Abdullah ibn Ubay taking three hundred companions of his from the battlefield.

2. Tests and tribulations are not for Allah Almighty's knowledge but to make man aware of the true situation so that he is not deceived in any way. It is for this reason that Allah Almighty says: "*Allah Almighty knows the thoughts of your hearts*" (S3:V154)

343. From this emerge two issues:

1. Defeat or victory, as well as other forms of difficulties on the battlefield are a test for the Muslims to distinguish between truth and falsehood, to determine who is sincere and who is a hypocrite.

2. This distinction is not for Allah Almighty's knowledge as He is All Knowing. He knows the thoughts in the hearts of man, but for the knowledge of man. Hence, difficulty, too, is part of Divine wisdom.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى
الْجُوعَيْنِ ۚ إِنَّمَا اسْتَرَلَهُمُ الشَّيْطَانُ بِبَعْضِ
مَا كَسَبُوا ۚ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۚ إِنَّ
اللَّهَ غَفُورٌ حَلِيمٌ ۝

Siddiq, Hazrat Umar Farooq, Hazrat Ali Murtaza, (May Allah be pleased with them)

stood firm with the Holy Prophet صلى الله عليه وآله وسلم while the rest of the Companions fled from the battlefield (KHAZAINULIRFAAN)

345. In this verse there is a hint about the Battle of Uhud. The Holy Prophet صلى الله عليه وآله وسلم had placed 50 Companions to the Uhud Pass under the leadership of Hazrat Abdullah ibn Jabeer (On whom be peace) with the firm instruction to remain there at all times until they were asked to leave their post. The very first attack of the Muslim repulsed the non-believers who fled from the battlefield. On seeing this the archers at the Pass left their position to gather the spoils of war despite Hazrat Abdullah's (On whom be peace) pleas of not to leave the pass. These people were under the impression that since Muslims have gained victory it was useless remaining at their post any longer. When the fleeing Kuffaar saw the Pass unprotected, they rearranged themselves and attacked the Muslims from behind which completely changed the picture of the battle, the above verse relates to this incident.

346. From this, emerge two issues:

1. The fleeing of the Companions from the battlefield is not an act of sin as Allah Almighty has referred to it as an error on their part which had taken place unintentionally as was the case with Hazrat Adam (On whom be peace) regarding whom Allah Almighty had said: *"And the devil had made them slip."* Similar words are used here.
2. The devil cannot mislead the chosen servants of Allah Almighty. Says Allah Almighty: *"No*

SECTION 17

156. O you who believe! Be not like the infidels who said about their brothers ³⁵⁰ when they travelled through the land or went out for holy war, that had they been with us, they would not have died ³⁵¹ and not have been slain, in order that Allah may make it a cause of rejection in their

doubt, those who are my bondsmen, you have no control over them" (S17:V65). However they too can be deceived. He can make them to err, as was the case with Hazrat Adam (On whom be peace). Hence, this verse is not in opposition to the above quoted verse.

347. By *"their certain actions"* means the archers left the Uhud Pass due to misunderstanding. From this incident we learn that sometimes a minor error can cause a major problem.

348. Allah Almighty be praised! What a beautiful declaration. May our obedience be sacrificed on the errors of these pious people. May Allah Almighty forgive our sins for the sake of these pious people (Ahmed Yaar). This means Allah Almighty has forgiven their error. After this declaration if any person tries to bring these Companions into disrepute, he is undoubtedly bereft of Faith.

349. It should be remembered that the error of the archers was to leave the Pass, while the error of those who fled from the battlefield was not remaining steadfast. The first error is mentioned in *"because of their certain actions"* (S3 : V155) and the second error is mentioned in *"those of you who turned back"* and in *"And surely Allah Almighty forgave them"* (S3: V155). Thus forgiveness of both errors is mentioned in the verse. May Allah Almighty forgive a sinner like myself, too, through the grace of these pious people. From this we learn that sometimes the error of one can have a direct influence on others, e.g. the error of the archers became the cause of the fleeing of the others.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ
كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا
فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا
عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ
اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ

hearts ³⁵². And Allah gives life and causes death ³⁵³. And Allah sees what you do.

يُحْيِي وَ يُيِّتُ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥١﴾

350. In this verse the word "infidels" refers to undisguised infidels, while "their brothers" refers to the hypocrites (disguised believers). The infidels would express regret at the participation of the hypocrites in the battle against their wishes and getting slain on the battlefield. The word "infidels" could also refer to the hypocrites while "their brothers" could mean true believers who were related to these hypocrites. From this, emerge two issues:

1. The undisguised infidels and the hypocrites are birds of a feather.

2. It is incumbent upon the Muslims not to copy the infidels in their manner of speech. They should be above them in their habits, deeds and appearance. Nor should they utter words of impatience.

351. From this we learn that ifs and buts and words of excuses are the distinguishing features of non-believers. A believer remains firm on Allah Almighty's decisions and is

157. And what if you are slain in the Cause of Allah or die ³⁵⁴, then the forgiveness from Allah and (His) mercy is better than their entire wealth ³⁵⁵

resigned to His will. These distinguishing factors of the two will always be prevalent.

352. From this verse we learn that those who are not grateful and patient about Allah Almighty's decision will always experience more sorrows and difficulties. Patience and gratitude are means of obtaining peace and tranquility. Greater involvement in the affairs of the world tends to harden the occurrence of death while inclination towards the Hereafter lessens the burden of death. It is for this reason that the demise of the saints is referred to as *Wisaal* (meeting with Allah Almighty) or *Urs* (communion with Allah Almighty).

353. In reality, Allah Almighty is the giver of life and death. However, metaphorically such powers are assigned to the pious servants of Allah e.g. Hazrat Isa (On whom be peace) says: "I give life to the dead, with the permission of Allah Almighty" (S3 : V 49).

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَغَفْرَةٌ مِّنَ اللَّهِ وَ رَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٢﴾

354. By "dying in the path of Allah Almighty" means to die while being engaged in doing Allah Almighty's work. To die while making Zikr of Allah Almighty, being in the state of worship, being engaged in educational work constitute dying in the path of Allah Almighty. All this will result in receiving divine forgiveness.

355. The word "better" means dying in the path of Allah Almighty is far greater than the entire wealth accumulated by the infidels. It should be remembered that the earnings of the infidels is not better, but it is called like this according to their king i.e. that wealth which they think to be good, this is better than that.

158. And if you die or are slain, certainly you are to gather before Allah ³⁵⁶.

وَلَيْنَ مِّمَّنْ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٣﴾

356. In this verse three categories of slave is mentioned. Some worship Allah Almighty out of fear of Hell, regarding them the QUR'AAN says: "Then the forgiveness of Allah" (S3:V157). Some worship Allah Almighty

out of greed for Paradise; regarding them the words "and mercy" is used, while the third group worships Allah Almighty out of sincerity and love regarding them Allah Almighty says: "you are to be raised towards Him" (S8:V24) (Vide Roohul Mu'ani; Khazainul Irfaan).

159. (O Beloved) It is by the Mercy of Allah that you (Beloved Prophet) are so gentle to them. Had you been severe and hard-hearted, they would have dispersed from your circle. So pardon ³⁵⁷ them and intercede for them and consult them in the affairs ³⁵⁸. And when you have decided, then put your trust in Allah. Surely, Allah loves those who put their trust in Allah ³⁵⁹.

357 Praise be to Allah Almighty! After forgiving them, Allah Almighty Himself is recommending them to the Holy Prophet's صلى الله عليه وآله وسلم forgiveness and to bring them closer to Allah Almighty.

358. Reason for its Revelation:

Hazrat Abdullah ibn Abbas says that this verse was revealed in honour of Hazrat Abu Bakr Siddiq (On whom be peace) and Hazrat Umar (On whom be peace) that their advice should be sought. The Holy Prophet صلى الله عليه وآله وسلم says that Allah Almighty had commanded him to be in consultation with Hazrat Abu Bakr and Hazrat Umar (On whom be peace).

160. If Allah helps you, then no one can overpower you ³⁶⁰, but if He should forsake you, then who is there to help ³⁶¹ you? And the Muslims ³⁶² should have trust in Allah ³⁶³.

360. If you desire Allah Almighty's help then place your trust in Him. When He sends His help, the entire world can be on one side, His help will prevail over all.

361. By this is meant after He has disgraced and forsaken you, and not after Allah Almighty Himself.

362. The pious sages of Islam have described three signs of Trust in Allah: Man should not regard anyone besides Allah "That Almighty to be his true helper, he should not regard anyone else as the provider of his sustenance beside Allah Almighty;

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظًا لَّفُتِقُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

(Vide; Hakim; Sawaique Muharriqah). From this we learn that these two are the Holy Prophet's صلى الله عليه وآله وسلم chief ministers.

359. From this emerge two issues:

1. It is the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم to seek advice and act upon it in matters of property and material affairs.
2. Consultation and acting thereon in matters of property etc. are not going against trust in Allah Almighty. A believer places his trust in Allah Almighty alone. Hence, acting upon the above is from the command of Allah Almighty.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُم مِّنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

he should not make anyone the object of his knowledge besides Allah Almighty. This type of trust is the means of obtaining limitless status in Paradise.

363. From this we learn that when Allah Almighty showers His grace, then only will people begin to assist you, Hence, assistance of man is, in reality, assistance from Allah Almighty. Thus, this verse is a commentary of the above verses. Says Allah Almighty: "And beside Allah, you have neither any supporter nor helper" (S2:V107).

161. It cannot be thought of any prophet that he hides away something ³⁶⁴ (of the booty). But, whoso conceals anything, on the Day of Resurrection, He will bring it to light. Then every soul shall be paid ³⁶⁵ in full what it had earned. And there shall be no injustice done unto them ³⁶⁶.

364. "Hides away" refers to that breach of trust in respect of embezzling war booty.

Reason for its Revelation:

During one battle a sheet was lost from the war booty upon which the hypocrites were insinuating that the Holy Prophet صلى الله عليه وآله وسلم may have kept it for himself. To refute this insinuation, this verse was revealed. From this, emerge four issues:

1. Before distribution of the war booty, breach of trust is a criminal act.
2. All prophets are free of sin - the relation between sin and prophethood is like that between light and darkness.
3. Suspicion and distrust in respect of Prophets

162. So is he who follows the pleasure of Allah ³⁶⁷ like one who brings upon himself the wrath of Allah, ³⁶⁸ and whose abode is Hell. And what a wretched place is that to return to.

367. By this is meant people like the Muhajireen, the Ansaar, and the true believers who had acquired correct beliefs and did good deeds to gain the pleasure of Allah Almighty.

368. This refers to hypocrites and non-believers

163. They will be in different ranks ³⁶⁹ by Allah. And Allah sees whatever they do.

369. Everybody's destination and status is separate. The place of the pious is separate

164. Certainly Allah conferred (great) favour ³⁷⁰ upon the believers that He sent a Messenger ³⁷¹ from amongst them who recites to them the Verses and purifies ³⁷² them and teaches them the Book and wisdom ³⁷³.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُطَ وَمَنْ يَغْلُطْ
يَأْتِ بِهَا غَلًّا يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١٦١﴾

is the work of hypocrites, and is an act of apostasy.

4. Prophets are such beloveds of Allah Almighty that He Himself clears them of people's accusations and suspicions to prove their innocence.

365. Prophets are there to serve those who are entangled in sinful and evil activities. If they entangle themselves, who will free them, hence breach of trust is impossible from a Prophet.

366. By 'injustice' is meant Allah Almighty will neither decrease the reward of their good deeds nor increase the punishment of their evil deeds, nor will anyone be punished without committing a crime.

أَفَسِنْ اتَّبَعَ رِضْوَانِ اللَّهِ كَمَنْ بَاءَ
بِسَخَطِ اللَّهِ وَ مَاؤُهُ جَهَنَّمَ ط وَ
بُئْسَ الْمَصِيرُ ﴿١٦٢﴾

who gained displeasure of Allah Almighty. These two groups are not the same. Believers hypocrites, non-believers, and the sincere people are indeed different from one another.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ط وَاللَّهُ بِصِيرٍ
بِمَا يَعْمَلُونَ ﴿١٦٣﴾

from the place of evil doers.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ
فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَ

And previous to that they were clearly in error.

370. From this verse we learn that the Holy Prophet's صلى الله عليه وآله وسلم coming into this world is the greatest favour of Allah Almighty from all His bounties, because the word MANNA is not used anywhere else in the QUR'AAN in respect of His other bounties. The reason for this is all other bounties are temporary while Imaan is permanent which we have received through the Holy Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم is the bounty among all bounties. When our hands, feet, etc. will complain to Allah Almighty for their misuse, then the Holy Prophet صلى الله عليه وآله وسلم will intercede on our behalf to Allah Almighty. Hence, the Holy Prophet صلى الله عليه وآله وسلم is the absolute bounty of Allah Almighty.

371. The word 'Messenger' in this verse indicates that the Holy Prophet's صلى الله عليه وآله وسلم prophethood is universal, and not restricted to time, place, people, as the word Messenger is used here in a general sense without any restrictions. In some recitation, the letter 'Fa' of ANFUSIHIM takes a *fatha* on this letter to mean that the Holy Prophet's (Peace be upon him) creation is from the best family for he is a Quraishi, Hashimi, Mutallabi which geneologically is the highest and most superior family lineage. The Holy Prophet صلى الله عليه وآله وسلم is an Arab and geneologically, most superior to all.

165. Why (is it that) when any calamity befalls you (on the day of Uhud) although double of which you had caused to reach ³⁷⁴ (upon them) you said: "From where is this?" Please declare: "It is from your side". Indeed, Allah has power to do everything ³⁷⁵.

374. From the word "double" we learn that if seventy Muslims were martyred in the Battle of Uhud than in the previous Battle of Badr seventy disbelievers were killed by the Muslims

إِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٥﴾

372. The word 'purity' indicates that purity can only be achieved through pious deeds. Purity can be achieved through the gracious attention and closeness to the Holy Prophet صلى الله عليه وآله وسلم. Good deeds are seeds, the blessed attention of the Holy Prophet صلى الله عليه وآله وسلم serves as the merciful water. Without water the seeds will die, just as Shaitaan's entire worship became null and void because it was devoid of the Holy Prophet's صلى الله عليه وآله وسلم graceful attention. Hence, no one can become pious or saintly by remaining aloof from the Holy Prophet صلى الله عليه وآله وسلم.

373. From this, emerge two issues:

1. To understand the QUR'AAN you need the Hadith because the Holy QUR'AAN is the word of Allah Almighty, the Hadith provides the wisdom to understand it. Hence, both are separate entities, complementing one another.
2. One cannot understand the Holy QUR'AAN according to ones own thinking and personal knowledge, as its knowledge is too complex. Hence, Allah Almighty sent the Holy Prophet صلى الله عليه وآله وسلم for this purpose. Only a Superior teacher and instructor can teach the superior Book, while Allah Himself taught the QUR'AAN to His Messenger, as the QUR'AAN states: "The Most Affectionate, taught the QUR'AAN to his Beloved" (S55:V 1-2)

أَوَلَمْ آصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

And seventy were taken prisoner. If this did not deter the Kuffar who declared war on you after a year, then why are you disheartened? From this we learn that it is an excellent method to

instill zeal and inspire people from the courageous deeds of others.

375. In the terminology of the QUR'AAN the word "everything" means everything known, everything in existence and everything possible. In "Creator of everything" refers to everything in existence; "He has knowledge about everything" here "everything" denotes knowledge of everything possible, everything incumbent, everything difficult and impossible,

166. And what struck you on the day when two armies ³⁷⁶ met (at Uhud) was by Allah's leave ³⁷⁷ that He might make the believers distinguished.

376. The apparent defeat that you suffered at Uhud was in accordance with Divine will and reason. The errors of the pious too occur with the permission of Allah Almighty. In it there was divine wisdom.

377. From this we learn that the errors of those who are close to Allah Almighty take place through Allah Almighty's permission and are based on numerous forms of wisdom. The

167. And that He might make one to distinguish the hypocrites ³⁷⁸ who were told: "Come and fight in the way of Allah or (at least) drive out the enemy" ³⁷⁹. They said, "Had we known how to fight we would have sided (with) you". They were nearer to disbelief that day then expressed ³⁸⁰ faith, saying with mouths what was not in their hearts ³⁸¹. And Allah knows what they concealed.

378. The defeat at Uhud is, in reality, a test for the believers and hypocrites. Those who remained steadfast on the battlefield were true believers, while those who made insulting comments are hypocrites. Allah Almighty be praised! Even the error of the Companions

while in 'He has absolute power over everything', the word everything refers to everything possible. Hence, to use this for substantiating the issue of possibility of a lie in respect of Allah Almighty is totally absurd because any form of lie is an impossibility in respect of Allah Almighty's personality. For a detailed clarification and explanation of this issue refer to *Tafseer Naeemi*.

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَعْنِ فَبِإِذْنِ
اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

coming into existence of the entire universe was due to one error of Hazrat Adam (On whom be peace). Their errors are far greater than our obedience. (The leaving of the Pass of Uhud was an error on the part of the Noble Companions placed in charge to protect it). But, Allah Almighty refers to it as Divine permission. In it were two considerations which are described ahead.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ
تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا
قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا اتَّبَعْنَاهُمْ هُمْ
لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ
يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي
قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

serve as a criterion to distinguish between believers and hypocrites. Now, if any wretch were to speak of them in insulting terms he is a hypocrite, while those who hold these Noble Companions in honour are believers. Thus, this battle will remain until Judgement Day as a

criterion to distinguish between a believer and a non-believer.

379. From this we learn that to fight on the battlefield, too, is an act of worship, and to stand resolutely against the enemies so that they do not launch an attack is also an act of worship, and to refrain from participating in the battle without a valid reason, when needed, is a sign of a hypocrite. Also making false excuses like, having no experience about military matters etc. are also signs of hypocrites. Muslims should refrain from such things.

380. Their faith is a mere external expression, while they are whole heartedly disbelievers. Inner expressions are however firmer than outward expressions. Superficially these hypocrites are nearer to the Muslims, but inwardly they are in cohorts with the disbelievers. Hence, there is no inconsistency

168. Those who said about their brothers ³⁸² while they themselves remained behind, "If they had obeyed us, they would not have been killed." Please declare: "Then avert your own death, if you are truthful" ³⁸³.

382. In this verse "brothers" refers to those who are connected through family ties, not ones religious brothers. The martyrs of Uhud were staunch believers, while these people were hypocrites. The worthless prattle of the hypocrites was not an expression of regret, but in the form of reproach and taunting. In reali-

169. And those that have been slain in the path of Allah ³⁸⁴ never think of them ³⁸⁵ as dead, but they are alive with their Lord, from Whom they get their subsistence ³⁸⁶.

384. In this verse five qualities of martyrs are outlined; they enjoy eternal life; they are by Allah Almighty; they continue to receive their sustenance; they are fully aware of the end result of the world and its inmates; the youth;

in the verse. From this we learn that Allah Almighty's spiritual nearness is closer than physical closeness. Abu Jahl, though physically near to the Holy Prophet صلى الله عليه وآله وسلم remained distant because of his apostasy, while Hazrat Uwais Qarni (On whom be peace) though physically distant from the Holy Prophet صلى الله عليه وآله وسلم was spiritually closer to him because of his faith.

381. Outwardly these hypocrites were saying that they knew nothing about military matters yet their actual reason was not to make enemies with the non-believers and let the Muslims be destroyed by these non-believers. Such types of hypocrites are always found in the midst of Muslims and will always continue to be in their group.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ
أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ
أَنفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

ty, they were always happy to see Muslims in difficulties.

383. It is found in TAFSEER KHAZAIN- UL IRFAAN that the day on which Abdullah bin Ubay, the chief of the hypocrites, uttered these words, 70 hypocrites were slain.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ
أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

the healthy; the free person enjoy fuller life; the foetus; the new born babies, those in the state of sleep; those who are ill; and those in prison experience imperfect life. Every faculty of strength of the martyrs is of the highest order,

and they are alive to the fullest extent. The Tanween on the Hamza of AHYAA-UN is used for the purpose of respect. The soul of the martyr is in captivity while in this world, but after martyrdom reaches Madina within a single step.

385. Although this verse was revealed to honour the martyrs of Uhud, it serves as a proof that every martyr until the Day of Judgement will enjoy eternal life, because the diction of the passage is common, without any form of restriction. From this we learn that the bodies and spirits of the martyrs are both alive. For this reason their bodies do not decay in the grave which has been witnessed on many

170. They rejoice with the bounties provided to them by Allah and are jubilant with regard to their successors who have not yet joined them³⁸⁷. They will have no fear, nor shall they grieve³⁸⁸.

387. By this is meant that those believers who have not yet obtained martyrdom, would in the future, after being martyred be joining them. These martyrs are eagerly awaiting their arrival and are happily preparing to welcome them.

388. From this complete verse emerge two issues:

1. That the martyrs are alive.
2. That these martyrs are aware of the end of their survivors and are fully cognisant of their conditions i.e. they are alive, are engaged in

171. They rejoice with what has been bestowed upon them of the bounties of Allah. And Allah does not waste the reward of Muslims³⁸⁹.

389. From this we learn that the rewards of good deeds of non-believers are wasted and to no avail because they did not accept the condition i.e. they did not bring faith. Furthermore, we learn that the rewards of martyrs are numerous, because while others sacrificed their wealth, time, etc. the martyrs sacrificed their lives, which is greater than

occasions. Of course, their form of life is beyond our common sense. Therefore certain duties after death become applicable to them. Detailed discussion on the life of martyrs can be read in the second Para of *TAFSEER NAEEMI*.

386. In this verse the word sustenance does not mean spiritual sustenance i.e. the rewards in the grave, as these are enjoyed by every believer, but it refers to the fruits of Paradise and the comforts therein, for the souls of the martyrs journey through Paradise in the form of green birds and eat and drink whatever they desire there.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَ
يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ
مِّنْ خَلْفِهِمْ ۚ إِلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿١٧٠﴾

pious deeds and will meet in the near future after receiving martyrdom. Otherwise, the word happiness is meaningless. In a Hadith it is reported that when a Muslim lady fights with her husband the hoories of Paradise proclaim "Do not trouble him as he will be coming to us." From this we learn that the hoories can see and hear from far and are aware of the end result of everybody. If this is the case of the hoories than how great is the knowledge of our Holy Prophet صلى الله عليه وآله وسلم, who has full knowledge of the past, present and future.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفُضِّلَ
وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

everything, hence, its reward too is comprehensive. Allah Almighty does not waste the good deeds of a believer. Also a believer is not disrespectful of that lofty place. We learn from it that to show disrespect to the Holy Prophet صلى الله عليه وآله وسلم is an act of apostasy. And because the impudent disbelievers raise their voices above the voice of the Holy Prophet

all their good deeds come to nil , صلى الله عليه وآله وسلم

SECTION 18

172. Those who responded to the call of Allah and the Rasool (Messenger) after the wound ³⁹⁰ had smitten them ³⁹¹ will get great reward for being righteous and remaining pious.

390. After the Battle of Uhud it was learned that Abu Sufyaan was coming to attack Madina. The Holy Prophet صلى الله عليه وآله وسلم immediately made a proclamation to set out to oppose him. Wounded Companions, too, joined in, in their present conditions. After reaching Hamraal Asad, eight miles out of Madina it became known that Abu Sufyaan, out of fear turned back to Makkah. This verse was revealed in praise of these Noble Companions who had set out with the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the

173. Those to whom people (the hypocrites) said: "People have gathered against you, therefore fear them". But it (merely) increased them in faith ³⁹² and they said: "Allah is sufficient for us, and what an excellent Disposer of Affairs"³⁹³.

392. From this we learn that there can be an increase or decrease in the intensity of faith - not in quantity, but in feeling, for quantity is found in one's body. We also learn that fear only helps to intensify the believer's faith, not decrease it, as worldly calamities are a blessing for the believers.

393. Reason for its Revelation:

This incident took place during the second Battle of Badr which took place a year later than the Battle of Uhud in 4 A.H. at Badr. Abu Sufyaan at Uhud had told the Holy Prophet صلى الله عليه وآله وسلم that we will once more do .

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ
بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ
أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٤٢﴾

Call of the Prophet صلى الله عليه وآله وسلم is indeed a call coming from Allah Almighty. Because the call was of the Holy Prophet but Allah Almighty says "responded to the call of Allah Almighty and the Messenger." (S3:V171)

391. In this verse the preposition "From" is used for general and not for few, because all those Companions are pious and virtuous. However, the verse clarifies that the attainment of their rewards was due to their piety.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ
جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٤٣﴾

battle at Badr. Although the Muslims had arrived there, Abu Sufyaan out of fear did not arrive. In fact, Abu Sufyaan had asked Naeem ibn Masood Ashja'ee to persuade the Muslims not to come to Badr. When Naeem came to Madina and saw the Muslims preparing for military confrontation he tried to persuade the Muslims from going to Badr saying that Abu Sufyaan has come with a huge army. Muslims showed no awe but said: "Allah is sufficient for us and what an excellent Disposer of Affairs." (S3: V173). From this we learn that this verse should be recited when faced with severe difficulties.

174. So they returned with Blessings and Bounty of Allah, no evil touched them ³⁹⁴ and they followed the Pleasure of Allah, and Allah is the Possessor of great Bounty.

394. When the Companions arrived at the battlefield and found no opposition they went to a bazaar held by Sooq bin Kananah. Whatever goods the Sahabah had was sold at the bazaar at a good profit. They then returned to Madina happy and with lucrative gain. A proverbial name was given to this army of "JAISHUS-SAWEEK" meaning "a profitable army" because people had said out of joy that

175. It is only Shaitaan ³⁹⁵ that threatens you of the fear of his own friends. So fear ³⁹⁶ them not, but fear Me, if you are (indeed) believers.

395. From this we learn that whoever follows Shaitaan is himself a Shaitaan, and any one who listens to such a person is a friend of the devil. You should protect yourself from Shaitaan, from Jinn and man.

396. In this verse there is encouragement

176. And (O beloved Prophet) you should not be grieved of them at all who run after infidelity ³⁹⁷. And they will not harm ³⁹⁸ Allah at all. Allah desires no share for them in the Hereafter, and for them there is great torment ³⁹⁹.

397. In it is a prophecy in which Allah Almighty is making His Beloved aware that even if the non-believers, the hypocrites, the apostates, the Yahud, and the Nasara were to unite and pool their financial and military resources together they would not be able to harm you in any way. Allah Almighty will grant you success and victory. This was proven in the Battle of Yarmuk in which forty thousand Muslims defeated seven hundred thousand (700,000) combined forces of Yahud and Nasara.

398. They will not harm the Holy Prophet

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ
يَمْسَسْهُمْ سُوءٌ ۚ وَاتَّبَعُوا رِضْوَانَ
اللَّهِ ۖ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٤٣﴾

these Companions made much profit after enjoying sweet beverage, i.e. without much effort and at the same time obtained the pleasure of Allah Almighty (Tafseer Roohul Bayaan). From this we learn that one is not restricted from conducting worldly business on a religious journey. Hence, a pilgrim can conduct business during his pilgrimage. Allah Almighty has called it bounty and grace.

إِنَّمَا ذِكُّمُ الشَّيْطَانِ يُخَوِّفُ أَوْلِيََاءَهُ ۚ فَلَا
تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُّؤْمِنِينَ ﴿١٤٤﴾

for Muslims till the Day of Judgement ; if the Muslims have in their hearts fear of Allah Almighty then neither the disbelievers nor the hypocrites would harm them in any way. He who fears Allah Almighty, the world fears him. He certainly does not fear the world.

وَلَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي
الْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا
يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي
الْآخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٤٥﴾

in any way. At many places the Holy QUR'AAN speaks of Allah Almighty but in reality it refers to the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "They seek to deceive Allah" yet the Holy Prophet صلى الله عليه وآله وسلم is intended.

399. From this we learn that in opposing the Holy Prophet صلى الله عليه وآله وسلم we are harming ourselves, not him, we are in need of the Holy Prophet صلى الله عليه وآله وسلم, while he is totally independent.

177. Those who purchased ⁴⁰⁰ infidelity for faith, never will they harm Allah at all, and for them is a painful punishment.

400. In that, he was Muslim at first then an apostate and a non-believer. It could also refer to people who had the power to become

178. And never let the infidels ever think that (because) We extend their time (of enjoyment) it is better for them. Certainly We grant them respite only because they may increase ⁴⁰¹ in sin. And for them is a degrading torment ⁴⁰².

401. From this we understand that long life is good if it can be devoted to doing good deeds, otherwise it is a punishment. Hence, the long life of a believer and a pious person is a bounty of Allah Almighty. While that of the non-believers and sinners is one of punishment. The believer will increase his good deeds during this long life while the disbeliever would be increasing his sins therein. From this, one subtle issue emerges: If due to the ill-fatedness of apostasy can result in increased

179. Allah will not leave the believers in that state in which you are ⁴⁰³ now, until He separates the impure from the pure ⁴⁰⁴. And it is not befitting to the dignity of Allah to reveal to everyone the secrets of the unseen ⁴⁰⁵. But, Allah chooses of His Rasools (Messengers) whom He pleases ⁴⁰⁶. Then, believe in Allah and His Messengers and if you accept faith and become pious, then there is great reward for you ⁴⁰⁷.

403. Allah Almighty is consoling the Noble Companions that their present conditions will not last much longer in which the believers and the hypocrites find themselves together. In fact, very soon Allah's Messenger صلى الله عليه وآله وسلم

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤٤﴾

Muslims, but chose to remain non-believers. In the first instance the verse refers to the apostates, while in the second instance it refers to the hypocrites or undisguised non-believers.

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَلِّي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُثَلِّي لَهُمْ لِيُزَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٤٥﴾

life and wealth, then good deeds will most certainly be the cause of receiving blessings in life and wealth. Shaitaan is given long life to grant strength to mislead and misguide people.

402. From this we learn that the punishment of disgrace and dishonour is especially set-aside for the disbelievers. On the Day of Judgement Allah Almighty will save the sinful Muslims from disgrace even to the extent of dealing with their sins secretly or privately.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُّسُلِهِ مَنْ يَشَاءُ ۚ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٤٦﴾

will sift the two groups, with the help of Allah. Thereafter, if anyone wags his tongue to insinuate that most Companions (On them be peace) were concealed hypocrites (May Allah forbid) and even became Caliphs after the Holy

Prophet صلى الله عليه وآله وسلم are openly denying the veracity of this verse. Long before his demise the Holy Prophet صلى الله عليه وآله وسلم had categorically sifted the sincere Companions from the hypocrites.

404. In that Allah Almighty will give his Beloved Prophet صلى الله عليه وآله وسلم permission to disgrace these hypocrites after which the Holy Prophet صلى الله عليه وآله وسلم will no longer be able to conceal their identity. From this we learn that if the Noble Companions were in the position to distinguish between the believers, the non-believers and the hypocrites, then how great was the ability of the Holy Prophet صلى الله عليه وآله وسلم in this regard. Now if anyone suggests that the Holy Prophet صلى الله عليه وآله وسلم was unable to distinguish between the believer and a hypocrite is obviously denying the truth of this verse. The Holy Prophet صلى الله عليه وآله وسلم made the truth of this verse clear when in one gathering he exposed the identity of the hypocrites by calling them out name by name.

405. By 'unseen' in this verse means that type of unseen which was not ascertained through proofs such as future events, and the knowledge of those happenings pertaining to Allah's knowledge of the unseen. The following verse is an example of this type of Unseen. *"The Knower of Unseen reveals not his secrets, except to His chosen Messengers"* (S72:V26). Otherwise, it is incumbent to have firm belief regarding that unseen which is ascertained through conclusive proofs, e.g. that pertaining to Allah Almighty's Personality and Attributes. Says Allah Almighty: *"Believe in the Unseen."* In any case, how can belief be effected without firm knowledge.

406. Reason for Revelation:

On one occasion the Holy Prophet صلى الله عليه وآله وسلم said in his blessed sermon that Allah Almighty made my entire Ummah appear before me prior to their birth and informed me, who from these will believe in me, and who will not. The hypocrites made fun of this sermon by saying that secretly or inwardly we are non-believers but outwardly we were merely accepting you Oh Prophet of Allah صلى الله عليه وآله وسلم as a prophet. Yet the claim being made to appear before you, and that you

are in a position to differentiate between the believers and the non-believers. On hearing this, the Holy Prophet صلى الله عليه وآله وسلم took a stand on the mimbar (pulpit) and said: "What a condition people have reached. They are doubting and taunting my knowledge. If this be the case ask me about all events that would take place from now until the Day of Judgement". Abdullah Ibn Huzafa Salimi enquired: "Who is my father?". The reply was 'Huzafa'. Then Hazrat Umar Farooq (On whom be peace) said we are in full agreement that Allah is our Lord, Your Prophet صلى الله عليه وآله وسلم is our Prophet and Islam is our Religion. The Holy Prophet صلى الله عليه وآله وسلم then said that in future you will abstain from such types of mocking questions. It was at this occasion that the above verse was revealed. From this a few issues emerge:

1. That Allah Almighty has informed His Beloved Messenger of everything that is to take place until the Day of Judgement, and made him fully acquainted with His special Unseen knowledge.

2. To raise objection about the Holy Prophet's صلى الله عليه وآله وسلم knowledge is the work of the hypocrites.

3. The Holy Prophet صلى الله عليه وآله وسلم is fully aware of those concealed things whose knowledge is not made known to anyone. Only his mother had the knowledge that Abdullah's father was Huzafa, yet the Holy Prophet صلى الله عليه وآله وسلم was aware of it.

407. From this emerge the following issues:

1. To believe in all the Prophets of Allah is just as important as believing in Allah.

2. One's claim of bringing faith in the Holy Prophet صلى الله عليه وآله وسلم is unacceptable if one denies about the Prophet's صلى الله عليه وآله وسلم knowledge of the Unseen. The meaning of bringing faith in the Holy Prophet صلى الله عليه وآله وسلم is accepting all his praiseworthy attributes. Thus, when these hypocrites refused to accept the Holy Prophet's صلى الله عليه وآله وسلم knowledge of the Unseen, Allah ordered "Believe in Allah and his Prophets."

3. It is important that faith should be accompanied by piety.

180. And let not those who are niggardly ⁴⁰⁸ in respect of what Allah has given them out of His Bounty ⁴⁰⁹ think that it is good for them. On the contrary it is bad for them. Soon that for which they had been niggardly, shall be their necklace on the Day of Resurrection.⁴¹⁰ And to Allah belongs the heritage of the heavens and the earth. And Allah is aware of your doings ⁴¹¹.

408. It is miserliness not to fulfill your duties and rights, whether omitting human rights, rights of Shariah, or Allah's rights. Hence, the one who fails to pay his Zakaat, or fails to spend on his needy parents, children and relatives, is a miser.

409. From this we learn that miserliness is not in respect of wealth only, but is in respect of knowledge as well, because the word "what" is used here in general sense. We further understand that whatever anyone has acquired is through the blessings of Allah and not through his personal merit or right.

410. As it is described in the Hadith that

SECTION 19

181. Allah has certainly heard the utterances of the Yahud, who said: "Indeed Allah is needy and we are rich" ⁴¹². We will record what they said, and their killing of the Prophets ⁴¹³ unjustly. And we shall say: "Taste the punishment of the burning fire".

412. Reason for its Revelation:

When this verse was revealed in which Allah Almighty is proclaiming who is there who can give a godly loan to Allah Almighty, the Yahud taunted that since Allah is asking us for a loan we are the wealthy and Allah Almighty is exempted from his religious obligations no

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا
آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۖ بَلْ
هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ
يَوْمَ الْقِيَمَةِ ۖ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَ
الْأَرْضِ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

whosoever fails to pay his Zakaat, Allah Almighty will transform that wealth of his into a snake and have it placed on the neck of the owner on the Day of Judgement. This snake will continuously bite him and remind him that I am that wealth of yours on which you had not paid your Zakaat (TAFSEER KHAZAIN).

411. From this we learn that to receive bounties of Allah despite our sinful acts is a punishment of Allah as this is equivalent to putting poison in honey. On the other hand the coming of immediate punishment or wrath of Allah on one's sins is a mercy of Allah as it enables man to seek repentance for his evil deeds.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ
مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ
وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ۝

matter what position he may acquire. (May Allah forbid). To refute this foolish claim of the Yahud, this verse was revealed.

413. i.e. That these Yahud are not new criminals, their crimes spread for many centuries and that they will be held responsible for all crimes.

182. This is the compensation of what your hands have sent forth. And surely Allah does not oppress His bondsmen 414.

414. Allah does not punish anyone without his crimes. From this we learn that those infants of the non-believers who had died in their infancy will not be sent to Hell because

183. Those who say: "Allah has given us a promise that we may not believe in any Messenger unless he shows us such a sacrifice which the fire consumes" 415. Please declare: "There came to you Messengers before me bearing clear signs 416 and with this order which you are speaking 417 So why did you kill them, if you are truthful?" 418

415. Reason for its Revelation:

The Yahud were saying that in the Tauraat they have been given this order to bring faith on that Prophet who in proof of his claim would sacrifice an animal whose meat would be burnt by a heavenly fire. Because you have not shown this miracle we will not believe in you. This verse was revealed to repudiate their claim.

416. By this is meant every prophet brought miracles besides that of sacrifice, because discussion regarding it would be following after this.

417. Bt this is meant some had shown them

184. If they belie 419 you (O Beloved) they also belied the Messengers before you, who had come bearing clear proofs, scriptures of prophecies and the shining Book, which have already been denied 420.

419. Just as these Prophets exercised patience at their false accusation, you too should bear this with patience. It should be remembered that it is impossible to find anyone with whom our Holy Prophet's صلى الله عليه وآله وسلم patience can be compared. Although he had

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَ أَنَّ اللَّهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾

they had not committed any crime nor any sin and Allah Almighty does not send anyone into Jahannam without committing sins.

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آلَا
نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ
مِّن قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ
قَتَلْتُمُوهُمْ إِنَّ كُنتُمْ صَادِقِينَ ﴿١٨٣﴾

miracles of sacrifice e.g. by Hazrat Zakariya and Hazrat Yahya (On them be peace) but they were slain by the Yahud.

418. This means Oh Yahud! If you would like to bring faith in these Prophets with certainty who would show you this miracle, then why did you slay those Prophets like Hazrat Zakariya, Yahya etc. (On whom be peace)? This makes it apparent that you are merely making excuses. It should be remembered that although these past Prophets were killed by the previous Yahud, these Yahud too are made responsible for this because of their association with them.

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ
قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ
وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

suffered innumerable hardships at the hands of the infidels of Makkah, he readily pardoned every one of them.

420. It should be remembered that a SAHIFA or a SCROLL would be like a pamphlet coming from Allah Almighty. It

would contain methods of worship and some laws and regulations. Complete Books were four, while the number of scrolls revealed were

185. Every soul shall taste ⁴²¹ death, and you will be given your (full) compensation only on the Day of Resurrection ⁴²². So he who is drawn away from the Fire and made to enter Paradise has attained his goal. And the life of this world is but the goods of deception ⁴²³.

421. This means whether human being, jinn, or angel, everyone has to taste of death besides Allah Almighty, as everything else would perish.

422. From this we learn that the Divine mercy one receives in this world is due to ones pious deeds, and the Divine punishment that comes down due to one's evil deed is not their true compensation. In this world the punishment for the sinner is like the jail for the

186. Surely you will certainly be tested in your possessions and your lives ⁴²⁴ and you shall surely hear many insulting ⁴²⁵ things from the people who were given the Book before you and from the polytheists. But if you endure and guard yourselves (against evil) then it is work of strong determination ⁴²⁶.

424. This is equal to the obligation of Jihad (Holy War) or Zakaat, and the befalling of wordly calamities on one's life and property. Prior information is given about them so that they could become easier to bear.

425. Like making unfounded allegations and taunting. From this one learns that every infidel is an enemy of a believer.

426. If this is taken to mean that do not wage war on them but bear their afflictions

187. And remember when Allah took the promise from the

one hundred. Here, books denote the Taurat and Injeel.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُوَفَّقُونَ
أُجُورَكُمْ يَوْمَ الْقِيَمَةِ ۖ فَمَنْ زُحِرَ عَنِ
النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

criminal awaiting trial, while the mercy and blessing for the pious person is like the travelling allowance received by a civil servant.

423. From this we learn that the wordly life is that which is spent on wordly problems which is indeed a sheer deception. The lives of the saints and the pious people is never of wordly nature, but is spent on earning the rewards of the Hereafter. Hence, it is neither deceptive nor transitory, but it is eternal.

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ
وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى
كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

with patience, thus this verse will be abrogated from the verses of Jihad, but if its meaning is taken to be in your quest for revenge do not talk ill of the Prophets of the People of the Book, instead continue to respect them, then this verse is firm and lasting. One should not insult the pious people just to wreak vengeance on the non-believers, because these Messengers are our Prophets as well, and we fully believe in them.

وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا

people who were given the Book ⁴²⁷ (saying): "You must make it clear to the people and not conceal it". But they threw it away behind their backs and exchanged it for a small price ⁴²⁸. And what a cost of purchasing it is ⁴²⁹.

427. This covenant was specially taken from the learned Ulama of the People of the Book either on the Day of the Covenant or mentioned in the Tauraat. It is evident that this promise was taken on the Day of the Covenant ⁴²⁸. From this two issues emerge:

1. Whatever wealth is acquired by selling your Religion will always be limited as it is only of material or wordly nature and no matter how much material gains one makes, it will be of limited quantity.

2. To conceal or distort religious decrees is equal to altering the Divine verses. This does not include selling the printed QUR'AANS, taking a salary for teaching the QUR'AAN,

188. Never think of those who rejoice in their doings and for which they must be praised ⁴³⁰ for what they did not do. Never think of them (to be) in safety from the punishment. And for them is a painful torment ⁴³¹.

430. From this we learn that to give a chicken-hearted person the title of a fearless person, and an ignorant person the title of a great Alim (Shamsul - Ulama - the radiant sun among the learned) and for these title holders to express joy at this foolishness is the way of the non-believers. Likewise, for the ignorant person to regard himself as an Aalim, and a

189. And to Allah belongs the kingdom ⁴³² of the heavens and the earth, and Allah is powerful over everything.

432. This limitation is in respect of absolute ownership i.e. the absolute master of all things is indeed Allah Almighty, while

الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ
فَبَدُّوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ
ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٤﴾

making Imamat and teaching in the Madressa, otherwise, the later Ulama would not have regarded it as permissible.

429. From this we learn that it is totally forbidden to conceal religious decrees. It is incumbent upon the learned Ulama to benefit the Muslims through their knowledge of Islam. In fact, it is important for them to maintain their dressing and mode of life like the Ulama so that the people can identify them as learned men and enquire from them religious decrees. It is not right for a learned man to dress like a commoner as this would lead to misunderstanding and could be included in concealing knowledge.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا
وَيُحِبُّونَ أَنْ يُحْصَدُوا بِهَا لَمْ يَفْعَلُوا
فَلَا تَحْسَبَنَّهُمْ بِفِزَازَةٍ مِنَ الْعَذَابِ ۚ وَ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

degreed Molvi is the way of the ignorant because nowadays the ignorant obtain degree of a Molvi, etc. through many dubious means.

431. This warning of punishment is regarding those non-believers who take great joy in leading others astray or deliberately keeping people on the wrong path and seeking self glory.

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَ
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

those who are kings have been given kingship or ownership by Allah Almighty.

From this we learn that the verses revealed about limitation regarding knowledge of the Unseen, help, taking account, all refer to the actual or absolute meaning like "For Him is the

SECTION 20

190. Indeed in the creation of the heavens and the earth ⁴³³ and in the alteration of the night and the day are signs ⁴³⁴ for men of understanding.

433. At the time of getting up for Tahajjud the Holy Prophet صلى الله عليه وآله وسلم would look skywards and recite these verses upto 'MEE'AAD'. He would also say that it is regrettable for those who recite these verses and do not ponder over the philosophies, devices and sciences between the heavens and the earth. Hence, acquiring knowledge concerning Geography, Science, etc. is rewardable, provided they are in accordance

191. These are the people who remember ⁴³⁵ Allah standing and sitting and lying on their sides ⁴³⁶, and contemplating on the creation of the heavens and the earth (saying): "O our Lord! You have not created this aimlessly. Exalted are You, then save us from the punishment of Hell" ⁴³⁷.

435. From this we learn that a truly intelligent person is he who spends his life in the remembrance and worship of Allah, even if he does not make much material progress.

436. From this we learn that one should remember Allah at all times and under all conditions. For this reason Wudu has not been laid as a condition of making Zikrullah. How many

192. O our Lord! Indeed whomsoever You cause to enter the Fire of Hell, You have surely disgraced him. And the unjust have no helpers ⁴³⁸.

438. From this one learns that if anyone is not a tyrant i.e. a non-believer, he will have many helpers from Allah. Thus, Allah

Knowledge of the unseen." (S16:V77) or "*And Allah is sufficient in taking account."* (S3:V39) and "*And sufficient is Allah as a disposer of affairs."*

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ١٩٠

with Islamic beliefs.

434. By observing these changing signs one can perceive the Unity of Allah, His divine Knowledge and Absolute Power. One can also become assured that nations of the world, too, undergo similar changes i.e. sometimes one nation is at its pinnacle and at another time another nation experiences fall. No one should be proud of this rise of power.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيًّا وَقُعُودًا وَعَلَىٰ
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا
بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ١٩١

people are in the state of Wudu at the time of death yet they recite the Kalima before their death.

437. From this we learn that before making dua one should recite the praise of Allah, and call upon Allah by reciting "Oh our Lord" and that continuous recitation of "Oh our Lord," "Most pure are You" are with the grace of Allah, a means of having one's dua accepted.

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ
أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ١٩٢

Almighty says: (S5:V55) "*Only Allah is your Friend and His Messenger and believers.*" Not having a helper is a punishment for the non-

believer, from which Muslims are safeguarded. A non-believer is without help, while the helpers of the Muslims are Allah, His Beloved Prophet صلى الله عليه وآله وسلم, the Pious, the

Believers, Saints of Allah, the Angels, etc. May Allah be praised for this! Says Allah Almighty: *After them the Angels are the Helpers*" (S66:V4).

193. O our Lord! Indeed, we have heard ⁴³⁹ a proclaimer (Prophet Muhammad) calling to faith (saying) "Believe in your Lord". Then we believed ⁴⁴⁰. O our Lord! Forgive us our sins and remove from us our misdeeds and cause us to die with the righteous ⁴⁴¹.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا
فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَ
تَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

439. By 'proclaimer' is meant the proclamation of the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the proclamation of the Ulama for religious propagational work is indeed the proclamation of the Holy Prophet صلى الله عليه وآله وسلم. To listen to them is to listen to the Holy Prophet صلى الله عليه وآله وسلم. Furthermore, we learn that our Faith is through the grace of the Holy Prophet's صلى الله عليه وآله وسلم proclamation.

2. One should always offer dua through the mediation of one's faith. If it is permissible to make one's faith as an intermediary, then it is permissible to make the Holy Prophet صلى الله عليه وآله وسلم our intermediary as well.

440. From this two issues emerge:

1. A Muslim can think of himself as a sinner but not as a non-believer, because the admission of apostasy is in itself non-belief.

441. By this is meant at the time of death we should be in the company of the pious. We should die doing pious deeds. It could also mean that when the pious are taken away from this world and only the sinners are left behind, then, O Allah! at such a time give death to us too, as is reported in the Hadith, that in the last period before Qiyamah, the believers will be taken away from this world.

194. O our Lord! And grant us that what You have promised to us through Your Messenger ⁴⁴². And disgrace us not on the Day of Resurrection. Surely, You do not break Your Promise ⁴⁴³.

رَبَّنَا وَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا
تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ
الْوَعْدَ ﴿١٩٤﴾

442. From this we learn that the promise of the Holy Prophet صلى الله عليه وآله وسلم is indeed Allah's promise, and it is the fulfilment of this promise that is sought in this verse. Thus, whosoever has been promised Paradise by the Holy Prophet صلى الله عليه وآله وسلم is indeed an inmate of Paradise. Furthermore, we learn that while offering dua one should make mention of the Holy Prophet's صلى الله عليه وآله وسلم promise, as this will become the means of its acceptance. Thus, it is a promise of the Holy

Prophet صلى الله عليه وآله وسلم that dua made in the last portion of the night will be accepted. In Tahajjud this promise should be mentioned when making dua. Also, we learn that the Disgrace in the Hereafter is a Divine punishment. May Allah save us from it.

443. By this is meant we do not fear breach of promise from you O Lord, but we fear that we may not be from the group who have fulfilled their promises, O our Lord! Raise us from this group.

195. Then their Lord heard their prayer ⁴⁴⁴ that I certainly waste not the labour ⁴⁴⁵ of any worker from among you, whether male or female ⁴⁴⁶ as you are offspring of one another. Hence, those who emigrated or were evicted from their homes, and were tortured in My cause and fought and were killed, I shall surely remove from them all their sins ⁴⁴⁷ and shall surely cause them to enter the gardens beneath which rivers flow, a reward from Allah, and with Allah only is the best reward ⁴⁴⁸.

444. It should be remembered that the recitation of "Oh our Lord" five times during the dua strengthens the possibility of its acceptance, as the word "Oh our Lord" is mentioned five times in these verses, and the promise of acceptance is given through it.

445. By this is meant Allah does not waste the good deeds of the believers. For this reason the word "From you" is mentioned here. The good deeds of the non-believers are of no avail, and their evil deeds will remain. Some sins are such that good deeds get wasted through them, but this is through the action of man, i.e. Allah does not waste them.

446. From this we learn that although the verses of Divine decrees are addressed to men, women are automatically included therein, the reason being this verse mentions that men and women are one group. Hence, both are included in the laws and their rewards. Reason for its revelation. This verse was revealed on Hazrat Umme Salma's (May Allah be pleased

196.(O Muhammad) Let not the movement of the infidels in the cities ⁴⁴⁹ deceive you.

449. By this is meant do not be under any misconception that because the non-believers may be wealthy they are favourites of Allah or enjoy nearness with Allah, otherwise why are

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ
عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُنْثَىٰ
بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا
وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي
سَبِيلِي وَ قُتِلُوا وَ قُتِلُوا لَا كُفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَ لَا دُخِلَنَّهُمْ جَنَّتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ۚ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۖ وَ
اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ۝١٩٥

with her) request as to why she does not hear any mention being made of ladies in respect of Hijrah or migration.

447. From this we learn that martyrdom is the atonement of one's sins. However, it will be an atonement for depriving one of his rights because the word 'sin' signifies minor sins. Says Allah Almighty "No doubt good deeds obliterate evil deeds" (S11:V114). In another verse Allah Almighty says: "If you keep away from major sins that are forbidden to you then we will forgive your other sins" (S4:V31). It should be remembered that "My Way" is connected to the three previous things i.e. to migrate, to be evicted from the house, to be persecuted. If all these are for the sake of Allah then the above promises stand.

448. In this verse it is stated that the bounty of Allah will not be in comparison to your deeds but according to Allah's grace and generosity. Hence, the rewards given will be beyond your imagination.

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي
الْبِلَادِ ۝١٩٦

they blessed with worldly wealth. Everybody rushes to obtain what is showered on the bridegroom. Likewise, the believer is the bridegroom while the world is that which is

showered upon him, which the non-believers are using. Hence, when the world will be empty 197. It is but a brief enjoyment (to the disbelievers). Their abode is the Hell. What an evil bed ⁴⁵⁰.

450. Reason for its Revelation:

This verse was revealed in answer to the Muslim grouse that while we are in poverty and hardship, the non-believers are in the lap of

198. But those who fear their Lord, for them there are gardens beneath which rivers flow. They shall abide therein, an entertainment from ⁴⁵¹ Allah, and that which is with Allah is still better for the Righteous ⁴⁵².

451. In this verse it is hinted that the inmates of Paradise will always be entertained like we entertain our guests, just as the host will leave no stone unturned in this regard, Allah too, will do the same for the inmates of Paradise. This does not mean that the inmates of Paradise will be just guests therein without being owners of it. From the preposition "For" in the words, "For them there are gardens," we learn that the inmates of Paradise will be the owners of Paradise and everything found therein, the preposition "For" is used to indicate

199. And undoubtedly some of the men of the Book believe in Allah ⁴⁵³ and in that what has been sent down to them. Their hearts are bent towards Allah. They do not accept a mean ⁴⁵⁴ price for the signs of Allah. These are those whose reward is with their Lord. And Allah is swift in taking account ⁴⁵⁵.

453. From this we learn that the true believer in Allah Almighty is the one who sincerely believes in the Holy Prophet ﷺ. Although all the People of the Book believed in Allah, yet the verse states that

of the believers, Qiyamat will take place.

مَتَّاعٌ قَلِيلٌ ۖ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَ
بُئْسَ الْبِهَادُ ۝۱۹۷

luxury. In it the Muslims are told that this luxury of the non-believers is sugarcoated poison and thus they should not be misled by their exterior position.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
نُزُلًا مِّنْ عِنْدِ اللَّهِ ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ
لِّلْأَبْرَارِ ۝۱۹۸

ownership.

452. By this is meant the bounties of the Hereafter with which the pious will be rewarded are far better than the bounties of this world, because the worldly things are transitory while the bounties of the Hereafter are eternal. It could also mean that the good deeds of the pious, which are acceptable to Allah, are far better than the things of this world. It should be remembered that deeds accepted remain by Allah Almighty. While, sinful and condemned deeds, will be rejected and in ruins.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ
بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْكُمْ وَ مَا أُنْزِلَ
إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ
اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝۱۹۹

only few from them truly believed in Allah, these included persons like Hazrat Abdullah Ibn Salaam, Hazrat Ka'ab Ahbaar (On them be peace) who were first highly learned persons of the Jewish faith.

454. Reasons for its Revelation:

When the Emperor of Abyssinia, King Negus, namely Ashima died, the Holy Prophet صلى الله عليه وآله وسلم informed his Noble Companions about his demise and asked them to join him in offering Salatul Janazah for him. In the cemetery of Jannatul Baaqee, the earth of Abyssinia and the corpse of Negus were brought in front of the Holy Prophet صلى الله عليه وآله وسلم for this purpose, i.e. for the Holy Prophet صلى الله عليه وآله وسلم and the Sahabah to offer Salatul Janazah. The non-believers taunted the Holy Prophet صلى الله عليه وآله وسلم that he is offering Janazah prayers for the one whom he has never seen before. In support of this action of the Holy

Prophet صلى الله عليه وآله وسلم, this verse was revealed. From this we learn that having the corpse in front of the Imam is a condition for Salatul Janazah.

455. By 'swift' is meant that Allah will take the account of deeds of the entire creation in a matter of a few hours. In spite of this the Day of Judgement is described as being of a duration of fifty thousand years. The rest of the day will be utilised for singing praises of the Holy Prophet صلى الله عليه وآله وسلم and for showing his greatness to mankind. How beautifully this is expressed by a poet: "The only purpose of holding the Day of Judgement is that mankind shall be made to observe his refulgence".

200. O you who believe! Persevere and excel in patience (against the enemies) in guarding (the Islamic) country ⁴⁵⁶ with strength together. And fear Allah that you may be successful .

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا
وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ٢٠٠

456. From this we learn that to inhabit the frontiers of Islamic countries for the believers, is an act of Ibadat (worship), as it is always in danger of being attacked by the non-believers.

Hence, every soldier is ready to do battle here. Like Jihad (Holy War), the preparation of it too is an act of worship.



﴿ آيَاتُهَا ١٢٦ ﴾ ﴿ سُورَةُ النِّسَاءِ مَدَنِيَّةٌ ٩٢ ﴾ ﴿ رُكُوعَاتُهَا ٢٢ ﴾

SURAH AN-NISA (THE WOMEN)

(MADANI) Revealed after Hijrah

24 Sections : 176 Verses

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION 1

1. O mankind! fear your Lord,¹ Who created you from a single soul and created from it, its mate² and from them spread many men and women³. And fear Allah in Whose name you ask⁴ for (your rights) and pay attention to the ties⁵ of relationship. Surely, Allah is ever watchful over you.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝١

1. By "fear" is meant that the disbelievers should accept faith and the believers should abstain from sins and engage in doing good deeds. Piety is of many types, while in the word "mankind" both the believers and non-believers are included, not jinns as they are not addressed here.

2. By this is meant that the entire mankind is created as progeny of Hazrat Adam (May Allah be pleased with him) and Bibi Hawa (May Allah be pleased with her). However, Bibi Hawa (May Allah be pleased with her) was created from the body of Hazrat Adam without the sperm. It should be remembered that many worms come from the body of man but, they cannot be regarded as his off-spring or children. Just as the head of the house is responsible for the household, likewise mankind too is the responsibility of one person and he is

Hazrat Adam (May Allah be pleased with him).

3. In this verse there is a slight hint that every human being should work for the betterment of his fellow beings because all human beings are branches of one tree i.e. they are the flowers and fruit of one tree. Hence, no Muslim should show pride in respect of race and nationality because all nations are one.

4. By "You ask" (for your rights) that you ask from one another for your rights in the name of your Lord. He whose name is Bountiful fulfill all your needs, thus, if His attribute is Bountiful then how Bountiful, will be Your Lord Himself!

5. Maintain good healthy relations with your relatives. Do not cut any ties with them. The Holy Prophet صلى الله عليه وآله وسلم said: "If anyone desires increase in his wealth and age, he should maintain good ties with his relatives."

2. And give to the orphans their properties⁶ and do not substitute the defective (of your own) for the good⁷ of (theirs). And consume not their

وَاتُوا الْيَتَىٰ أَمْوَالَهُمْ وَلَا تَبَدِّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ

properties with your property⁸.
Undoubtedly, that is a great sin.

6. Circumstances for its Revelation:

Once a person was entrusted with his orphan minor nephew's goods. When the nephew became of age and asked for his goods, the uncle refused to return the goods. The above verse was revealed on this occasion. When the uncle heard this verse he returned the goods to his nephew saying "Obedience to Allah and His Holy Prophet صلى الله عليه وآله وسلم is the best thing and we are all His subjects" (KHAZAINUL IRFAAN). It should be remembered that calling the adult as an orphan is due to earlier reference, as an adult is no longer an orphan. A human child becomes an orphan after the death of his father, while an animal off-spring is regarded an orphan after the death of his mother. A pearl is that orphan

3. And if you fear that you will not deal justly with the orphan girls⁹, marry those who seem good to you, two, three, or four¹⁰. But, if you fear that you will not be just (to all of them) then marry one only¹¹ or have the captives whom your right hand owns¹². That will be more suitable to prevent you from doing injustice.

9. Circumstances of Revelation:

Some men would marry orphan girls under their care for the sake of their wealth only, without taking any interest in them. In doing so they were not fulfilling the rights of wifehood due to them. To stop this malpractice the above verse was revealed. The Divine order is marry those women of whom you approve.

10. This order in respect of number of wives is not applicable to the Holy Prophet صلى الله عليه وآله وسلم. Whatever number of wives the Holy Prophet صلى الله عليه وآله وسلم had decided to marry were lawful for him. It should be remembered that the permission to marry up to four wives

إِلَىٰ أَمْوَالِكُمْ ۖ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝

which is alone in an oyster. This is known as the priceless pearl, which is very valuable.

7. This means do not substitute your lawful wealth with that of your orphan's as this is unlawful for you. This would be so if any injustice or wrong is intended thereby.

8. It is unlawful to eat the wealth of orphans by mixing it with yours, it would most certainly be unlawful to eat the wealth on a separate basis. From this we learn that one can give a gift to an orphan but cannot take his gift. Furthermore we learn that if there are orphans among the heirs, it is unlawful to spend from their legacy on *Fateha*, charity etc, and use of that food etc. too is unlawful. First the wealth should be distributed correctly among the heirs, thereafter those heirs who are adult can spend from their share.

وَ إِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ
فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنٍ
وَأَثَلٍ وَرُبَعٍ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ
أَدْنَىٰ أَلَّا تَعُولُوا ۝

is given because the female population exceeds male population. Also many males are killed in battles. Thus, if this permission was not given it would not be possible for all the females to enter marriage. Also, this makes increase of population possible. Today governments are established on majority i.e. on number in population. However, it is not permissible for one woman to marry more than one husband, because this would cause doubts in determining the race and actual father of the off-spring. One would not know whose child it is and who would be responsible for its care and maintenance.

11. Any person who is unable to accord the rights of wifhood and treat each wife justly and equally is forbidden to marry more than one wife. Although unequal treatment of wives is a criminal act, the Nikah and children born

4. And give the women their dowries willingly. ¹³ But if they, of their own pleasure remit any part of it to you, then utilize it with taste and pleasure¹⁴.

13. From this emerge two issues:

1. Only the wife is entitled to the Mehr, not her guardian.

2. It becomes incumbent on the husband to obtain legal possession of the wife.

There are three types of Mehr:

1. Mehr-e-Mua'jjal

2. Mehr-e-Muwa'jjal

3. Mehr-e-Ghair Musarrah

Laws pertaining to all three are different. In the Mehre Mu'ajjal (1) the wife can demand her Mehr before consumation of marriage.

5. And give not the weak-minded their property that you have ¹⁵, which Allah has made a means of your living ¹⁶. And feed them therewith and clothe them and speak to them with kind words.

15 In this translation "your wealth", "your" is a hint that the connection of wealth with "your" is a connection of possession and not ownership. The wealth, here, refers to that personal wealth of the orphans which is kept safely with their guardians. This means do not give the irresponsible and unintelligent orphans their wealth as they would squander it.

16. From this we learn that taking care of the wealth too, is an act of worship because thousands of worldly and religious works are completed with it. It should be remembered

from these wives would be lawful.

12. There is no limit to keeping maids or slave girls. The rights of these maids are not incumbent upon the master nor are they entitled to any rights of wifhood.

وَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ۝

14. Some Ulema deduce that the Mehr of the wife is a sacred thing. If anyone's ill child does not recover from illness, treatment can be made from the Mehr money. Darood Shareef was the first Mehr given by Hazrat Adam to Sayeda Hawa the mother of mankind, here it is a source of cure for us. But this is only acceptable when the wife agrees to give the money willingly, because it is absolutely unlawful to take it forcefully. Hence, there is no contradiction between the two Verses Allah says: "Then take not any thing thereof" (S4 : V 20).

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيًّا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝

that the conditions of compulsory things are also compulsory, like Wudhu is a condition for SALAAH.

17. To instruct them towards good deeds, to teach them good manners, to give them assurance that their wealth would be returned to them are all included in "good deeds." Allah be praised ! What a wonderful way the QUR'AAN has taught us to bring up our children. Do not speak to the children in a disrespectful manner. Address them with respect so that they can show the same to you.

6. And test the orphans ¹⁸ until they reach marriageable age. Then, if you perceive in them sound judgment release to them their property ¹⁹ and do not consume it excessively and in such haste that they should not reach ²⁰ their maturity. And who (guardian) is rich he should abstain (generously) and if any one is needy he should utilize with equity ²¹. But when you deliver them their property, then bring witnesses ²² over them. And Allah is sufficient in taking account.

18. By "testing the orphans" is meant to give them certain amount of money to spend, make them purchase some goods to determine whether they have reached the ability to think or not, and whether they are capable of taking care of their wealth in future. From this we learn that greatness lies not in the acquisition of wealth but spending it correctly. Everyone knows how to earn money but only a few know how to spend it frugally. Furthermore, we learn that it is important to teach the children about worldly things as well as about religious matters.

19. In this verse the proof is based on *Sahebain* i.e. Imam Muhammad (*Rahmatullah Alaihi*) and Imam Yusuf (*Rahamatullah Alaihi*) that even after reaching maturity if the child is unable to take care of his wealth responsibly, the wealth should not be handed over to him. But according to Imam Abu Hanifa (*Radiallahu Anhu*) wealth should be returned to him when he reaches the age of twenty five. Eighteen years of age is the limit for maturity, a further seven years are added if he has reached maturity (*Roohul Bayaan*). Proof of this is found in books of Jurisprudence. In any case, from this verse we learn that the care of wealth is of utmost importance as most of the worldly and religious works are dependent on it.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ①

20. Some guardians make lavish weddings of the orphans with their wealth in which much unlawful expenditure is incurred. Such guardians are indeed unconcerned about the welfare of these orphans and to an extent are their enemies. They are included in this verse. Some poor guardians who charge exorbitantly for taking care of the orphans, too, are included in this verse.

21. In this there is a hint that during times of need, it is permissible to take wages for doing religious work, i.e. taking care of orphans is a religious work for which poor guardians are allowed to take a wage from their wealth. It is for this reason that the *Khulafa-e-Rashideen* (Righteous Caliphs) took wages for discharging the duties of Khilafah, besides Hazrat Uthman (May Allah be pleased with him) who worked free of charge. Hence, wages can be taken for making Imamah, teaching in the Madressa, etc.

22. "Bring Witnesses" is a voluntary command. In all financial matters where there is a fear of argument in respect of these, it is better to appoint the witnesses over their management. From this we learn that every command is not of a compulsory nature. Sometimes the command can be used for other purposes and forgiveness.

7. And for men is a share in what their parents and relatives ²³ have left behind, and for women there is a share in what their parents and relatives ²⁴ have left behind, be the bequest little or be it much, it is a share estimated and determined ²⁵.

23. From this we learn that if the deceased leaves behind a son and a daughter, then the paternal grandson and paternal grand-daughter will not be entitled to a legacy as the son and daughter are near to the deceased then the grandchildren.

24. Circumstances for Revelation:

When Hazrat Uways bin Saamit (Radiallahu Anhu) passed away he left behind a wife Umm Kajah, three daughters and two uncles Suwaid and Urfatah. The two uncles seized all the wealth of Hazrat Uways (Radiallahu Anhu) depriving the wife and daughters of their inheritance, as was the custom of the Days of

8. But, if at the time of decision, the relatives, and the orphans and the needy ²⁶ are present, then give them too, something ²⁷ out of it, and speak to them with words of kindness.

26. By "relatives, orphans" the poor, etc. refer to those who were deprived from inheritance. It is reported by Hazrat Muhammad bin Sireen (Radiallahu Anhu) that at the time of distribution of the inheritance his father slaughtered one sheep and invited those poor relatives who had been deprived of the inheritance. This incident serves as a proof for our holding funeral rites of the third day, tenth day, 40th day etc. as the above invitation gives consideration these. (This verse is a source of permissibility for all these *Fatehas* – rites)

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ①

Ignorance. The mother and daughters then approached the Holy Prophet صلى الله عليه وآله وسلم. It is only after this incident that the verse was revealed, at which the Holy Prophet distributed Hazrat Uway's (Radiallahu Anhu) wealth as follows: one eighth was given to the wife, two thirds was given to the daughters and the remainder was given to the uncles. (*Tafseer Roohul Bayaan*).

25. From this verse we learn that it is the height of injustice to give the son inheritance and deprive the daughter of her legal right as this is against QUR'AANIC law. Both are entitled to inheritance.

وَ إِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ②

(*Khazainul Irfaan*).

27. From this we learn that if the grandson is deprived of his inheritance due to the uncle, then the grandfather should make a will in favour of his grandson to entitle him for the wealth. If the grandfather fails to do this, then it becomes the duty of the heirs to give a portion of their inheritance to the grandchild. Muslims are very much indolent and indifferent in this matter. However, it should be remembered that no portion must be used from the minor heir or the heir in absence.

9. And let those (executors and guardians) fear ²⁸ (injustice) as if they themselves had left behind weak offspring and feared for them. So let them fear Allah and speak words of upright speech ²⁹

28. The guardians and legal counsellor of the orphans under their care should remember to treat these orphans as if they are their own children. Treat these children the way you would have someone treat your children. This verse is an excellent means of instruction. Always do unto others as you would have them do unto you. Desire for others what you desire for yourself.

29. By "speak to them upright speech" means whoever sits by a dying person, he should

10. Undoubtedly those who devour the property of orphans unjustly are consuming into their bellies only fire ³⁰. And they will soon be burnt in the flaming fire ³¹.

30. From this we learn if the orphan heir of the deceased is not present at the funeral no portion from his must be spent on any funeral rites or Fateha. This is unlawful because the right of the orphan is in the wealth. The right thing to do is to distribute the wealth among the heirs according to Shariah, thereafter any adult heir could spend from his share on these funeral rites. If this is not done first, then whatever food the heirs will be eating will be

11. Allah commands ³². you concerning your children ³³. (their portion of inheritance); the share of the son is equal to the share of two daughters ³⁴. If there are only females (daughters) though more than two, their share is two thirds ³⁵. of the inheritance, and if there be only one daughter, for her is one half ³⁶. And for each of the parents of the deceased is one sixth of what is left, if there be a child of the deceased ³⁷, but if he has no ³⁸

وَلْيُخْشِ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ①

speak good words to him, he should counsel him towards giving charity, making a good will, the virtues of leaving a legacy for the children. At the time of the departure of the soul (loudly) recite to him Kalimah Tayyibah. Straight talk with the orphan means that the guardian or the counsellor of the orphan should treat him with kindness, give him best education, train him for employment. In short they should treat these orphans as they would treat their own children.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ② وَسَيَصْلُونَ سَعِيرًا ③

the fire of Hell. On the Day of Judgment smoke will be emanating from their mouths.

31. It is reported in a Hadith that whoever takes the wealth of the orphans unjustly, smoke will be emanating from their mouths, ears and nose, even from their graves on the Day of Judgment. This would be the distinguishing feature of people who usurped the wealth of the orphans.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْإُنثَىٰ ④ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ⑤ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ⑥ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ ⑦ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَّمْ

child and leaves parents, then for the mother is one third, ³⁹. but if the deceased has left many brothers ⁴⁰ and sisters then for the mother is one sixth, after any will ⁴¹. has been made and debts ⁴². Your parents and your sons (children) you know not which of them will be more profitable to you ⁴³. (These shares and) fixed proportions are from Allah. Undoubtedly, Allah is All Knowing, Most Wise.

32. Regarding the inheritance of your children Allah Almighty in this verse is giving an emphatic command. It should be remembered that the Arabs were always careful in the execution of the wills. Hence, the emphatic command, were regarded as a will.

33. By *children* here is meant direct children i.e. grandchildren are excluded from it, because these indirect children are deprived in the event of there being a son, as was understood from the use of "*relatives*" from the earlier verse. Thus, in the presence of the son, it is totally against Islamic teachings to give the bequest to the grandson. From this verse, to, regard all children equal i.e. giving bequest to the paternal grandson where the son is alive, and giving the granddaughter bequest when the daughter is present would certainly show one's ignorance of the laws of inheritance. No Muslim to date had dared to do such a thing.

34. From this we learn that the son is not *ZI-FARD* but is grouped under *ASBAH* or relatives under paternal side. A *ZI-FARD* is those heir mentioned in the QUR'AAN who are twelve in number, four are male and eight are female. The four males are 1. the deceased father. 2. the deceased's paternal grandfather 3. brother whose fathers may be different but the mother is one, 4. the deceased's husband. The eight females are the deceased's wife, daughter, paternal granddaughter, bloodsister, stepsister whose mothers are different but father is one, mother, grandmother). (For detailed discussion on laws of inheritance refer to "*ILMUL MEERATH*"). If the deceased

يَكُنْ لَهُ وَلَدٌ وَوَرِثَةٌ أَبَوُهُ فَلِلْمِ
الْثُلُثِ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْمِ
السُّدُسِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا
أَوْدَيْنِ ۖ أَبَاؤُكُمْ وَابْنَاؤُكُمْ لَا تَدْرُونَ
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۖ فَرِيضَةٌ مِّنْ
اللَّهِ ۖ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

leaves a son and daughter then the daughter too would be grouped under *ASBAH* because the Holy QUR'AAN has not stipulated their portion of inheritance categorically, it could be half or one third. In fact if none of the inheritors are *ZI-FARD*, then the son and the daughter should distribute the entire bequest as mentioned above, if they are *ZI-FARD* heir then the distribution should be made on the remainder of the wealth as explained.

35. From this we learn that a daughter will be regarded as *ZI-FARD* if the deceased has no son, but she will be grouped under *ASBAH* if there is a son. The reason the Holy QUR'AAN does not mention what the share of the daughter is if she has a brother, only the share of the daughter without the brother is stipulated.

36 My respected teacher and mentor, Hazrat Maulana Naeem Mooradabadi (Radiallahu Anhu) has proven from this distribution of one daughter, that if the deceased's only heir is a son he would be entitled to all his bequests because if one daughter is entitled to half the wealth than the son who is entitled to double share should be given the full estate. (May Almighty Allah be Praised)

37. This would refer to son and daughter, or grandson and granddaughter, if anyone of these are heirs then the mother is entitled to one sixth of the deceased's estate.

38. If the deceased does not have a husband or a wife, then the mother would be entitled to one third of the entire wealth. If the deceased left a husband or wife then the mother gets one third after the share of the husband or wife is deducted and not on the full estate of the

deceased.

39. In the event of the deceased not leaving any children behind, the mother will become *ZI-FARD*, and the father would fall under *ASBAH*, because here the QUR'AAN has stipulated the share of the mother, but no mention has been made about the father. From this we learn that the father would then be entitled to the remaining wealth i.e. two thirds of the bequest, because the part of the verse has mentioned "*and leaves behind parents*".

40. By using the plural term "*sisters*" we learn that if there are more than one sister or brother, then the mother is entitled to one sixth of the share.

41. By "*lawful will*" is meant a will which is not more than one third of the estate, and which is not allocated to any of the heirs. This should

12. And for you is one half of what is left by your wives ⁴⁴, if they have no offspring ⁴⁵, but if they have offspring ⁴⁶, then you have one fourth of what they leave after (paying) any will made by them and the debts. And for the women is one fourth ⁴⁷, of what you leave if you have offspring ⁴⁸, but if you have offspring then for them is one eighth ⁴⁹, of what you leave ⁵⁰, after paying any will made by you or the debts ⁵¹. If the man or a woman has left no direct heir (parents or children) but have (from their mother) a brother or a sister, then to each of them is one sixth ⁵². Then, if the sister and brother are more than one, then they shall equally share one third ⁵³, after payment of the bequest and debts of the deceased so that no harm ⁵⁴, is caused to anyone. This is the injunction of Allah, and Allah is All Knowing, Most Forbearing

not be taken to be an unlawful will.

42. In the verse the word DEBT refers to debt owing to another person, not debt owing to Allah Almighty. Hence, if the deceased had not paid his Zakaah it will not have priority over the will. It should also be remembered that an ordinary debt has priority over the will. But to point out the importance of a will, mention is first made of the will. From this we learn that the words "and" and "or" are not used for the purpose of sequence.

43. From this we learn that the portions of bequest can not be made according to ones own thinking or conjecture. The knowledge of this is beyond one's personal thinking. This should be based on either a QUR'AANIC verse or on the consensus of jurists, which is already based on a QUR'AANIC verse.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ
لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ
وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ
وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۖ وَلَهُنَّ
الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ
وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ
مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ
بِهَا أَوْ دَيْنٍ ۖ وَإِنْ كَانَ رَجُلٌ
يُورِثُ كَلَّةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ
أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ
فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ
فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا
أَوْ دَيْنٍ ۚ غَيْرَ مُضَارٍّ ۖ وَصِيَّةٌ مِّنَ
اللَّهِ ۖ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

44. In the bequest left behind by the wife includes her trousseau, goods given by her husband, her personal jewellery, her Mehr (*Dowry*) is incumbent upon the husband. Same laws mentioned earlier would govern this bequest.

45. By "*children*" is meant children born from them (the wives) either from you or from their previous marriage; either a boy or a girl. The word '*child*' is used to denote both a boy or a girl. The Arabic "*Bin*" is used to indicate son and *bint* to denote a daughter. In the word '*child*' grand daughter and grandson are also included.

46. Here the word '*children*' refer to children bearing one's family lineage. Hence, maternal grandson or granddaughter would not be included herein, because family lineage comes from the paternal grandfather not maternal grandfather. Hence, there is no inconsistency in the verse.

47. Whether you have one wife or more than one, the law applied would be the same, i.e. you would be entitled to one quarter of the share from their bequest. OR one eighth.

48. The own children of the deceased will reduce the wife's share of the legacy to one eighth, which are born from that father or mother respectively. Hence, this verse cannot be taken as a proof on which the Rafzees have their claim. They say that the Holy Prophet's ﷺ wives had no share in the Holy Prophet's ﷺ property because none had any children as the Holy QUR'AN does not stipulate that the children should be from you. In this case the word "*From you*" should have been used in the verse. It should be remembered that paternal grandchildren are included in the word "*children*".

49. The general use of "*what*" shows that the share would be in the moveable and immoveable property left behind by the deceased.

50. It should be remembered that a will is not permissible for an heir, and a will is not permissible for more than a third of a legacy. If there is a will for more than a third, it will

only be acceptable for one third not for more.

51. In this debt the Mehr (*Dowry*) of the wife is also included. Hence, first the Mehr (*Dowry*) has to be deducted from the property of the deceased husband, thereafter shares will be distributed to the various heirs. The present practice of not taking the Mehr (*Dowry*) into account before the distribution is incorrect.

52. From this a few issues in respect of inheritance become apparent:

1. A childless person is one who has no heirs i.e. either parents, grandparents, children, etc.

2. That uterine brothers and sisters, whose fathers are different, can be regarded as *ZI-FARD*.

3. In the case of uterine children the share of the brother and sister would be equal, but in this case the son will receive twice as much as the daughter.

53. As the uterine brothers and sisters are entitled to a share because of the mother, and a mother under no circumstances is entitled to receive more than a third of the legacy, Hence, her children will not be entitled to receive more than that (*KHAZAIN*). It should be remembered that in the issue of inheritance and *Salaah* by congregation, two persons, too, are included in the congregation. Many enjoy the same rights as two. With two followers, too, the Imam would lead the congregation as he would stand if the congregation is more than two. The same meaning is to be taken by this Hadith i.e. two or more constitute a congregation.

54. From this we learn that an illegal will would not be acceptable and will have no bearing on the distribution of the bequest. There are three reasons for an illegal will.

1. If the will is directed at an heir.

2. If a will is made to exceed one third of the bequest then only one third will be lawful.

3. If the will is made to spend the bequest on any unlawful thing e.g. those who mourn for me should be paid an X amount, a certain amount should be donated to a Hindu or Christian temple, as all this is forbidden for a Muslim to do, and such a will would therefore not be executed.

13. These are the limits of Allah, and whoever obeys Allah and His Messenger⁵⁵, will be admitted to Paradise, beneath which rivers flow. They will abide therein. And that will be the greatest success⁵⁶.

55. From this we learn that in matters of bequest the Hadith would be acceptable just as the verse of the QUR'AAN, because some laws of inheritance are mentioned in this verse and then it is instructed that those who accept the order of Allah Almighty and His Beloved Nabi صلى الله عليه وآله وسلم i.e. the remainder of the laws should be enquired from the Holy Prophet صلى الله عليه وآله وسلم who would explain these to you. Hence, in accordance with the Hadith, paternal granddaughter, great granddaughter etc. If the deceased leaves no children of his own, the decree would be like that of a daughter, but if the deceased leaves behind at least one daughter, then the grand daughter would receive one sixth of the bequest. However, if the deceased leaves behind a son

14. And whosoever disobeys⁵⁷. Allah and His Messenger and transgresses His limits, He will put him into the Fire⁵⁸, in which he will abide eternally, and he will have a disgraceful punishment.

57. This could either refer to the laws of inheritance or to all the laws in general. From this we learn that anyone who accepts the grandson as an heir in place of the son is an inmate of Hell, because such a person is disobeying Allah Almighty and His Prophet صلى الله عليه وآله وسلم.

SECTION 3

15. And those of your women who commit adultery⁵⁹, take against them evidence of four⁶⁰, (males) especially from among you, and when they testify (the truth of adultery) then confine (such women) in houses⁶¹, till they are taken away by death⁶².

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

then the granddaughter would be left out, and if he leaves behind two daughters then too the granddaughter would be left out of the bequest. But in the similar situation he leaves behind one grandson then she with the grandson would become an *ASBAH*. (For a detailed discussion of the laws of inheritance refer to "*ILMUL MEERATH*". Knowledge about Inheritance which is brief but comprehensive).

56. From this we learn that any injustice in the distribution of bequest would result in Divine punishment, while fair play in it will result in Divine Mercy. From this, Muslims should take a lesson who deprive their daughters from a share of their property.

وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ وَ يَتَعَدَّ
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا
وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

58. If such a person takes the law of Allah Almighty and His Beloved Nabi صلى الله عليه وآله وسلم as wrong, then he is a disbeliever and will remain in Hell forever. But if he regards them as correct and does not act upon them, he will remain in Hell for a long long time as he will be a great sinner.

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ
فَأُتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةٌ مِّنكُمْ
فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ
حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ

or Allah opens some way for them ⁶³.

59. If obscenity is used as proper noun it would mean adultery. In this verse the *obscenity* refers to adultery.

60. By this is meant make them witnesses. Under the present situation this command is addressed to the Muslims in general. It could also mean obtain testimony from them. In that case it would be addressed to authorities. From this we learn that these decrees are concerning the wives. These decrees do not apply to the maids/slave girls. For this reason the word "*your woman*" is used.

61. From this verse emerge a few issues:

1. Adultery would be confirmed by four witnesses.
2. These four witnesses should be all men.
3. All four should be pious and independent as can be understood from "*from you*".
4. If the husband obtains four witnesses for his wife's adultery, the law of stoning to death

16. And if the two (male and female) from among you commit such an act, punish both of them ⁶⁴. If they repent ⁶⁵, and reform, then leave them alone. Surely, Allah is Relenting, Most Merciful ⁶⁶.

64. By "*punish*" is meant verbal annoyance like to scold, make them feel ashamed, as well as physical punishment, like beating up. This, verse, too is abrogated from the limitations of adultery. It should be remembered that in the previous verse: "*of your women*", is mentioned from which we learn that there, married women are denoted, while here "*and those male, female of you*" is mentioned which refer to bachelor and a spinster. Hence, there is no repetition in the verse. Some Ulama have said that in the previous verse indecent women refers to acts of lesbianism while "*those male and female of you*" refers to sodomy. In this case this verse is not abrogated, but firm. From this we now learn there is no limitation between sodomy and lesbianism but there is

لَهُنَّ سَبِيلًا ①٥

would be applicable and not "*Li'aan*" which is mutual cursing by the couple in a law-court. If the husband does not have witnesses "*Li'aan*" would take place.

5. It is not incumbent to divorce a sinful wife, but to stop her from sinning as understood from "*Confine them*". is wajib.

62. By this is meant that confine your adulterous wives in their homes so strictly that they would not be able to go outside until either they die or the punishment for adultery is revealed.

63. This verse is abrogated from the verse in respect of restrictions and punishments. This verse hints towards abrogation, that these women should be confined to their homes until either they die or law of punishment is proclaimed. From this we learn that there is not only a permissibility between verses and decrees, but this has taken place here.

وَالَّذِينَ يَأْتِيْنَهَا مِنْكُمْ فَاذْهَبَا۟ فَانۢ
تَابَا۟ وَاصْلَحَا۟ فَاَعْرِضُوۡا عَنْهٖمَا۟ اِنَّ
اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ①٦

punishment, i.e. whatever punishment the judge deems fit he can give. The same is the saying of Hazrat Imam Abu Hanifa (Radiallahu Anhu) (*KHAZAINUL IRFAAN*). It is for this reason that the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم have administered different forms of punishment for sodomy. If there was restriction in this, only one type of punishment would have been given, there would have been no difference in it.

65. That is, they should express remorse at their previous evil deeds and show signs of piety for the future. From this we learn that the criminal who is to serve his punishment can repent sincerely before the punishment, then it is not really necessary to punish him.

66. By "Merciful" is meant that not even the biggest sinner should despair from the mercy of Allah Almighty, he should repent sincerely. It should be remembered that the true meaning of repentance is to retract from one's sins. If man assumes this quality then the meaning would

17. Allah accepts repentance of only those with His Own Grace who commit evil in ignorance and then repent⁶⁷, soon afterwards. To such people Allah turns with Mercy and Allah is Ever Knowing, Most Wise⁶⁸.

67. The time of death is implied in the word "near". It should be remembered that no repentance from apostasy will be accepted at the time of last breath of life or at seeing the signs of death, but repentance from sin at this time is acceptable. The word "ignorance" refers to foolishness, ignorance, silliness etc. When a learned person commits a sin, he is ignorant by action.

18. But repentance is not (accepted) of those who (continue to)⁶⁹, do evil until death comes to anyone of them saying: "Indeed I repent now". Or, if those who die as infidels; for them We have prepared a painful torment⁷⁰.

69. By this is meant spiritual sins in acquiring wrong faith and physical sin refers to evil deeds which they continued to commit, because it is only the sin of apostasy which will not be forgiven at the time of death. However, if the literal meaning of sins is taken here then expediency or necessity would be taken as negation of acceptance and not that of accept-

19. O you who believe! It is not lawful for you to inherit women forcibly⁷¹. Do not detain them wrongfully with the intention that what you have given⁷², them as dower unless they

be to retract from the sin or intention of the sin, but if it is the quality of Allah Almighty then it would be to retract from administering punishment or accepting the repentance of the servant.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ
قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۖ وَ
كَانَ اللَّهُ عَلِيمًا حَكِيمًا ①

68. Hence, the law of repentance in Islam is based on both pure wisdom and knowledge. Those religions which are bereft of repentance their foundation is laid more on sin because dejection makes you brave to turn to sin. The desire for forgiveness springs from hope of repentance. A person who is sentenced to death is kept in a separate cell so that he does not commit another murder, because he has become totally dejected of life

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ
حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي
تُبْتُ إِلَهُ وَ لَا الَّذِينَ يَمُوتُونَ وَهُمْ
كُفَّارٌ ۖ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ②

ance itself as it is understood from "by Allah Almighty" in the previous verse.

70. Hence, it is forbidden to pray for such people who die as non-believers. Similarly, there is no Salatul Janazah for a disbeliever. It is also forbidden to say May Mercy of Allah Almighty be upon them, etc.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ
تَرْتُوا النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ
لِتَذْهَبُوا بِبَعْضِ مَا اتَّيَسَّرَ لَكُمْ إِلَّا أَنْ

commit flagrant indecency⁷³ (adultery) and treat them with kindness. Then if you dislike them, it is likely that you dislike something wherein Allah has placed much good⁷⁴.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا جُعِلَ لِبَاحَةِ أَرْوَاحِكُمْ وَأَمْوَالِكُمْ لِكَيْ تَتَّقُوا وَاللَّهُ يَتَذَكَّرُ أُولَئِكَ ۖ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ۚ
تَكَرُّهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝١٩

71. As was the custom of the non-believers before Islam who would become heirs of the deceased's wife with the wealth and either get her married where they would prefer, and not get her married if they so pleased.

72. From this we learn that if the woman is undesirable she should not be divorced but allowed to seek separation (*KHULA*) or give her some wealth or return her *Mehr* (dowry). All this is terribly detested by Islam. Separation should only be allowed if the wife dislikes the husband and therefore seeks separation. The detailed discussion of this is found in books of Jurisprudence (FIQH).

73. Sayyidina, Abdullah bin Abbas (Radiallahu-Anhu) says this verse refers to that person who although he dislikes his wife but does not give her divorce in the hope that if the wife gives him some wealth he would

divorce her, as is the practice today. Some have said that people of Arabia would divorce their wives then they would take them back. They would continue doing this, i.e. they would neither leave them permanently nor allow them to stay permanently. This verse is revealed regarding such people. Thus, if the wife is at fault and she is annoying the husband due to which he has to divorce her, then *KHULA* under such circumstances is allowed. But if the fault is of the husband, he is not permitted to take back her goods.

74. By this is meant do not be hasty to divorce an ill-mannered or ugly wife, for it is possible that Allah Almighty may bless you with such worthy children from her about whom you will be pleased and who will prove beneficial to you.

20. And if you desire to change one wife for another⁷⁵, and you have already given one of them a heap of treasure⁷⁶, then take not anything thereof⁷⁷. Would you take it by mere slander and with manifest sin?⁷⁸

وَإِنْ أَرَادْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ ۖ وَآتَيْتُمْ أَحَدَهُنَّ قِطَاعًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ اتَّخِذُوا مِنْهُ بُهْتَانًا ۚ وَإِذَا مَبِيتُ ۝٢٠

75. In that you divorce the first one and marry the second.

76. *Gift or Mehr*. From this emerge two issues:
1. The husband cannot take the gift back from the wife, as wifehood is an obstacle to returning this.

2. *Mehr* can be increased. The prohibition mentioned in the Hadith is purgatory.

77. Because separation in this case is initiated by you. From this we learn that if a man wishes to give divorce merely because of any dislike, he will not be allowed *KHULA*, separation, as this would be forbidden.

78. When the people of Arabia would take a dislike for their wives and try to divorce them then they would place some false accusations on them in an effort that they would become distressed by this and seek divorce by returning the *mehr*. In this verse there is a prohibition for this type of action. From this we learn that it is a grave sin to falsely accuse a woman. It should be remembered that the slightest doubt about the chastity of the Mother of the believers, Hazrat Ayesha Siddiqah Radiallahu Anha is apostasy, because her purity is

established by Almighty Allah's testimony. Her chastity is just as positive as the Unity of

21. And how could you take it when each of you has become unveiled⁷⁹ before one another and they have taken from you a firm covenant⁸⁰.

79. From this we learn that after the marriage is fully consummated the complete Mehr becomes payable to the wife. But in the case where the husband has already given the full *Mehr* (Dowry) and divorces the wife before consummation of marriage, he is entitled to take half of the *Mehr* (Dowry) back.

80. At the time of *Nikah* the husband should be

22. And do not marry those (women) whom your fathers have married⁸¹, except what has already passed.⁸² Indeed, that is an act of indecency, hateful and very evil way.

81. If by *Nikah* is meant marriage bond, then marriage to a stepmother is forbidden even if the father has given her divorce before the consummation of marriage. If by this is meant cohabitation then every woman who has cohabited with the father whether making her his wife lawfully or unlawfully or making her his maid or slave girl, all such women are forbidden for the son, because they are like a mother to the son.

82. Though you entered into such a marriage

SECTION 4

23. Prohibited to you (for marriage) are your mothers⁸³ and your daughters⁸⁴ and sisters⁸⁵ and your father's sisters and your mother's sisters⁸⁶, and your brother's daughters⁸⁷, and your mothers who have suckled you⁸⁸, and your foster sisters⁸⁹ and the mothers of your wives⁹⁰ and daughters (your stepdaughters) who are in your care⁹¹ from

Allah Almighty.

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا^{٢١}

made to recite the Kalimas so that it will strengthen the marriage vows. The Kalima is also recited to make a promise firm. This verse is a proof for the recitation of the Kalima. It is for this reason that it is customary in India to let both the husband and wife recite the Kalima before the marriage vows are taken.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا^{٢٢}

during the Days of Ignorance, and these wives of yours are dead by now, you are free of the sins of such marriages because these sins were before laws regarding it were promulgated. If a Fire worshiper accepts Islam and has a mother or sister in his marriage it would be incumbent for him to leave them. However, if he has any children from them, from the marriage entered into the period of apostasy, they would all be lawful children, because the apostates are not controlled by Islamic laws.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَشِيرَتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَالْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَّائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم

the wives with who had intercourse, but if you had no intercourse with them, then there is no harm in their daughters; and the wives of your sons⁹² who are of your loins, and to have two real sisters together⁹³ except what has already passed. Surely, Allah is Most Forgiving, Most Merciful.

بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْبَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝١٣

83. Those from whom you were born include paternal and maternal grandmothers. Mention has been made earlier about the unlawfulness of stepmothers.

84. In these includes paternal and maternal granddaughters as well as their children, as marriage to all of them is unlawful.

85. In these include your nieces from both sides as well as their children. In short one's own children as well as one's immediate offspring as mentioned above, all of whom are unlawful to marry. All children of the parents are unlawful. Further explanation of this would be found later in this verse.

86. Only the aunts are unlawful, their children are not, because they are from a later generation e.g. they are children of the paternal and maternal grandfathers. The law regarding them is the same, that is paternal and maternal cousins are lawful to marry one another.

87. From this we learn that seven types of females are unlawful to marry because of their blood relation. The decree in respect of them is all their offspring are unlawful, all their personal children are unlawful, immediate children of their off-spring are unlawful, and the children of the later generation of the new offspring are unlawful for oneself. However, children of the later generation are lawful for marriage for another. Thus, while it is unlawful for one to marry one's aunt, their children can enter into marriage with one another, because they are offspring of the later generation, i.e. children of paternal and maternal grandparents. But children of one's brother and sister are unlawful for oneself,

because they fall under one's immediate offspring i.e. they are children of one's parents.

88. By "foster sisters" is meant anyone who has been suckled for two and half years in which the child has drank even a little milk, such a lady and all her children and their offspring will become unlawful for marriage for this suckled baby.

89. It should be remembered that the decree in respect of unlawfulness due to foster age is the same as that of blood relations.

90. The mother of the lady you have married will become unlawful for you, irrespective of whether you had consummated the marriage or not.

91. This is an incidental restriction. A daughter of a woman from her previous marriage is unlawful for you to marry, even if she is not under your care. However, this step-daughter is unlawful for you to marry, but lawful for your children. She will only be unlawful for the off-spring if you have established conjugal rights with the wife. If such a wife is divorced without any cohabitation, or if she passes away, her daughter will become lawful for you. For a detailed explanation of this refer to the book of FATWAS - religious verdicts - Fatawa Naeemia.

92. It should be remembered that the adopted son's wife would be lawful for you to marry (after his death as he is not your blood son).

93. It is unlawful to keep two closely related women in marriage at one time, i.e. you cannot marry a second sister when the first is still in your marriage, or marry a niece when her aunt is still in your marriage, etc.

PARAT 5

24. And (also prohibited to you are) women having husbands⁹⁴ except the women of infidels who come in your possession⁹⁵. This is the prescription⁹⁶ of Allah unto you. And the remaining besides these are all lawful for you⁹⁷; provided you seek them in exchange of your properties⁹⁸, bringing them in bondage (through marriage) and not desiring for lust⁹⁹. Therefore, as to those women whom you wish to marry¹⁰⁰, give them their fixed dowries¹⁰¹. And there is no sin in what you mutually agree upon after fixation¹⁰². Indeed, Allah is All-Knowing, Most Wise.

94 In this we learn that the wife of a man whose whereabouts are unknown is unlawful for another person until there is some form of certainty about the death of her former husband. Similarly marriage to those women whose marriages are annulled unlawfully by the authority of the day, are unlawful because their husbands have not divorced them i.e. they still have their husbands.

95 It should be remembered that marriage of non-believers would break due to difference of land, i.e. the husband may be in the enemy territory while the wife is in the Muslim territory. Such a woman who comes under your possession would be lawful for you. However,, this decree does not govern the believers.

96. It is a prescription of Allah Almighty in which no change can be effected by man. Anyone who rejects any of these sacred decrees is out of the fold of Islam.

97. It should be remembered that a woman becomes unlawful on four grounds:

1. Apostasy, 2. relationship with in-laws, 3. foster relations, 4. blood relations. From this we learn that a conclusive proof is needed for rendering anything unlawful, but no such proof is necessary for its permissibility. The reason being the words of the verse say that everyone else is lawful. For a full discussion refer to our *Fatawa Naeemia*.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
أَيْبَانُكُمْ ۚ كَتَبَ اللَّهُ عَلَيْكُمْ ۚ وَ أُحِلَّ
لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا
بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ ۚ
فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ
أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ
فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

98. From this emerge two issues:

1. A thing which in itself is not wealth cannot become *Mehr* (Dowry) e.g. the husband's service, his teaching of the QUR'AN;
2. It is better for the proposal to come from the male for the female, not vice-versa, because in this verse men are addressed, that they should seek.

99. From this you learn that temporary marriages are forbidden as the object of these is for the gratification of one's lust and not for procreation. This is one form of adultery. In the very beginning this, like alcohol, was allowed in Islam.

100. This could also mean that the married woman with whom you cohabit, should be given full *Mehr*. This temporary marriage does not include the temporary marriage practised by the Shiah sect as the above is excluded from "not desiring for lust." The object of the Shiah practice is gratification of lust, not procreation. The object of permanent marriage is not just for the gratification of carnal desire. Says Allah Almighty: "Then whosoever desires anything more than these two, they are the transgressors" (S23:V7).

101. From this we learn that paying the wife's *Mehr* (Dowry) is just as important as settling one's debt. Hence, one should agree upon a *Mehr* (Dowry) which one can afford to pay.

102. By mutual understanding is meant either the wife decreases the Mehr or the wife forgives the payment of it or the husband

increases the original amount of the Mehr and pays it fully.

25. And whoever amongst you does not have the means to marry free believing women, then let him marry such of the believing handmaids¹⁰³ who are the possession of your right hand. And Allah knows your faith very well. You are all alike (in religion.) Therefore marry them¹⁰⁴ with the permission of their masters¹⁰⁵, and give them their dowries¹⁰⁶ according to fair convention for bringing in marriage, being honourable, pure and chaste, but neither for lust and not making lovers¹⁰⁷. And when they are wedded if they commit any act of indecency, then on them the punishment is half¹⁰⁸ of that of free women¹⁰⁹. This (permission of marriage) is for those among you who is afraid of adultery, but it is better for you to have patience¹¹⁰. And Allah is Most Forgiving, Merciful.

103. Believing handmaids do not include your slave girl or maid, because no marriage can take place with your slave girl, cohabitation with her is lawful without marriage. The restriction of believing woman is of a voluntary nature because marriage with a slave girl from the People of the Book is lawful. Says Allah Almighty: "Those are lawful for you." (S4:V24) Issue: Those who can afford to marry free women should not marry slave girls. This is a supererogatory command. However, if a person is already married to a free woman, he cannot marry a slave girl or maid.

104. Do not feel ashamed or regard it as disgrace to marry slave girls. Who knows whose faith is better and more excellent, that of a free woman or that of the slave girl. Greatness stems from faith and piety, not merely from being free.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْيَوْمَانِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ قَتَاتِكُمُ الْيَوْمَانِ ۖ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ فَإِنَّهُنَّ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ٢٥

105. From this, emerge two issues:

1. You cannot marry a slave girl without the consent of her master.
2. A master cannot marry his own slave girl/maid because cohabitation is lawful with her without her marriage. Also in marriage both the husband and the wife have rights over one another, while no maid or slave girl can have right over her master. Here there is an antagonism between marriage and being a maid.

106. That the *Mehr* (Dowry) should be given to their masters because giving the *Mehr* (Dowry) to their masters is like giving to the slave girls. Hence, there is no inconsistency in the verse.

107. From this we learn that neither (mut'a) temporary marriage nor adultery is permissible with the slave girls. The word "not making lovers" makes temporary marriage forbidden,

while from "not making lovers" makes open and secret adultery forbidden. It was the practice of the non-believers of Arabia to procure money from adultery of their slave girl. 108. From this, emerges two issues:

1. If adultery is committed by a virgin slave girl the punishment would be fifty lashes i.e. half the punishment of a free lady.
2. If a married slave girl commits adultery her punishment would not be stoning to death because there is no half punishment for rajam.

109. In this verse free women refer to free virgin women, not the married women because the punishment for adultery of a free married woman is stoning to death, which cannot be reduced by a half. A virgin's punishment is hundred lashes which can be reduced to fifty.

110. By this is meant it is better not to marry a slave girl, because your children would be the slaves of her master. However, if there is a fear of committing adultery, marry her. It should,

SECTION 5

26. Allah wants to make clear to you His Commandments and to tell you¹¹¹ the ways of those before you¹¹² and to turn to you with His Mercy. And Allah is Most Knowing, All Wise¹¹³.

111. Laws concerning lawful and unlawful wives and the considerations for marriage, because the only difference in procreation between humans and animals is marriage. For this reason Allah Almighty described these laws in some detail, and the Holy Prophet صلى الله عليه وآله وسلم gave full clarification of these.

112. From this we learn that if the religious issues of the past Prophets found in the QUR'AAN and Hadith are without any refutations they are

27. And Allah Wills to turn to you with His Mercy¹¹⁴, but those who indulge in lusts desire that you should stay far away from the right path¹¹⁵.

be remembered that according to Imam Shafae (Rehmatulalay) there are three conditions for marrying a slave girl, two with regard to the groom and one in respect of the bride. The groom would be allowed to marry a slave girl if he has no means to marry a free woman, or if there is a fear of adultery. As far as the slave girl is concerned, she should be a believer, not a non-believer. By Imam Abu Hanifa (Rehmatulalay) there are no conditions attached. For more proofs regarding this refer to books of jurisprudence. It should also be remembered where there is fear of adultery marriage becomes incumbent if you have the means, otherwise it is Sunnat. If a person is unable to discharge the duties of marriage, i.e. perform conjugal rights, it is forbidden for him to marry, so much so that a wife of an impotent person who can seek the help of the state can have the marriage annulled.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَ يَهْدِيَكُمْ
سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَ يَتُوبَ
عَلَيْكُمْ ۖ وَ اللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

worthy of practice for us as well. As Allah Almighty says that we had commanded you in Zaboor: "A life for a life". But those which appear with refutations they are, not to be practised by us, as Allah Almighty says: "Then on account of great injustice of the Yahud We made unlawful for them some of those pure things" (S4:V160).

113. Therefore accept its commands without any hesitation because all its laws are based on some wisdom.

وَ اللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ ۖ وَ
يُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ
تَبِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

114. While being engrossed in wordly affairs you should always turn to your Lord. For this reason Allah Almighty has placed restrictions in all our activities.

28. Allah Wills to make things easy for you. And man has been created weak 116.

116. Men and women cannot survive without one another. It is for this reason that the

29. O believers! Consume not unjustly the property of one another among yourselves 117, except if it is a trade by your mutual consent 118. And kill not yourselves 119. Indeed Allah is to you Ever Merciful.

117. From this we learn that the remuneration for anything unlawful too is unlawful as it is obtained through an unlawful means. Hence, remuneration for singers, giving false evidence, for shaving the beard, for photography are all unlawful as these would be earned from unlawful means. From this emerge thousands of issues, like gambling price of alcohol, embezzlement, interest, breach of trust as these are all unlawful.

118. From this we learn that force in commerce is not allowed, Hence, it is unlawful to purchase auctioned goods confiscated by the state as this is not wilful commerce, because

30. And whoever shall do so with aggression and injustice, then We shall make him enter into the Fire soon 120. And that is easy for Allah.

120. The restriction of injustice is placed as used here because if the life of a believer is taken for which it is allowed, under those

31. If you abstain from major sins, which are forbidden for you, We will remove from you your lesser sins, and make you enter a place of honour 121.

121. From this we learn that to safeguard yourself from major sins is a means of seeking repentance from minor sins. Major

115. From this we learn that besides Islam all other religions practise lustfulness and self-indulgence.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَ خُلِقَ
الْإِنْسَانُ ضَعِيفًا ۝۲۸

issues of marriage are described in detail.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ ۚ وَلَا تَقْتُلُوا
أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝۲۹

the owners of these goods will not be willing, and the state cannot be regarded as the owner. The auction of goods in the case of bankruptcy is lawful under certain conditions.

Similarly, it is totally unlawful to have a premises at a low rental against the wishes of the owner because in any deal mutual acceptance is a pre-condition.

119. If a person commits suicide thinking it to be lawful, it is an act of apostasy, and he will be subjected to eternal punishment. But if he commits it by knowing it as unlawful, he will be punished for a certain period. Thus, death by suicide, hunger-strike, etc. is unlawful in Islam.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ
نُصْلِيهِ نَارًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝۳۰

reasons it would not be regarded as criminal, e.g. death penalty imposed by the state on murderers, rapists, or to kill a robber.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ
نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ
مُدْخَلًا كَرِيمًا ۝۳۱

sins are those for which some punishment is stipulated through a categorical QUR'ANIE injunction of this world or the for the Hereafter.

e.g. idolatory, tyranny, murder, adultery, stealing etc. An oft-repeated minor sin eventually becomes a major sin. Says Allah

32. And do not long for that under which Allah has made to excel over the other ¹²². For men there is a share from their earnings ¹²³, and for women there is a share from their earnings ¹²⁴. And ask Allah for His Grace ¹²⁵. Without doubt, Allah knows everything ¹²⁶.

122. From this we learn that envy is not only forbidden but it is a root of all sins. The Devil was destroyed through it. Envy means to burn out of jealousy i.e. to wish someone ill at someone's good things in life and desire those things for oneself. GHABTA, - or envy, is forbidden in worldly bounties, but is lawful in religious blessings. The literal meaning of this word is to desire also for oneself the bounty found in another person.

123. From this we learn that the wife of a pious husband or the husband of a pious wife cannot be unconcerned or independent of good deeds; everyone needs good deeds.

124. Circumstances for its revelation:

In response to Hazrat Umme Salma (Radiallahu Anha's) desire that if we women had been men we would have participated in the holy war, this verse was revealed. Allah Almighty says that each of you should fulfil the obligations

33. And for everyone We have made heirs of property that is left by their parents ¹²⁷ and relations ¹²⁸, and those with whom you have sworn compact ¹²⁹ give to them their share. And surely everything is before Allah ¹³⁰.

127. It should be remembered that parents means your blood father and mother. Neither the step-parents nor the grandparents are included in it. Says Allah Almighty: "And mothers should suckle their children for complete two years" (S2:V233). Breastfeeding

Almighty: "And do not persist knowingly in what they have done" (S3:V135).

وَلَا تَتَّبِعُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۖ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۖ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝

assigned to you, for which you will receive your reward. This means that you can obtain the reward of holy war by faithfully taking care of your husband's house. From this we learn that it is incumbent upon the wife to remain indoors in purdah.

125. That is if Allah Almighty showers His Grace, He will give greater reward for few deeds. From this we learn that no one can achieve anything without the Grace of Allah Almighty. Furthermore, one should always seek in Grace of Allah Almighty when offering dua, because this is not just excellent, but is in itself a comprehensive Prayer. Allah Almighty's Grace is included in everything.

126. Whatever Allah Almighty has bestowed on His servants He has done so with full knowledge and wisdom. Thus, being envious of anybody's good fortune is in reality objecting to Allah Almighty's choice of the recipient.

وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۗ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝

of the baby is the taste of the blood mother, not the step-mother, nor the work of both grandmothers. Says Allah Almighty: "Their mothers gave birth to them" (S58:V2). The grandparents are included in the relations, not

the parents. Hence, if the son is alive, the grandson will not be entitled for a share. They are all included in the words "mother" and "father". Says Allah Almighty: "And his wives are their mothers" (S33:V6) . It is further stated: "Forbidden for you are your mothers...." (S4:V23) Furthermore Allah Almighty says: "Of your fathers Ebrahim and Ismail" (S2:V133).

128. From this we learn that in the event of the near relations being alive, the distant ones will

SECTION 6

34. Men are in charge¹³¹ over women, because Allah has excelled one over the other¹³² and because men have expanded their wealth over them¹³³. So, the virtuous women are devoutly obedient, guarding in (the husband's) absence what Allah has commanded¹³⁴ them to guard. And as to those (women) whose disobedience you fear, then admonish them¹³⁵ and sleep separately from them¹³⁶ and beat them¹³⁷ (slightly). But if they obey you (once more) then seek not any way of excess against them. Indeed Allah is Ever Exalted, Great¹³⁸.

131. From this we know that the rights of husband and wife are not equal, the rights of men are more. This is true justice because it is incumbent upon man to take care of all her material needs and pay her dowry. A woman is not responsible for any material or financial obligations of man, Hence, the status of man should be greater.

132. From this we learn that in Islam man is superior to woman,. Hence, Prophethood, Imamet (leadership), judges, Azaan, Khutbah etc. are for men only. Purdah is incumbent upon a woman and these duties cannot be executed by being in Purdah - screen, veil or privacy. Also female obstacles, too, become a hinderance in the form of these duties.

133. By this is meant enjoys superiority over a woman for two reasons; one is personal the other is incidental. The personal superiority is

be left out of the share. Thus, in the presence of the son the paternal and maternal grandchildren will be left out because "relatives" is a preferential plural.

129. This means if a person of unknown parentage says to anyone that you are my master, if you die before me I am your heir and if I die before you, you are my heir or an executor. The detail discussion of this can be read in the book. "ILMUL MEERATH"

130. Therefore, fulfill your oaths with whom you had entered into legal agreements.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ
اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ ۖ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ
لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۖ وَالَّتِي تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْبُضَاجِ وَأَضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ
فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ
كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

being a man, and the incidental is giving material support for her. Thus, if any man does not, or is unable to give financial support to the wife, he is still superior to the woman. It should be remembered that the male sex is superior to female, not every male being is better than every female being. Millions of males like us are not equal even to the dust of Hazrat Aisha Radiallahu Anha and Bibi Fatima Radiallahu Anha's shoes. Gender is one and individuality is something else, and being a human being is.

134. From this verse a few issues emerge:

1. It is incumbent upon the man to give financial support to the woman.
2. To take care of the household affairs of the husband is the obligation of the wife.
3. It is incumbent upon the wife to honour and

respect the husband, therefore the wife should not address the husband by his name, nor make him do household chores.

4. Earning the wealth by the husband, spending of these by the wife is a means of receiving divine grace: man must not work with the spinning wheel and the wife, after acquiring a degree, should not go out to seek employment. If seeking employment was obligatory upon a woman, it would not have been the duty of man to be responsible for her financial support.

135. By this is meant inform the wife of the disastrous consequences of her disobedience to the husband which will occur as a result of this in this world and the Hereafter. From this we learn that it is important for the husband to learn these issues and teach them to his wife.

35. And if you fear a dispute between the husband and the wife ¹³⁹, then appoint one arbiter from his (husband's) side and one arbiter from the side of the woman (wife). If they both desire reconciliation, then Allah will cause unity between them. Surely, Allah is All-Knowing, fully aware ¹⁴⁰.

139. By "you" is meant Oh you guardians of the husband and the wife! From this we learn that making peace between the husband and the wife is the finest form of worship. To bring peace between warring Muslim brothers is similar to this. Furthermore, it is a wise thing to appoint a committee for this purpose. It is for this reason that Hazrat Ali (Radiallahu Anhu) and Hazrat Muawiya (Radiallahu Anhu) appointed Hazrat Abu Musa Ash'ary, and Hazrat

36. And worship Allah, and associate nothing with Him, and be good to parents ¹⁴¹, and to relations and orphans, and the needy, and the near neighbours and the distant neighbours ¹⁴², and the companion of your side ¹⁴³, and the wayfarer¹⁴⁴, and to

136. By sleep apart from them means do not cohabit with them, do not discuss anything with them, boycott them completely as there is no better remedy than this for a woman.

137. From this we learn that an officer in charge can punish his subordinate but not viceversa. The husband can hit his wife to teach her good manners, but the wife cannot lift her hand on her husband. The same is with the teacher - pupil, Murshid - Mureed, (Religious Guide-Disciple) father-son, etc. A wife and the follower cannot seek or retaliate against the husband and the Prophet, respectively. In the matter of retaliation there is a degree of equality.

138. By this is meant if Allah Almighty accepts your repentance, then you too should overlook the errors of your wives and do not be harsh to them after they have repented.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا
مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ
يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

Amar bin As (Radiallahu Anhum) as their negotiators of peace.

140. From this it is understood that it is permissible to appoint people besides Allah Almighty as rulers. It is not contrary to this verse because here the word "ruler" indicates absolute Huk'm (Command) which is for Allah Almighty "command is for no one but Allah" (S6 : V57)

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَ
بِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَ
الْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَ

your male and female servants ¹⁴⁵. And surely, Allah loves not the arrogant, the boastful.

ابْنِ السَّبِيلِ ^{١٤٥} وَمَا مَلَكَتْ اَيْمَانُكُمْ ^ط اِنَّ
اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ^{١٤٦}

141. From this a few issues arise:

1. Parental rights are greater than those of the other relatives. Hence, Allah Almighty has ordered their obedience with His worship.

2. Service to parents should be rendered in every possible way physically and financially.

142. This means the neighbour whose house is close to yours, another may be in your own street but his house is not close to yours; or the person may be your neighbour as well as your relative, or he may be just your neighbour but not your relative, or he who is a neighbour as well as a Muslim, or he may just be a neighbour but not a Muslim. Thus, there is much detailed discussion available on neighbour, far and distant. (*Tafseer Roohul Bayaan*).

143. In the word "Companion of your side" include your wife, companion on journey, one's colleague, one's brother in Sufi Silsila, or one who sits with you in the Mosque. Thus, there are many definitions attached to

companions of the side. (*Khazainul Irfaan*)

144. In the word 'wayfarer' a guest as well as a wayfarer are included. The entertainment of the guests is a distinguishing characteristic of a Muslim. A guest is he who comes to visit us either at our invitation or on his own. One who puts up by you for one's own work is not a guest, e.g. those involved in a court case visiting the attorney, or those seeking verdicts from a Mufti - A Muslim jurist.

145. By this is meant do not exploit your male or female servants, do not speak harshly with them, give them food and clothes according to their needs. It should be remembered that these rights of these servants are the responsibility of the Master. If he is negligent in respect of these rights he will be answerable to Allah Almighty. These rights cannot be demanded by them from the state. Hence, the saying of the jurists in this respect is not in any contradiction of this verse.

37. Those who themselves act miserly ¹⁴⁶ and say others to be misers, and conceal ¹⁴⁷ that which Allah has given them out of His Bounty. And We have prepared for the infidels a degrading torment ¹⁴⁸.

الَّذِينَ يَبْخُلُونَ وَايْمُرُونَ النَّاسَ
بِالبُخْلِ وَيَكْتُمُونَ مَا اٰتٰهُمْ اللّٰهُ مِنْ
فَضْلِهِ ^ط وَاَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا
مُّهِينًا ^ج

146. Not giving the dues to the person is miserliness. Zakaah, obligatory (Wajib) charity, not paying maintenance of wife and children too is miserliness. Similarly, concealing knowledge is being miserly with knowledge, we should be generous with wealth and situation.

147. From this we learn that revealing and expressing the bounties of Allah Almighty is part being grateful to Him, while it is forbidden to show pride and to brag. The Holy Prophet صلى الله عليه وآله وسلم said: "I am the most

superior creation in the children of Adam Alaihis Salaam but I am not proud of it."

148. From this we learn that it is an act of apostasy for not describing the qualities and virtues of the Holy Prophet صلى الله عليه وآله وسلم deliberately or distorting them in any way. Reason for its Revelation:

This verse was revealed regarding those Jewish Ulema (scholars) who would deliberately conceal those praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم which are described in the Tauraat. This incident should

serve as a lesson for the present day Ulema who will not recite the (Na'at) poems in praise of the Holy Prophet صلى الله عليه وآله وسلم

38. And those who spend their wealth¹⁴⁹ to show off to the people and do not believe in Allah and the Last Day and whose companion has become Shaitaan, then what an evil companion is he¹⁵⁰.

149. Mention had been made of miserliness, now mention is being made of extravagance. This includes giving charity for show, do weddings to boost one's ego, to spend on improper and unreasonable customs, etc. as they are all part of extravagance.

150. By "evil companion" means doing things

39. And what (harm) would have come upon them, if they would have faith in Allah and the Last Day and spent¹⁵¹ out of what Allah has provided them. And surely Allah knows them fully well.

151. From this emerge three issues:

1. From whatever bounty Allah Almighty has bestowed upon you spend a little in charity. For this reason the word "what" is used here.
2. Do not spend everything in charity - spend a

40. And Allah does not do injustice¹⁵² even to the weight of an atom. And if there is any good deed He doubles it and gives from Himself immense reward¹⁵³.

152. Allah Almighty will not waste anybody's good deeds without any reason and then reward him, or punish a criminal more than what his crime deserves. All this is impossible by Allah Almighty.

153. We learn from "gives immense reward"

themselves, but through some flimsy excuse stop others from doing so.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا
فَسَاءَ قَرِينًا ۝٣٨

in this world that would gladden the devil who will be with him so much so that he eats, drinks and cohabits with him. For this reason the order is that begin every permissible work by invoking the blessed name of Allah (Bismillah). In the Hereafter this companion will be chained with the devil.

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۚ وَ
كَانَ اللَّهُ بِهِمْ عَلِيمًا ۝٣٩

portion of it as understood from this verse.

3. Charity must be given from lawfully earned wealth, therefore this wealth is connected with Allah Almighty.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَإِنْ
تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ
لَدُنْهِ أَجْرًا عَظِيمًا ۝٤٠

that Allah Almighty out of His bounty will decrease the punishment and immensely increase the reward. Both these are manifestation of Allah Almighty's bounty. However,, both these bounties are only for the believer.

41. Then how shall it be, when We bring from every Ummah (community) a witness. And (O beloved Muhammad) We will bring you as a witness against all of them ¹⁵⁴.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۖ

154. Every Prophet will testify about the good and bad deeds of his followers, and the followers of the Holy Prophet صلى الله عليه وآله وسلم will be the testimony of these Prophets, while the Holy Prophet صلى الله عليه وآله وسلم will testify for his Ummah - (followers.) However,, there will be a difference in their testimony. The testimony of the Holy Prophet's followers will be verbally

given by him صلى الله عليه وآله وسلم, and this testimony will be an eye witness account. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is keeping an eye witness account of all deeds, past, present and future. It is for this reason the non-believers will not be in a position to object. Those who will be objecting to the testimony of the followers will ask how are they testifying without being witness to the deeds.

42. On that day those who disbelieved and disobeyed the Messenger ¹⁵⁵ would wish if the earth were levelled ¹⁵⁶ after burying them in it. And they would not be able to conceal a single fault from Allah.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا
الرُّسُولَ لَوْ تُسَوَّى بِهِمُ الْآرْضُ وَلَا
يَكْتُمُونَ اللَّهَ حَدِيثًا ۖ

155. By this is meant both their beliefs and deeds are defective and wretched. The defectiveness of their beliefs is indicated in "they disbelieved" and defectiveness of their deeds is shown in "they disobeyed the Messenger". Every person should make it his duty to correct his beliefs and deeds and keep

them both flawless, otherwise difficulties would be experienced later.

156. Just as animals would be turned to dust after being compensated over one another, the disbelievers too would wish that they too can be turned to dust. Says Allah Almighty: "And the infidel will say would that I were dust" (S79: V40).

43. O those who believe! Do not approach prayer while you are intoxicated ¹⁵⁷ until you have so much sense that what you say you understand ¹⁵⁸, nor when you are in the state of impurity without taking a bath, except when you are travelling. And if you are ill ¹⁵⁹ or on a journey ¹⁶⁰ or when anyone of you comes from privy (relieving oneself), or you have touched women ¹⁶¹ and you do not find water, then take clean earth and wipe ¹⁶² therewith your faces, and your hands ¹⁶³. Indeed, Allah is ever Pardoning, Most Forgiving ¹⁶⁴.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَ
أَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَ
لَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا
وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ
أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَسْتُمْ
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَسَّؤُوا صَعِيدًا
طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۖ إِنَّ
اللَّهَ كَانَ عَفُورًا غَفُورًا ۖ

157. Reason for its Revelation:

Once the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم were invited to eat at Hazrat Abdur Rahman bin Auf ((Radiallahu Anhu))'s place. After the meals alcohol was served. Just then it was time for Salah. The Imam recited Surah Al-Kafiroon in a state of drunkenness in which he left out "LA (No) in all places where it should have been read. This verse was revealed at this occasion. At that time alcohol was not prohibited. From this we learn when a person is in a state of unconsciousness, insanity, and sleep when he cannot distinguish what he is reading, he should not offer *Salaah*, as is reported in the Hadith. After the revelation of this verse drinking became prohibited at the times of *Salaah*. Thereafter its total prohibition was proclaimed. From this we learn that if anybody utters words of apostasy in a state of unconsciousness or intoxication he will not be out of the fold of Islam.

158. This is connected with "until you take a bath" i.e. if you are unclean due to cohabitation with your wife and thus, are in need of a bath do not think of offering your *Salaah*. But if you are a traveller or if water is not available, then you can perform your *Salaah* by making Tayammum. The restriction of a traveller is because non-availability of water is mostly during a journey. The following verse will provide more detail in this regard.

159. Any illness which will endanger one's health by using water - according to one's experience or if prohibited by a specialist doctor.

160. By this is meant outside the town where water is not available. Thus, by journey is not meant journey in term's of Shariah.

44. Have you not seen those who were given a portion of the Book?¹⁶⁵ They adopted an erring path and intend that you too may lose the way¹⁶⁶.

165. By "one section" is meant you believed in section of the Tauraat and rejected the other, or

161. From this we learn that *wudu* does not break by just touching a woman or one's private part according to Hanafi because in this case just as coming from toilet means after relieving yourself, likewise touching a woman means either cohabitation or fondling. Having sex in the nude makes Ghusal incumbent, while fondling in the nude will make *wudu* incumbent. In short, mere touching is not meant here.

162. The creation from sand is also sand. The definition of creation from sand are all those things which take life from the earth, which do not dissolve in fire nor turn to ash, like the coal from the mine, stone salt from mountains, etc. On all these Tayammum is permissible. Although the water does not dissolve or burn, but because it is made from salt of water it is not suitable for Tayammum.

163. Reason for its Revelation:

While returning from the Battle of Bani Muslatiq Hazrat Aisha Radiallahu Anha's necklace was lost on the way. The Holy Prophet صلى الله عليه وآله وسلم and the entire army went in the jungle in search for it. While searching, it was time for *SALAAH* and no water was available for *wudu*. In response to the problem, this verse containing the decree for Tayammum was revealed. Hazrat Usaid bin Hafeer (Radiallahu Anhu) said: "Oh family of Abu Bakr (Radiallahu Anhu) this is not your first bounty and blessing. Through your blessings many things have been made easy for the Muslims". This incident emphasizes the greatness of Hazrat Ayesha (Radiallahu Anha).

164. From this we learn that the Tayammum for the *Wudu* and Ghusal will be done the same way because Allah Almighty has mentioned both minor impurity and major impurity and the method of Tayammum described for both is the same.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ۖ

you believed in Hazrat Musa Alaihis Salaam صلى الله عليه وآله وسلم and rejected the Holy Prophet

166. By "lose the way" is meant they themselves did not accept faith, but are now trying to mislead you. From this we learn that a person who is gone astray is more dangerous

45. And Allah knows well your enemies ¹⁶⁷. And Allah is sufficient as a Guardian, and Allah is sufficient as a Helper ¹⁶⁸.

167. Hence, when Allah Almighty had declared someone to be your enemy, he should be rejected as your enemy, even though outwardly they may be your friends, children or wives. Says Allah Almighty: "*Your wives and children are your enemies, so beware of them.*" (S64:V14). From this we learn that if an irreligious person happens to be your close relative but he is an enemy of the believer, he

46. Among the Yahud are those who distort words from their (proper) places ¹⁶⁹ and say; "we have heard and we disobey," and you listen to us but do not make us to listen say RAINA twisting their tongues ¹⁷⁰ and taunting in Faith ¹⁷¹. And if they had said (instead); "we hear and obey", and sir hear our talks and, sir look at us ¹⁷², it would have been better for them and more upright ¹⁷³. But Allah has accursed them, so they believe not, save a little ¹⁷⁴.

169. Reason for Revelation:

Some Yahud, Refaiah bin Zaid and Malik bin Hasham etc. would shun and disregard the Holy Prophet صلى الله عليه وآله وسلم when they would speak to him, verbally they would say "we heard you" but inwardly they would say "we disobey", verbally they would say, "we hear you" but in their hearts they would say: "Continue not making us hear". In this manner they would give proof of their malice. This verse was revealed concerning them.

170. They would say this word RAINA twisting their tongue in such a manner that this

then the devil, because failing to mislead the saints, the devil despaired, but these people never despaired, and are also devising plans to mislead pious believers.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۖ وَكَفَى بِاللَّهِ وَلِيًّا ۚ وَكَفَى بِاللَّهِ نَصِيرًا ﴿٣٥﴾

is your enemy, but if a unknown person is a believer he is a friend of the believer

168. By this is meant He is your protection from your enemies plan. By this is meant with the Grace of Allah Almighty the noble Companions of the Holy Prophet were protected from misguidance. In fact if the Companions cast their eyes on any person such a person would be protected from misguidance.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَ يَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِالسِّنِّتِهِمْ وَطَعْنًا فِي الدِّينِ ۖ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَ انْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ ۚ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٣٦﴾

would sound RA-EE-NA which means a shepherd or RAOONAT which derived from folly. From this we learn that any words which may have possibility of evil in them are totally forbidden to use in respect of Allah Almighty and His Holy Prophet صلى الله عليه وآله وسلم.

171. By taunting is meant these malicious Yahud would utter such insulting words in the presence of the Holy Prophet صلى الله عليه وآله وسلم, then they would go to their friends and say if the Holy Prophet صلى الله عليه وآله وسلم was a genuine Prophet he

would have understood our scheme i.e. outwardly we speak something but inwardly we mean the opposite. We use the RAINA with malicious intent. From this we learn that taunting at the Holy Prophet's knowledge is in fact taunting at the Religion of Allah Almighty. The Yahud are well known for this, therefore Allah Almighty has declared them as taunters of Religion. The present impudent and audacious people should take a lesson from this.

172. That they should have used the word UNZOORNA: "Sir look at us", rather than RAINA when addressing the Holy Prophet

47. O believers of the Book! Believe in what We (Allah) have revealed confirming the Book¹⁷⁵ with you, before We obliterate some faces¹⁷⁶ and turn them on their backs¹⁷⁷ or curse them as We cursed the people of the SABBAT¹⁷⁸ (Saturday). And surely Allah's Command is to be carried out.

175. By "confirming the Book" is meant the Holy QUR'AN declares the truth of your books, or verifies your books as they had prophesized the coming of the Holy QUR'AN. If the Holy QUR'AN had not been revealed then all these books would have become false. It could also mean the QUR'AN bears testimony to their truth, i.e. only those Books and Scrolls, as well as only those Prophets have gained prominence about which the Holy QUR'AN have spoken of, the rest of the others are forgotten. and without trace.

176. From this we learn that mutilation of face, etc. are special forms of punishment which will

as the first word would have no implied insinuation in it.

173. From this we learn that according respect to the Holy Prophet is to our advantage, while showing disrespect to his august personality is to our disadvantage.

174. By this is meant they only believed in Allah Almighty. Rejection of Prophethood and belief in Allah Almighty alone is not sufficient for Faith. Even the Devil, too, believes in Allah Almighty alone. It could also mean that they believe in their Prophets only, but reject the Holy Prophet. This too is insufficient for Faith.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا
نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَنْ
نُطِيسَ وُجُوهًا فَتَرُدَّهَا عَلَى أَدْبَارِهَا
أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَ
كَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝

continue to take place until the Day of Judgement. On coming of the Holy Prophet صلى الله عليه وآله وسلم these types of general punishments like mutilation of the face had ceased to take place.

177. By defacing the faces is meant just as the back part of the head is level or flat so should the face be made level without having any eyes, nose, face, etc. in it.

178. Those Yahud who still did fishing on a Saturday on some pretext, despite the prohibition, were turned into monkeys. This metamorphosis will take place before the advent of the Day of Judgement. Either, in the world or on the Day of Judgement, this curse will take place without any escape.

48. Indeed, Allah does not forgive association with Him¹⁷⁹, but He forgives¹⁸⁰ what is less than that for whom He wills. And whosoever associates partners with Allah has indeed forged a great sin¹⁸¹.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا ۝٣٨

179. Here, the word polytheist is used to denote a non-believer. Hence, everyone who rejects the Holy Prophet صلى الله عليه وآله وسلم is a polytheist - meaning a non-believer, whether he accepts the Oneness of Allah Almighty or adds partners to Him. Says Allah Almighty: "And give not in marriage to idolators until they believe" (S2:V221). He who dies in a state of non-belief, there is no redemption for him at all. For this reason it is prohibited to call a dead non-believer as one who has had divine mercy. The QUR'AAN often uses the word polytheism to denote non-belief.

forgiveness of the transgression of the rights of man will be different. The rights of man transgressed will be made to forgive by man, while the other transgressions will be partly forgiven through intercession and partly through serving a temporary term of punishment in Hell

180. The objection of this is to show that redemption of a non-believer is impossible. Besides non-belief, the biggest sin is within the limit of forgiveness, whether big or small, whether pertaining to human rights or rights of Allah Almighty. However, there is a difference in the nature of the forgiveness. The forgiveness of transgression of the rights of Allah Almighty will be different while the

181. In this context, too, the word polytheism denotes non-belief. Every non-believer will be forging a great sin. It is stated in *TAFSEER ROOHUL BAYAAN* that both these verses are revealed concerning Hazrat Wahshi (Radiallahu Anhu) (one who martyred Hazrat Hamza (Radiallahu Anhu) who sent a request to the Holy Prophet that he wanted to accept Islam but the verse: "And those worship not any other god along with Allah...." (S25:V68) is preventing me from it. I am a polytheist and a murderer of a believer. In response to it, this verse and some other verses were revealed.

49. Have you not seen those who declare themselves¹⁸² as pure? Rather, it is Allah Who purifies whom He Wills, and they should not be wronged (even) as much as a date-thread.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ ۖ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ۝٣٩

182. From this we learn that it is prohibited for oneself to add Mr or titles after your names as this is equal to self praise which holds no recommendation. Similarly, do not blow on your own trumpet. This is only allowed to

express the Bounties of Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم said: "I am the chief of the progeny of Hazrat Adam Alaitis Salaam" (no pride)

50. Behold! How they forge a lie against ¹⁸³ Allah, and that in itself is a sufficient sin.

183. By "forging lie" is meant those non-believers who regard themselves as superior and the believers as inferiors are forging a lie against Allah Almighty, because Allah

SECTION 8

51. Have you not observed ¹⁸⁴ those who were bestowed a portion of the Book¹⁸⁵, believe in idols and demons ¹⁸⁶ (devil) and say about infidels: "They are more in the right path than Muslims.

184. Reason for its Revelation:

Ka'b bin Ashraf and his seventy Jewish friends went to the idolators of Makkah and persuaded them to fight with the Holy Prophet صلى الله عليه وآله وسلم. The response of the Quraish was that since the Yahud were People of the Book, and as such near to the Muslims, they saw danger in this. If they (Quraish) were to declare war in which the Yahud decide to join the Muslims what would be their position. In order to put us at ease you must bow down to our idols. These wretches had no option but to prostrate to these idols. Thereafter Abu Sufyaan enquired from them whether they (the Quraish) are on the right path or Hazrat Muhammad صلى الله عليه وآله وسلم. Ka'b replied that the Quraish were on the path of Truth. This verse was revealed on this occasion.

52. Those are the ones whom Allah has cursed, and he whom Allah curses; never will you find for him any helper ¹⁸⁷.

187. From this we learn that the Prophets of Allah, the Saints of Allah Almighty, the deceased believers and infants will all become the helpers of believers, while the accursed infidels will have none to help them. Thus, if anyone says that he has no helper is in reality,

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
وَكَفَى بِهِ إِثْمًا مُّبِينًا ٥٠

Almighty had declared the believers as superior and the non-believers as wretched. From this we learn that to talk ill of the pious is inviting the wrath of Allah Almighty.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ
أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ٥١

185. By a portion means portion of the knowledge, not of action because Ka'b bin Ashraf was a Jewish priest. From this we learn that the Book of Allah Almighty is divided into two parts, one is knowledge, the other is action. May Allah Almighty bless us with both. Without action, knowledge is a curse.

186. The word TAGHOOT (SHAITAAN) in this verse is derived from TAGHA meaning rebellion or of rebellious nature. When the Shaitaan rebelled against the command of Allah Almighty. Likewise all these satanic creatures are rebellious whether they may be from the Jinns or human demons. The Holy QUR'AAN, too, has referred to the leaders of infidelity as Shaitaan. Anyone who refers to the Prophet as demon (God forbid) is out of the fold of Islam, like Hoosein Ali of Wan Bhichianwala.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وََمَنْ يَّلَعَنِ
اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ٥٢

inwardly, admitting his infidelity. Says Allah Almighty: "Only Allah and His Messenger is your friend" (S5:V55). Allah Almighty further states: "And help each other in righteousness and piety" (S5:V2).

53. Or, have they a share ¹⁸⁸ in the kingdom? Then (if that were so) they would not give the people (even as much) as the speck on the date seed.

188.Reason for its Revelation:

The Yahud who arrogantly claim that they are the rightful claimants to prophethood and government because we are children of Israel.

54. Or do they envy ¹⁸⁹ the people for what Allah has given them out of His Bounty ¹⁹⁰? But We have already given the family of Ebrahim the Book and wisdom ¹⁹¹ and conferred upon them a great kingdom ¹⁹².

189.Being envious of the Holy Prophet صلى الله عليه وآله وسلم and the Muslims.

190.From this we learn that Piety, Faith, Prophethood, all these are from the bounties of Allah Almighty. None can boast about these things.

191.From this emerge a few issues:

1. Prophethood and the knowledge of Religion are two of the greatest blessing of Allah Almighty, as Allah Almighty has mentioned these in respect of the virtues of Hazrat Ebrahim (Alaihis Salaam).

2. Prophethood has been made special for the progeny of Hazrat Ebrahim (On him be peace) after him, as no one else besides his progeny became a Prophet thereafter. Thus, Mirza Ghulam Ahmed Qadyani can never become a prophet because he is not a Sayyed - progeny of the Holy Prophet صلى الله عليه وآله وسلم, but he was a Moghul.

55. Some of them believed in him ¹⁹³ and some of them turned faces ¹⁹⁴ from him, and sufficient (for them) is Hell, as a blazing fire.

193. By this is meant to believe in the Holy Prophet صلى الله عليه وآله وسلم, as done by Hazrat Abdullah bin Salaam, and Ka'bah Ahbaar (Radiallahu Anhu).

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۝٥٣

Therefore, how can we accept obedience of the Holy Prophet صلى الله عليه وآله وسلم and the Arabs. This verse was revealed to refute the Jewish claim.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ۝٥٤

3. To be children of the pious, and to be from high ranking family, too, is a grace and blessing of Allah Almighty. Khilaafat after the Holy Prophet صلى الله عليه وآله وسلم had been restricted to the Quraish only. Said the Holy Prophet صلى الله عليه وآله وسلم : "Khilafat will only be from the Quraish". Infact it is stated in SAWAIQE MUHARRIQAH that the highest spiritual personages will only be from the Sayyeds. i.e. from the progeny of the Holy Prophet صلى الله عليه وآله وسلم. Imam Mahdi (Alaihis Salaam) would be from the Sayyeds.

192. By this is meant granting wordly kingdom, like that granted to Hazrat Yusuf (Alaihis Salaam) and Hazrat Dawood (Alaihis Salaam), who were granted both prophethood and kingdom. Likewise, if Allah Almighty grants His Beloved Prophethood and Kingdom then why did infidels become hurt by it.

فَإِنَّهُمْ مِّنْ أَمَنٍ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۖ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ۝٥٥

194. By this is meant to remain deprived of Faith, like Ka'b bin Ashraf, etc. From this we learn that knowledge will only prove beneficial when the blessings of Allah Almighty become

part of it. Hazrat Abdullah bin Salaam (Radiallahu Anhu) and Ka'bah bin Ashraf both possessed knowledge of Tauraat but Hazrat

Abdullah (Radiallahu Anhu) benefitted because of his faith, while Ka'b lost out because of his infidelity.

56. Those who have rejected Our Verses, We shall soon cause them to enter ¹⁹⁵ Fire. Whenever their skins will be fully burnt, We shall change them ¹⁹⁶ with fresh skins, that they may taste the punishment. Indeed, Allah is ever Exalted in Might, and Wise ¹⁹⁷.

195. From this we learn to reject the Holy Prophet صلى الله عليه وآله وسلم is equal to rejecting all the verses of the QUR'AAN, and the consequence of rejection is Fire of Hell.

196. From this emerge two issues:

1. Although the fire of Hell will reach every limb of the infidels, only their skins will burn. Says Allah Almighty: "One which rise over the hearts" (S104 : V7).

2. In spite of remaining in such severe fire they shall not experience death, instead after every time the skin is burnt new one will be created in its place, like new skin is created after a blister. Furthermore, we also learn that this

57. And those who believe and do good deeds, We shall soon make them enter Gardens beneath which rivers flow¹⁹⁸ wherein they shall abide forever. For them there are pure wives¹⁹⁹. And We cause them to enter a place where there shall be plenty shade²⁰⁰.

198. By this is meant all people of Paradise will be given several Jannats. Different kinds of Paradise will be rewarded for different deeds. These inmates of Paradise will also be the owners of Paradise of the infidels, had these infidels been believers. Just as there will be many rivers, so will there be many Jannats.

199. Every inmate of Paradise will be distributed several wives, his own believing wife from the world, Hoories of Paradise, and those believing women whose husbands would

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا ۖ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

type of punishment is set aside for the infidels. The nature of punishment for Muslims is different.

197. By this is meant Allah Almighty has power of meting out any form of punishment and in every form of punishment there is Divine wisdom. It is the power of Allah Almighty that in spite of placing the infidels in such severe and intense fire they would not experience death. As an example if iron and steel are buried in the earth it will melt and destroy it, but when a seed is put into it, it will not destroy it. This is the power of Allah Almighty.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُذِخُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

be sent to Hell. These women would be purified from all types of physical and emotional impurities like menses, discharge of blood after child birth, spit, snot, filth, ill-temper, etc.

200. By shade is meant there will be no heat in Paradise, as there will be no sun. Only the Light of Allah will be reflected to illuminate the place. This does not mean that there will be heat for which the trees would be providing shelter.

58. Indeed, Allah commands you to deliver back the trusts to their owners²⁰¹, and when you judge between people, judge with justice²⁰². Surely, Allah admonishes you well. Indeed Allah is ever Hearing, All Seeing²⁰³.

201. Trust can refer to trust in respect of wealth, deeds, knowledge or Divine Mystic secrets, etc. for which a person is responsible will have to discharge his trust. Some people are of the opinion that Hazrat Uthman bin Talha (Radiallahu Anhu) who was the keeper of keys of the Ka'bah was asked to return these keys after the Conquest of Makkah. Then other Companions availed themselves for this service by requesting to be placed in charge of these keys. At that occasion, this verse was revealed, and the keys were returned to him as before. Hazrat Uthman bin Talha accepted Islam after seeing the high degree of Trust. However, in *Tafseer Khazainul Irfaan*, the learned Professor Allama Muradabadi (Radiallahu Anhu) says that it is generally accepted that Hazrat Uthman bin Talha had accepted Islam in the 8th Hijri, about two years before the conquest of Makkah. Allah Almighty knows best.

59. O you who believe! Obey Allah and obey the Messenger, and those who have the power of command²⁰⁴ among you. And if there may arise any difference among²⁰⁵ you, refer it to Allah and His Messenger²⁰⁶, if you have faith in Allah and the Last Day²⁰⁷. This is better and its end result is best²⁰⁸.

204. Whether they be religious authorities like the Ulema, the Religious Guides, the jurists, jurists of independent opinion, or those holding

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۚ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَبِيحًا بَصِيرًا ﴿٥٨﴾

To this days the keys of the Holy Ka'bah are with the descendants of Hazrat Uthman bin Talha. Nevertheless, even if the revelation was at a specific occasion the, order is general.

202. The Ulama are of the opinion that the ruler or an officer should show equality between the plaintiff and the respondent on five things:

1. Grant permission to both parties in matters of consultation.
2. Seat - both should be given similar seating.
3. Attention - equal attention should be given to both.
4. To give hearing to both parties equally.
5. Passing judgement - he should be totally impartial i.e. be fair to both parties.

203. Therefore, Oh rulers or Officers take heed, that there is an authority above you as well, who is witnessing your judgement and decisions, and listening to your discussion. Tomorrow, you, too, have to present yourself in His Court.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

worldly authority, like the Muslim emperors or Muslim governors. However, it would be incumbent upon those holding wordly authority

to obey those having religious authority. The obedience of the two is based on the condition that it is not exercised for personal gains, otherwise such authority would be null and void. The obedience to the Holy Prophet صلى الله عليه وآله وسلم is incumbent under all circumstances, even though the order may be contrary to any QUR'AANic injunction. The Holy Prophet صلى الله عليه وآله وسلم order would be regarded as a categorical injunction in that case. Not giving Hazrat Ali (Radiallahu Anhu) permission to marry another woman in the lifetime of Hazrat Fatima Bibi (Radiallahu Anha); the single testimony of Hazrat Huzaima Ansari (Radiallahu Anhu) being given the status of double testimony are examples of this. It is for this reason that Allah Almighty had excluded the Holy Prophet صلى الله عليه وآله وسلم from "those who have power" For greater research consult the book "Saltanate Mustapha". This verse serves as a proof for the validity of Taqleed.

205. If any differences take place between you and your superiors (officials etc) try and solve it through a categorical injunction (*Ruhool Bayaan*). From this we learn that the Holy

SECTION 9

60. Have you not seen those who claim that they believe what has been revealed to you (O Muhammad) and what has been revealed before you? They wish to make the devil their arbiter²⁰⁹, whereas they were commanded to reject him wholly²¹⁰. And Satan desires to lead them astray.

209. Reason for its Revelation:

Bashar, the hypocrite, once had a quarrel with one Jew. The Jew asked for the matter to be decided by the Holy Prophet صلى الله عليه وآله وسلم but the hypocrite wanted them to go to Ka'b bin Ashraf for his decision. The Jew refused to accept Ka'b bin Ashraf as an arbiter and presented his case to the Holy Prophet

Prophet صلى الله عليه وآله وسلم is the greatest of all authorities and the Emperor of the Emperors.

206. To turn to the jurists for religious assistance is like turning to the Holy Prophet صلى الله عليه وآله وسلم as they will tell you his laws. As the obedience of the Holy Prophet صلى الله عليه وآله وسلم is obedience of Allah Almighty, so is the loyalty of the religious Ulema, the loyalty of the Holy Prophet صلى الله عليه وآله وسلم. Similarly, it is important to be loyal and obedient to the Islamic ruler.

207. From this we learn that Faith is the claim and action is the proof thereof. Whoever merely makes a verbal claim of believing in Allah Almighty and His Holy Prophet صلى الله عليه وآله وسلم, but in deeds behaves like the infidels, accepts the laws of America and Britain, the claim of such a person is baseless and without any proof.

208. Although some tenets of Shariah seem burdensome on oneself like Zakaah, Jihad (Holy War), making of interest unlawful, etc, but their end result is good. Muslims will be destroyed by taking interest, but will remain alive and well by paying Zakaah.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا
بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
يُرِيدُونَ أَنْ يُتَخَّ كُفُؤًا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ
الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ٦٠

who gave the decision in favour of the Jew. Bashar the hypocrite was not prepared to accept this decision. They both then went with their case to Hazrat Umar (Radiallahu Anhu). There the Jew informed Hazrat Umar (Radiallahu Anhu) that the Holy Prophet صلى الله عليه وآله وسلم had already decided this case in his favour but Bashar was

unwilling to accept this decision and thus, brought me to you. Hazrat Umar (Radiallahu Anhu) immediately beheaded the hypocrite, saying that whosoever is not happy with the Holy Prophet's صلى الله عليه وآله وسلم decision, death is his end. At that occasion this verse was revealed. From this incident a few issues emerge:

1. The hypocrites are worse than undisguised infidels.
2. There can be no appeal against the Holy Prophet's صلى الله عليه وآله وسلم decision with anyone. The Holy Prophet's صلى الله عليه وآله وسلم decision is equal to Allah Almighty's decision.
3. To be displeased with the command of the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity, and such a person is an apostate and deserving death because the person was outw-

61. And when it is said to them: "Come to what Allah has revealed and to the Messenger. Then you see the hypocrites turn away from you averting their faces ²¹¹.

212. It is crystal clear that in the presence of Islamic law and authority, it is the height of

62. So how will it be when any affliction befalls them, for what their hands have sent ²¹² forth? Then O beloved! Swearing by Allah: We intended nothing but good will and harmony only ²¹³.

212. By this is meant that Bashir was slain at the hands of Hazrat Umar Farooque (Allah be pleased with him) to become the inmate of hell for which no compensation was to be awarded when this was requested by his heirs. This is exactly what took place. Allah Almighty too approved of this act of Hazrat Umar (Radiallahu

ardly a Muslim but on that day - the day he showed disregard to the Holy Prophet's صلى الله عليه وآله وسلم decision, he became an apostate and was killed by Hazrat Umar (Radiallahu Anhu).

4. In respect of justice there should be no distinction between relatives and strangers. Although the hypocrite was outwardly a Muslim but the decision went in favour of the Jew.

5. The leaders of infidels are human devils - as Ka'b bin Ashraf, Kaib bin Ashraf has been called a devil in the QUR'AN.

210. From this we learn that to appoint the infidels willingly to the position of leadership, and accepting their principles with joy is a severe criminal act, it would be forgiven if done under compulsion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتُ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۝٢١١

hypocrisy to give American or British systems priority.

فَكَيفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ۖ بِاللَّهِ إِنَّ أَرَادْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ۝٢١٣

Anhu).

213. Thus, the heirs of Bashir schemed an excuse by telling the Holy Prophet صلى الله عليه وآله وسلم that Bashir had not deflected from you but was peace loving. He wanted unity between all, therefore he wanted to take his case to Ka'b bin Ashraf.

63. Allah knows better what is in their hearts, so overlook²¹⁴ them and admonish them and say to them in convincing words concerning their affairs.

214. By "admonish them" is meant that in terms of Shariah, hypocrites are not put to death.

64. And We have not sent any Messenger, but that he should be obeyed²¹⁵ by the permission of Allah. And if when they do injustice unto their souls, then O Beloved they should come²¹⁶ to you, and then beg forgiveness of Allah, and the Messenger should intercede for them. Then surely they would find Allah Most Relenting, Merciful²¹⁷.

215. By this is meant that although you (mankind) as well as the Holy Prophet صلى الله عليه وآله وسلم have come into this world but the motive of coming of both is totally different. You are there to obey and be loyal to the Holy Prophet صلى الله عليه وآله وسلم, while he صلى الله عليه وآله وسلم is there to exercise authority over you. Both the Captain and the passengers sail in one ship, but while the passengers travel to reach their destination the captain is there to pilot the ship to that destination. For this reason the passengers have to purchase a ticket for their journey while the captain is paid to pilot the ship. Likewise, we are sailing as passengers in the ship of Islam which the Holy Prophet صلى الله عليه وآله وسلم will pilot successfully to our final destination. The use of 'he should be obeyed' clearly indicates that every order of the Holy Prophet صلى الله عليه وآله وسلم should be obeyed and every act of his should be put into practice.

216. In this verse there is no restriction concerning transgression, transgressor, time and place. Oh My Beloved Nabi صلى الله عليه وآله وسلم all types of transgressors

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ٢٣

Hence, merely explain this to the heirs of Bashar.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۖ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ٢٣

and wrong-doers, during all periods of time who have committed any type of transgression or sin must come to your sacred shrine or abode. It should be remembered that the word 'they should come to you' does not confine the transgressor of going only to Madinatul Munawwara, but he can achieve this by sincerely and mentally turning to him. If you can be present in the sacred city of Madina it would be your good fortune. From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم abode is a place of cure for all our ills; nobody is turned away without getting his needs fulfilled. It should be remembered that the Holy Prophet's صلى الله عليه وآله وسلم coming in this world for us is one thing, while our seeking presence in his sacred abode is another thing altogether. The very rising of the sun is to provide sunlight for us, while our purpose of seeking its nearness by removing shelter is to obtain its warmth. Thus, there is a great difference between the verses: "Assuredly there has come to you a Messenger" (S9 : V128) and "They should come to you..." (S4 : V64)

217. From this we learn that Allah Almighty is Most Relenting and Merciful to those who seek

the presence of the Holy Prophet صلى الله عليه وآله وسلم and for whom the Holy Prophet صلى الله عليه وآله وسلم offers dua. Otherwise Allah Almighty is Overpowering and Omnipotent. The pious sages say that

65. Then O beloved (Muhammad) by your Lord, they shall not be Muslims²¹⁸ until they make you judge in all their disputes²¹⁹. Then they find not any impediment in their hearts²²⁰ concerning whatever you decide, and accept from the core of their hearts²²¹.

218;. Such people will not even obtain original faith. In this verse there is a negation of faith, not the excellence of faith. Although a believer may be a sinner but he will not regard the Holy Prophet's صلى الله عليه وآله وسلم judgement as unjust but as absolutely just. He will only regard himself as unjust transgressor and a sinner, Hence, he will not be bereft of faith. However,, after having read the Kalima Shahadah, if he still gives preference to Christian and Jewish laws to Islamic laws then such a person is out of the fold of Islam and is included in the command of this verse.

219. From this verse emerge few issues:

1. It is permissible to appoint someone as a judge besides Allah Almighty. In fact the Holy Prophet صلى الله عليه وآله وسلم is the deputy of Allah Almighty. Accepting the Holy Prophet صلى الله عليه وآله وسلم as a judge is in reality accepting Allah as the judge. Hence, the above verse is not in conflict with: "*There is no judgement but of Allah.*" (S12:V40) because here original or absolute laws and commands are intended, which come from Allah Almighty alone.

2. Now, after the departure of the Holy Prophet صلى الله عليه وآله وسلم from this mundane world, accepting the Religious scholars as the authority of the day (judges) is in reality, accepting the Holy Prophet صلى الله عليه وآله وسلم, as the judge, because these scholars are the servants and representatives of that sacred abode.

those who seek the abode of the Holy Prophet صلى الله عليه وآله وسلم will indeed find Allah Almighty in respect of His attribute of Mercy. That is to say, the Holy Prophet صلى الله عليه وآله وسلم is the address of God.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ
فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا ﴿٦٥﴾

3. The mere acceptance of the Holy Prophet's صلى الله عليه وآله وسلم commands without being whole-heartedly satisfied about them is the way of life of the non-believers.

220. From this discussion emerge a few issues:

1. Every decision of the Holy Prophet صلى الله عليه وآله وسلم is absolutely correct and incumbent upon us to act upon.

2. Any verbal objection or non-acceptance of the Holy Prophet's صلى الله عليه وآله وسلم decisions is infidelity and apostasy.

3. If anyone accepts the Holy Prophet's صلى الله عليه وآله وسلم decision under compelling circumstances, but is not in agreement with it, he too is out of the fold of Islam.

4. An absolute command is only issued for obligatory laws.

221. The reason for the revelation of this entire verse is the people of Madina would irrigate their lands from the water running from the mountain. As the lands of Hazrat Zubair (Radiallahu Anhu) and another Ansari were close to one another an argument ensued concerning the water i.e. who would water his land first. Their case was eventually presented to the Holy Prophet صلى الله عليه وآله وسلم. The decision of the Holy Prophet صلى الله عليه وآله وسلم was that Hazrat Zubair (Radiallahu Anhu) should water his land first as it was higher than that of the Ansari. The Ansari was unhappy with this decision and remarked that because Hazrat Zubair (Radiallahu Anhu) was a close relative, the decision was given in his favour.

The above verse was revealed on this occasion. It is quite clear that at that point in time the judgement of apostasy could not have been passed on the Ansari because this incident had taken place before the law of apostasy had been promulgated as well as before the revelation

66. And if We had to make it obligatory²²² upon them that kill yourselves and go out leaving your homes²²³, then only a few of them would have done so ²²⁴. And if they do of what they are advised, then it was better for them and stronger in establishing faith ²²⁵.

222. This is concerning the people of Arabia which are made up of sincere people as well as hypocrites.

223. This is similar to the command given to the Israelites. A criminal from them in order to seek repentance had to either offer himself to be killed or had to be banished. However, this does not refer to migration for the sake of Islam or Holy War; these two are included in Islam as well. Hence, there is no contradiction on the verse.

224. Such stringent decrees were only accepted by the sincere Companions of the Holy Prophet

67. And if it had been so We would have given them from Us a great reward.

68. And We would have surely guided them to the Straight Path ²²⁶.

226. The word 'Path' in this verse refers to the path of sainthood and obtaining nearness to Allah, because the noble Companions were already sincere believers. From this we can see that sometimes sainthood can be achieved through doing pious deeds. This is called acquired sainthood. Furthermore, we also learn

69. And he who obeys Allah and His Messenger²²⁷ then he will get the company of those who have been blessed by Allah²²⁸,

of this verse. Commands in respect of laws are given after the laws are made. Now if any Muslim were to show disregard to any decision of the Holy Prophet صلى الله عليه وآله وسلم he would become an apostate.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ٦٦

The hypocrites and the non-believers would not accept him. Therefore this verse cannot be taken to serve as a proof. The brave manner in which the noble Companions sacrificed their everything on the Holy Prophet صلى الله عليه وآله وسلم is something the world can never forget

225. From this we learn that obedience and loyalty to Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم bring about firmness in one's faith, and is worthy of countless rewards.

وَإِذَا لَاتَيْتُهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ٦٧
وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ٦٨

that every Companion of the Holy Prophet صلى الله عليه وآله وسلم is a saint of Allah Almighty because all of them obeyed and remained loyal to the Holy Prophet صلى الله عليه وآله وسلم Had the hypocrites remained obedient to the Holy Prophet صلى الله عليه وآله وسلم they too should have acquired sainthood.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ

of the Prophets, and the truthful, and the martyrs and the righteous. And what good companions they are ²²⁹.

227. Reason for its Revelation:

Hazrat Thoubaan (Radiallahu Anhu) was such a zealous devotee of the Holy Prophet صلى الله عليه وآله وسلم who could never bear the separation from the Master. One day he came in the presence of the Holy Prophet صلى الله عليه وآله وسلم extremely sad and dejected. When the Holy Prophet صلى الله عليه وآله وسلم asked the reason for his sadness and dejection he replied: "When I cannot bear your separation in this worldly life, how will I gaze your beloved vision in the Hereafter." My beloved master would be in the highest abodes of Paradise while I would be wandering elsewhere. For me paradise will become a place of fear without you. "In response to this the above verse was revealed.

228. From this it should not be misconstrued

70. That is the bounty from Allah, and Allah is Sufficient, Knower²³⁰.

230. From this emerges two issues:

1. To obtain the nearness of the Holy Prophet in Paradise, is one of the greatest bounties of Paradise.
2. Everyone who claims to love the Holy

SECTION 10

71. O you who believe! Take your precautions, then march forth towards the enemies, in companies or go forth altogether ²³¹.

231. By this is meant avoid yourselves from being ambushed by the enemies, keep the weapons with you, and as you get the chance advance towards the enemies, in small or larger

72. And surely among you is someone (hypocrite) who will tarry²³² behind. Then if any calamity comes to you he

وَالصَّادِقِينَ وَالشُّهَدَاءَ وَالصَّالِحِينَ
وَحَسَنَ أَوْلِيكَ رَافِقًا^{٢٩}

that through obedience to Allah Almighty one can obtain Prophethood so as to keep the door of Prophethood open for the future. Such is the meaning the Qadiyanis have understood from it. If this be the case then Allah Almighty says: "Allah Almighty is with those who have patience." (S2:V153) In terms of the above the patient persons should become Allah Almighty. Remember, to be with someone is totally different that to be that someone himself.

229. It should be remembered that the manner in which the Holy Prophet صلى الله عليه وآله وسلم would be with his sincere devotees in Paradise is like how a king would be with selected servants in the royal chamber. This does not necessarily mean that these devotees will have the same status as our Beloved Prophet صلى الله عليه وآله وسلم.

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ^{٢٠} وَكَفَى بِاللَّهِ
عَلِيمًا^{٢١}

Prophet صلى الله عليه وآله وسلم is not necessarily a true devotee of the Messenger of Allah Almighty صلى الله عليه وآله وسلم. Only Allah Almighty is aware of this.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ
فَإِنْفِرُوا ثُبَاتٍ أَوْ تَنْفِرُوا جَمِيعًا^{٢١}

groups to attack them. From this it is understood that to keep weapons and other equipment for one's safety and security is not going against "relying on Allah."

وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْطِئَنَّ^{٢٢} فَإِنْ
أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ

says: "It was Allah's favour upon me that I was not present with them" ²³³ (the believers).

232. By this is meant that the hypocrites are lazy for prayer and this is the sign of hypocrites. 233. By this it is understood that live away or separate from Muslims and show happiness at

73. And if you obtain bounty of Allah ²³⁴, then he would certainly say, as if there was no affection between you and him ²³⁵. "O I wish I had been with them so I could have attained great triumph".

234. By "bounty of Allah" is meant victory over the enemy as well as spoils of war. From this meant that Muslims regard victory over their enemies as a bounty from Allah Almighty and not as a result of their bravery.

235. From this we learn that to show for one's

74. So let them fight ²³⁶ in the way of Allah who sell the life of this world for the Hereafter ²³⁷. And he who fights in the way of Allah and is slain or achieves victory, We will bestow upon him a great reward ²³⁸.

236. By "fight in the way of Allah" means fight for glory of Islam and to destroy the might of the infidel so that these infidels do not become an obstacle for the Muslims to worship Allah Almighty. This is the true meaning of waging war for the cause of Allah Almighty.

237. From this discussion emerge two issues:

1. In Holy war no consideration should be given for personal gains. Territories should be gained for the service of Islam only.
2. The Muslim soldier should enter the battlefield fearlessly with the firm intention of sacrificing his life for the cause of Allah

عَلَىٰ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٤٢﴾

this is also Kufr. Remain with the Muslims in deeds and belief because the sheep that remains with the flock remains safe from the wolves.

وَلَيْنِ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَّلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٤٣﴾

desire to be with the Muslim just for one's worldly gains is acting against faith. This is pure selfishness and an act of hypocrisy. Be firmly with the general Muslims in both your religious and worldly affairs.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٤٤﴾

Almighty, as can be seen from "sell their worldly life for the Hereafter." If these two qualities can be assimilated in the believer, Allah Almighty will grant him victory. Says Allah Almighty: "You are the very same who shall overcome if you have faith." (S3:V13)

238. By "give him a great reward" is meant by giving the victorious soldier booty in this world and Paradise in the Hereafter or for the martyrs or a defeated soldier a great reward in the Hereafter. In any case this is such a barter in which no one is a loser.

75. And what happened to you that you fight not in the way of Allah ²³⁹ and (for) the oppressed among men, women and children²⁴⁰ who say: "O our Lord! Take us out of this town ²⁴¹ whose people are unjust, ²⁴² and appoint for us from Yourself a protector and give us any helper from Yourself ²⁴³".

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَظْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا
أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

239. From "Fight for the cause of Allah" we learn that Jihad - Holy War is incumbent upon a Muslim. One who does not participate in it without any valid reason would be just as sinful as the one who fails to offer his *SALAAH*. It should be remembered that the obligation of Jihad - Holy War is based on certain conditions. If and when these are found then only it becomes obligatory. Sometimes it becomes an absolute obligation, sometimes it is Fard-e-Kifaya i.e. if few participate in it others will be absolved of its obligation.

240. From this we learn that when worshipping Allah Almighty the thought of service of Muslims with seeking the pleasure of Allah Almighty is not polytheism, but permissible. Thus, Allah Almighty says in this verse that fight in the way of Allah Almighty on behalf of those weak believers. By weak believers is meant those Muslim men and women who due to unforeseen circumstances could not migrate from Makkah to Madina and Thus, had to remain there.

241. From this we learn that if one is unable to worship Allah Almighty while staying in a sacred place it becomes necessary to pray to Allah Almighty to make it possible for you to leave that place. Those weak Muslims of Makkah who were unable to migrate from the holy city were praying to Allah Almighty to make it possible for them to leave Makkah because they were unable to worship Allah Almighty freely in it, although presently it is a means of blessing to stay in Makkah.

Furthermore, we also learn that feigned piety is not allowed in Islam. Also, the noble Companions and the four Righteous Caliphs were not unjust, nor would it have become incumbent for Hazrat Ali (Radiallahu Anhu) to migrate from the Holy city of Madina, and that it would have become unlawful for people to have stayed in Madina during the caliphate of the first three Caliphs without extremely difficult circumstances. Says Allah Almighty: "Was not Allah's earth spacious, so that you might have migrated in it." (S4:V97)

242. In this verse the word 'unjust' refers to those tyrant infidels who persecute the Muslims and do not allow them to practise their Religion. The presence of non-believers in any country does not make it obligatory to migrate from it.

243. From this we learn that when Allah Almighty is kind on any person. He provides helpers for him, while those on whom He shows His anger He leaves them no helpers. It is for this reason that prayer for seeking helpers is part of ones duty. Seeking help of those besides Allah Almighty is not an act of polytheism but a mercy of Allah Almighty. The purpose of dua in this case is Oh Allah Almighty either take us out of Makkah or send Muslim warriors who would be able to save us from the clutches of the infidels. Allah Almighty accepted their prayer. Muslim warriors conquered Makkah and saved those weak believers from the clutches of the tyrant infidels.

76. Those who believe and fight in the way of Allah, and the infidels ²⁴⁴ fight in the way of Satan (devil). So, fight against the friends of the devil. Indeed, the plot of the devil has ever been weak.

244. The infidels fight either to please the devil, or to spread infidelity or for the sake of gaining territories. From this we learn that the Believers do not fight for any of these reasons,

SECTION 11

77. Have you not seen those who were told: Restrain your hands ²⁴⁵, and establish Salah (prayer) and pay Zakah (compulsory dues to the poor) and when fighting was made obligatory ²⁴⁶ upon them, then some of them began to fear ²⁴⁷ people as they should fear Allah, or even ²⁴⁸ more than that. And they said: "O our Lord! Why have you prescribed fighting upon us ²⁴⁹? You would have allowed us to live for a short period". You tell them (O Beloved Muhammad): "The enjoyment of this world is a little and the Hereafter is better for he who fears Allah. And injustice will not be done to you (even) as much as a single thread ²⁵⁰."

245. Before migration from Makkah the Believers who were persecuted by the infidels of Makkah requested the Holy Prophet صلى الله عليه وآله وسلم to retaliate but the Holy Prophet صلى الله عليه وآله وسلم prohibited them by saying that instead of this offer your prayers and give charity. From this we learn that Holy War: JIHAD became obligatory only after Salah and Zakaah Salah became obligatory before Migration, on the night of Me'raj, Zakaah became obligatory in 2nd Hijri while Holy

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ
كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ٤١

they fight only to gain the pleasure of Allah.
War of kings is for tyranny and territorial gains.
War of Believers is to emulate the way of the Prophethood.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا
فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ
اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ
كُتِبَ عَلَيْنَا الْقِتَالُ لَوْ لَا أَخَّرْتَنَا
إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا
قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلَا
تُظْلَمُونَ فَتِيلًا ٤٢

War became obligatory also in 2nd Hijri but after Zakaah. Fasting also became obligatory during 2nd Hijri. The last two became obligatory after the changing of the Qiblah from Masjidul Aqsa in Jerusalem to the Ka'bah in Makkah and the order of Zakaah.

246. Before Hijrah when the Holy Prophet صلى الله عليه وآله وسلم migrated to Madina only SALAAH had become obligatory in Makkah which was given on the night of Me'raj. Because there was no possibility of Holy War

being waged by the Muslims in Makkah Allah Almighty did not make it obligatory there.

247. If the word 'some' in this verse is taken to mean 'hypocrites' then this fear was due to the weakness of faith in which case the purpose of the question would be to raise objection on Allah Almighty and expressing dislike in respect of a religious order. But if the word 'some' is taken to mean the believers then the word fear would mean natural fear which is uncontrollable and is part of human nature. Then this type of fear would not stop you from the service of Allah Almighty, and the purpose of the question would be enquiry of wisdom in terms of Tafseer KHAZAINUL IRFAAN the second interpretation is more accurate.

248. The noble Companions displayed this type of fear due to human nature. This is not against faith. Musa A.s. had fear from pharaoh and Haman. Says Allah Almighty: *"They both submitted O Our Lord, undoubtedly we fear that he may commit excess against us...."*

(S20:V45) This is the fear of causing harm, while in *"There is no fear upon them"* the purpose of fear is obedience, which no believer

can have for a non-believer.

Thus, fears are of various types. Hence, there is no inconsistency in the verse. The fear of people had deprived Mirza Gulam Qadyani from participating in Holy War and Haj. This fear is contrary to Faith.

249. From this we learn that let alone being a Prophet, Mirza Gulam Qadyani was not even a believer because it is against a believer's honour to fear any creation and deprive himself from participating in Holy War due to this. Mirza Gulam was such a frightened person that he did not go for Hajj and feared Holy War to such an extent that he would call this as an abrogated act. Further, we learn that Holy War will be until the Day of Judgement. Also, that the strength of belief has two consequences, the fear of Allah, and being fearless of any creation, which the noble Companion and the pious of Allah Almighty had possessed..

250. In this manner that you receive little reward or no reward or punishment will be given without any misdeed. Hence, participate in the Holy War happily and receive reward.

78. Wherever you may be, death will overtake you, even if you should be in strong forts²⁵¹. If some good reaches them, they say: "This is from Allah" and if some evil befalls them, they say: This has come from you"²⁵². Please declare: "Everything is from Allah". Then what happened to them²⁵³ what has happened to the people that they fail to understand any statement?

251. Hence, it is better to die a death of a martyr on the battlefield than that after months yours of suffering with illness in bed. In a Hadith it is reported that a martyr feels the pain of death as if bitten by an ant.

252. That since You (the Holy Prophet صلى الله عليه وآله وسلم) came to Madina these calamities are taking place. God forbid. After the arrival of the Holy Prophet صلى الله عليه وآله وسلم Yathrib became a sacred city. In place of calamities it

أَيْنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ٢٨

became a place of cure and blessing. The sand of Madina became blessed with cure.

253. From this we learn that all forms of blessings and calamities either came with the full knowledge of Allah Almighty or we become the cause of them. Piety is a means of obtaining comfort, while sin becomes the cause of calamity. Therefore there is no inconsistency between this verse and the earlier verse: "From your soul". Both verses are

correct in their own place.

79. Whatever good comes to you is from Allah²⁵⁴ and whatever evil reaches to you is from yourself²⁵⁵. And O beloved (Muhammad) We have sent you as a Messenger to all mankind²⁵⁶. And Allah is sufficient witness (to that).

254. To receive guidance to do good deeds is a bounty from Allah Almighty, and the coming of blessings on doing good deeds is a blessing from Allah Almighty. Our good deeds have no formal cause, but they are an apparent cause.

255. In this verse address is made to all generally i.e. the worldly calamities come as a result of our sins. Says Allah Almighty: "*And whatever affliction reached you is due to what your hands have earned.*" (S42:V30) Calamities befall on the pious servants of Allah to elevate their status. Hence, there are different reasons for the causes of calamities.

80. He who obeys the Messenger has indeed obeyed Allah. But anyone who turns his face away then We have not sent You to save them²⁵⁷.

257. Reason for its Revelation:

On one occasion the Holy Prophet صلى الله عليه وآله وسلم said he who follows me, follows Allah Almighty. In response to this some rude hypocrites remarked that does the Holy Prophet صلى الله عليه وآله وسلم desires that we should accept you as Allah Almighty. This verse was revealed to refute their remark and support what the Messenger of Allah had said. From this we learn that obedience to the Holy Prophet صلى الله عليه وآله وسلم is incumbent in deed and word. And in specific things in common and in preferential matters it is incumbent upon us to carry out all instructions of the Holy Prophet

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ۝٩

256. By this is meant you Oh Muhammad صلى الله عليه وآله وسلم are a Messenger unto all mankind - past and future. From the time of Hazrat Adam Alaihis Salaam until the Day of Judgement all human beings are the Ummah of the Holy Prophet صلى الله عليه وآله وسلم. It is for this reason that Allah Almighty had taken a covenant from all the Prophets in respect of their obedience and faith in our Holy Prophet صلى الله عليه وآله وسلم, and on the night of Mi'raj made all the Prophets to perform SALAAH behind our Prophet صلى الله عليه وآله وسلم.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۝١٠

If anyone is commanded to do an act which may seem contrary to the command of the Holy QUR'AAN, it is obligatory upon that person to obey the Holy Prophet's صلى الله عليه وآله وسلم command. Thousands of examples of this nature is at hand. For a proof refer to our book "Sulttanat-e-Mustapha". Single evidence of Huzaima Ansari was made like that of two; it was made unlawful for Hazrat Ali (Radiallahu Anhu) to marry another woman in the lifetime of Bibi Fatima (Radiallahu Anha), Hazrat Suraqa was made to wear gold bangles, etc.

81. And they say, "We have obeyed, but when they go forth from your presence, a group of them make ²⁵⁸ plans in the night against what they had said. And Allah writes down ²⁵⁹ what they plan by night. Therefore (O Beloved) leave them ²⁶⁰ and trust in Allah. And sufficient is Allah as dispenser of affairs.

259. Reason for its Revelation:

This verse was revealed regarding those hypocrites who when in the presence of the Holy Prophet ﷺ would say we believe in you, and your obedience is incumbent upon us, but would do everything to the contrary when they were not in his presence.

260. From this we learn that the works of the pious servants of Allah Almighty are indeed the works of Allah Almighty. Writing the books of deed is the work of angels, yet Allah Almighty says here Allah Almighty writes it. In the like manner works of Allah Almighty are done by His pious servants who say this is our

82. Then will they not ponder on the QUR'AAN²⁶¹? If it had been from other than Allah, then they would surely have found therein much discrepancy ²⁶².

261. Reflection, consideration and deliberation over the verses of the Holy QUR'AAN is in itself an act of worship. According the learned scholars of Islam to recite one verse with proper understanding is far better than reciting a thousand verses without any understanding. Discussion about the QUR'AAN, looking at the QUR'AAN with reverence to reflect and ponder over the verses of the QUR'AAN are all acts of worship. However,, it should be remembered that every Tom, Dick and Harry does not have the right and capacity to reflect and comment on the issues in the QUR'AAN. Once this happens the Religion of Islam will be distorted and destroyed. If an ignorant person

و يَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ
الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا
يُسَيِّرُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى
اللَّهِ ۖ وَكَفَى بِاللَّهِ وَكِيلًا ۝

work eg. Hazrat Isa (Alaihis Salaam) said raising the dead to life by permission of Allah Almighty is my work, I cure the sick; Hazrat Jibraeel (Alaihis Salaam) told Bibi Mariam I will grant you a son; although all this is the work of Allah Almighty.

261. By this is meant do not pay any attention to these hypocrites, or do not kill them, because the order to kill will only be given after their infidelity becomes known, while the infidelity of these hypocrites is concealed but we have informed you about it. Laws of Shariah are binding on what is known. Thus, this verse is not abrogated but firm.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ
عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا ۝

begins to give personal opinions in medical matters and starts prescribing treatment, he will be a threat to peoples lives. Likewise if he begins to delve in QUR'AANIC issues he will be a threat to people's Faith. It should also be remembered that the reflection and deliberation on the QUR'AAN differs from person to person. The purpose of deliberation on the QUR'AAN by the jurists should be to extract laws of Religion. The Sufis (Saints) should extract Divine hidden mysteries from it ; the learned scholars should extract the wisdom behind religious laws, while the common people should ponder over the QUR'AAN to revitalize their faith. Every person should not attempt to dive into the ocean.

262. By "discrepancy" is meant that its prophecies would not be accurate and based on truth; or that some of its verses would be eloquent and of good literary style while others would be of poor quality thereby bringing

83. And when there comes to them some news of satisfaction or of fear, they spread it about ²⁶³. But had they referred it to the Messenger and their men of authority, then surely they would have known its reality ²⁶⁴ from those who investigate and can draw conclusions ²⁶⁵. And if there had been no bounty of Allah and His Mercy upon you, then surely you would have followed the devil, save a few of you ²⁶⁶.

263. It refers to:

Those weak Muslims who are not in the position to think and use their discretion, and who are simple, straight-forward and pious people. They do not know which information should be publicised and which should be withheld. Because of this they publicised everything they hear. From this we learn that publicising every type of information can also become a cause of creating dissension among people.

264. By 'their men' means those learned Companions of the Holy Prophet صلى الله عليه وآله وسلم like the four Righteous, Caliphs, Hazrat Abdullah bin Abbas (Radiallahu Anhu) etc. who in addition to their knowledge

267. From this we learn that no Companion of the Holy Prophet had gone astray. None of them followed the devil at any time. They are

84. (O Beloved!) Fight in the way of Allah ²⁶⁷, you are not held responsible except for yourself, and persuade the Muslims ²⁶⁸, that Allah will soon diminish the might of the infidels ²⁶⁹. And Allah is strongest in

about inconsistencies in the verses. From this we learn that there are no inconsistencies on the verses of the QUR'AAN, and if one does find any inconsistencies in the verses it is due to our own lack of knowledge and understanding.

وَ إِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ
الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ
الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۖ وَلَوْ لَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ
الشَّيْطَانَ إِلَّا قَلِيلًا ۝١٣

possessed deep understanding and insight into matters.

265. From this we learn that refer the QUR'AAN to the learned jurists, understand it from them and practise it accordingly. Do not get lost in your own opinions about it obstinately, or you will go astray. The reason being that the Holy QUR'AAN and the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم are far more important than these matters in respect of satisfaction and fear. If order is given to refer these matters to authorities of knowledge and insight for your understanding, then it becomes equally important to refer these verses and Ahadith to these men of authority for your understanding as well.

protected from the devil by the grace of Allah Almighty. Further, we learn that all the Companions are not of equal status. Some are of greater (firm) standing than others.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا
نَفْسَكَ وَحَرِّضْ الْمُؤْمِنِينَ عَسَى اللَّهُ
أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا ۖ وَاللَّهُ
أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ۝١٣

Might and most secure in punishment.

267. By "*Fight in the way on Allah Almighty*" is meant that on the occasion of the minor Battle of Badar fight with Abu Sufyaan in such a way as was promised a year earlier at Uhud. If the people take it to be unbearable or unpalatable then Oh My Beloved Nabi صلى الله عليه وآله وسلم you go out alone to fight, the victory will be yours. Thus, the Holy Prophet صلى الله عليه وآله وسلم set-out with seventy Companions, but the infidels out of awe and fear did not turn up for the battle.

268. From this we learn that it was not incumbent upon all the Companions to

85. Whosoever makes a good intercession, there is a share ²⁷⁰ in it for him, and whosoever makes an evil intercession, there is a share ²⁷¹ in it for him. And Allah has power over everything.

270. From this we learn that to make a good intercession is an act for which you will be rewarded, while making a bad intercession is a sinful act. To intercede on some one's behalf for the purpose of saving him from a difficulty is a rewardable act, while interceding on behalf of a tyrant to get him out of any difficulty or

86. And when you are greeted with a greeting, then greet him back with a better word than it, or return the same ²⁷². Surely, Allah is very careful in accounting everything ²⁷³.

272. From this we learn that it is incumbent upon a person to return the greeting (Salaam). The reward of some acts of sunnah is obligatory. To greet is an act of Sunnah, but to return the greeting is obligatory, yet the greater reward is for greeting. From this we also learn that the Holy Prophet صلى الله عليه وآله وسلم hears our greeting from wherever it is made, and returns our greeting. This is so because in

participate in this Battle. Those seventy Companions who accompanied the Holy Prophet صلى الله عليه وآله وسلم received reward, but those who did not participate did not become sinners.

269. By this is meant the infidels had no guts to face the Muslims, and exactly the same transpired. From this we learn that Allah Almighty's saying of 'except' too is a categorical affirmation. It also tells us that the Holy Prophet صلى الله عليه وآله وسلم was an exceptionally brave person because Almighty Allah gave him permission to fight all by himself.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ
نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً
سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا ١٥

purpose of aiding in tyranny is totally unlawful.

271. This teaches us that it is not only forbidden to commit a sin, but to create in a person a desire for sin or to advise him towards sinful acts is also unlawful. The same is the case with virtue.

وَ إِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ
مِنْهَا أَوْ رَدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ حَسِيبًا ١٦

every Salaah greeting is made to the Holy Prophet صلى الله عليه وآله وسلم and since it is obligatory to return the greeting, the Holy Prophet صلى الله عليه وآله وسلم returns our greeting. It is prohibited to greet anyone who cannot return the greeting eg. one who is sleeping, one who is in a toilet, etc. In reply to "Peace be upon you" it is better to say "Peace be upon you, and the mercy and blessings of

Allah Almighty". To merely say "And Peace be upon you" would be its return. The "better word" suggests the full reply while by 'return the same' refers to the second or the short reply. To give a better reply is always commendable. To return the greeting is obligatory. Thus, "to greet him back" is a supererogatory command while 'return it' is for returning the greeting.

273. The laws pertaining to greeting can be obtained from books on jurisprudence. Here just a few are listed: It is forbidden to extend a greeting to an infidel, an apostate or a polytheist, as they deserve to be cursed while in salaam a prayer (dua) is offered; Whoever cannot hear a greeting extended or who is unable to return the greeting it is forbidden to extend a greeting to him, eg. one who is slee-

87. Allah is, besides Whom there is none to be worshipped. And He will certainly assemble you together on the Day of Resurrection, of which there is no doubt. And who is more truthful in his word than Allah ²⁷⁴.

274. From this, one learns that lies in respect of Allah Almighty is an impossibility of personality. Because lies in respect of the Prophet صلى الله عليه وآله وسلم is impossibility of non-person, and as Allah Almighty in respect

SECTION 12

88. What happened to you that you were divided ²⁷⁵ into two groups regarding the hypocrites, and Allah turned them back for their evil deeds ²⁷⁶? Do you desire to guide him whom Allah has led astray? And whom Allah leads astray, never will you find him a way (of guidance).

275. When the truth dawned upon the Muslims about those hypocrites who did not join the Muslims in holy wars but instead conspired with the infidels against them, they had become apostates religious rebels and traitors of their land. As such they are liable to be put to death.

ping, one engaged in Salaah, a person in toilet, etc; It is undesirable to greet a Muslim engaged in sinful activities, eg. one engaged in singing and music, playing cards, chess etc; Greet your wife and children on entering the house. It is sunnat for the one standing to greet the one who is sitting, while a person who is riding or driving should greet one who is walking. When entering an empty house greet as follows; "Peace and blessing of Allah be upon you, Oh Messenger of Allah" because the resplendent soul of the Holy Prophet صلى الله عليه وآله وسلم is present in the house of his followers (Haazir - Naazir - present & seeing). A stranger should not greet a young lady as there is a fear that this could lead to mischief.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لِيَجْزِيَكُمْ إِلَى
يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ
أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۝

of truth surpasses everybody therefore His Truth should be worthy and binding with His Person. Otherwise there will be no difference between the quality of truth of Allah Almighty and the Prophet صلى الله عليه وآله وسلم.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ وَاللَّهُ
أَرْكَسَهُمْ بِمَا كَسَبُوا ۖ أَتُرِيدُونَ أَنْ
تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۚ وَ مَنْ يُضِلِلِ
اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۝

Regarding them there were two groups of the Companions. Some taking into account their outward faith were not in favour of their death penalty, while the second group, in consideration of their apostasy and treachery were in favour of imposing the death penalty on them.

Allah Almighty sided with the second group. From this we learn that the punishment for apostasy is death. Furthermore, anyone who corroborates with the infidels to conspire against the Muslims is entitled to a death penalty, even though he may be reciting the Kalima. In addition, after the outward show of faith, the display of infidelity is apostasy. The hypocrites were liars from the outset, though outwardly they were professing to be Muslims. After their show of this treachery they became apostates.

276. Reason for its revelation:

This verse is revealed concerning those hypocrites who did not find the existing conditions in Madina to their liking but left with

89. They wish that you should also become infidels as they became disbelievers ²⁷⁷, so that you may all become equals. Then take not any of them as your friends ²⁷⁸ unless they leave their homes (migrate) in the way of Allah ²⁷⁹. Then if they turn back (to enmity) then seize them and kill them wherever you find them ²⁸⁰. And take not any of them as friends or helpers ²⁸¹.

277. By "they wish" is meant the infidels did not recite the Kalima to become part of you, but their intention for establishing friendly relationship with you was to lead you to their side. Their desertion of the Muslims and joining the infidels in Makkah is an excellent example of their deceptive intention. From this we learn that it is an act of apostasy to try and win someone towards infidelity.

278. From this blessed verse we learn that it is totally forbidden to become friends of infidels, apostates and persons of irreligious sects, and call them Muslims even though such persons may outwardly profess to recite the Kalima, like the hypocrites of the time of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم

279. "Leaving their homes" should really mean that they should return from Makkah in total

the Holy Prophet صلی اللہ علیہ وآلہ وسلم to participate in the Battle of Badr. On the way they deserted the Muslims and went to Makkah in order to join the ranks of the polytheists. There was a difference of opinion amongst the Muslims concerning this group, whether they are hypocrites or as clear infidels, and at an opportune moment should they be put to death for their treachery or not. In response to this question the above verse was revealed. Hence, there is no inconsistency, with regard to the contents of this verse. (TAFSEER ROOHUL BAYAAN.) From it we learn that sometimes friendship with infidels can become a cause of apostasy.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا
فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ
أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ
فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ
وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ
وَلِيًّا وَلَا نَصِيرًا ١٩

sincerety, and that this migration of theirs should serve as a clear proof of their Faith. If they turn their backs by declaring that we shall never migrate, we shall never accept faith, then they should be put to death where ever you find them. Do not trust their outward show of faith.

280. From this we learn that the punishment for an apostate in Islam is death. The punishment for an infidel himself is acceptance of Islam, the payment of poll tax, imprisonment or death, but for an apostate it is either acceptance of Islam or death.

281. From this we learn that in matters of Religion no assistance should be sought from polytheists. However,, at a time of necessity one should act upon "necessity normalises the abnormal".

90. Except those who are connected with such a people ²⁸² between whom and you there is a pact (treaty) ²⁸³ or they come to you because their hearts have no strength to fight against you ²⁸⁴ or fight their own people. And if Allah has so willed, He would certainly have given them control over you, and surely then they would fight with you. So, if they withdraw from you, and do not fight with you and make you an offer of peace ²⁸⁵, then Allah does not open any way (of aggression) against them ²⁸⁶.

282. By "who are connected" is meant do not kill those who remain totally neutral, and those whose hearts have no strength to fight you nor help their infidel people to fight against you, nor join you to fight them. Nevertheless, the connection of this supposition is with "kill them" and not with "friends" as it is not permissible to make an infidel your friend whether he be combatant or a civilian under Muslim care, a refugee or a confederate. From this we learn that it is important to fulfil your contract, even if it is entered into with an infidel. Says Allah Almighty: "And fulfil the promise, undoubtedly, the promise is to be questioned of." (S17:V34)

283. That is, do not fight with those infidels with whom you have reached an agreement. Fulfil your agreement. Thus, probability is only in terms of killing. This does not in any way mean keep them as friends.

91. Now you will find others that they may be safe from you and may be safe ²⁸⁷ from their people. Whenever their people turn them towards mischief ²⁸⁸, they fall headlong into it. Then, if they do not keep aloof from you ²⁸⁹, nor offer you

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۖ وَ لَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۚ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقُوا إِلَيْكُمُ السَّلَامَ ۚ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝٩٠

284. From this we learn that sometimes the firmness of faith of the Believers would become a means of instilling fear in the hearts of infidels. This is due to the grace and bounty of Allah Almighty.

285. In the previous verse mention was made of those infidels with whom agreement already has been reached. Thus, do not break your agreement with them in order to fight. In this verse mention is being made of those infidels who show a desire to reach an agreement and peace with the Muslims. Upto now, no peace agreement had been reached with them. Thus, there is no inconsistency in the verse. Or, this part of the verse could be an explanation and commentary of the previous part.

286. That is, since you have not been granted permission to wage war on them, accept their request for peace. This verse is abrogated from "kill the polytheists" as the Muslim ruler has the right to make or reject peace.

سَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ ۖ كُلًّا رُدُّوْا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ

peace nor restrain their hands, then seize them and kill ²⁹⁰ them wherever you find them. And those ones against whom We have given you clear authority ²⁹¹.

287. By this is meant the hypocrites are not reciting the Kalima with the intention of declaring faith, but they are doing this to escape death at your hands. Verbally they tend to be with you but inwardly they are fully with the infidels. Example of this is the hypocrites of Bani Asad and Bani Ghatfaan.

288. In this verse mention is made of those infidels who would like to make peace with the Muslims, having evil intentions. Outwardly they make but inwardly do not hesitate to join their infidel brothers to wage war on the Muslims. It is stated in KHAZAINUL IRFAAN that this verse was revealed concerning the two tribes of Madina, Bani Asad and Bani Ghatfaan who were hypocrites. They would recite the Kalima of the Muslims but secretly would join in with their people to plot against the Muslim in an effort to keep their people happy. From this discussion emerge two issues:

1. It is a height of hypocrisy to keep all parties happy through maintaining double standards.
2. If a hypocrite reveals any sign of infidelity like giving assistance to the infidels during war, it is permissible to put such a person to death.

289. By "keep aloof" is meant that they neither wage war against you, nor assist the infidels in

SECTION 13

92. And it is not befitting for a believer (Muslim) to kill a believer except by a mischance ²⁹². If anyone kills a believer unknowingly then he has to free a Muslim slave, and pay blood money (restitution) to the family of the deceased, unless they forego ²⁹³ (their right). But if he (the deceased) was from who are hostile to you and he himself ²⁹⁴ is a believer,

وَيَكْفُوا أَيْدِيَهُمْ فخذوهم و اقتلوهم
حيث ثقفتموهم و أوليكم جعلنا
لكم عليهم سلطانا مبينا^{٩١}

war against you. This does not mean that they will keep aloof from you in order to join the disbelievers.

290. This verse has abrogated all those verses in which there was an order to be gentle with the infidels, or to keep clear of them. Likewise, prohibition of holy war during the sacred months i.e. in Rajab, Shawwal, Zil Qadah and Zil-Hajj too becomes abrogated through this verse. Now it is permissible for Muslim warriors to kill confederate infidels anywhere, anytime. This verse is absolutely firm and cannot become abrogated until the Day of Judgement. Anyone who regards it as abrogated is out of the fold of Islam eg. the Qadiyanis who regard holy war as an abrogation.

291. The gist of it, infidels are of different categories: Non-Muslims citizens who form part of the Muslim populace; refugees who come to seek peace and safety in our land; that confederate who may not be of these two types, but with whom temporary peace has been made; and that confederate with whom there is no peace accord. It is permissible to kill the last mentioned infidels, while killing of those mentioned earlier is prohibited.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا
خَطَاً و مَنْ قَتَلَ مُؤْمِنًا خَطَاً
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ دِيَّةٌ مُسَلَّمَةٌ
إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ
مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَ هُوَ مُؤْمِنٌ فَتَحْرِيرُ

then there is only the free Muslim slave. And if he is from the people with whom you have a pact²⁹⁵, then blood compensation should be paid to his family and the freeing of a believing slave²⁹⁶. But, he whose hand does not reach to this (i.e. finds no means to free a believing slave) then he should fast for two consecutive months. This is repentance by Allah²⁹⁷. And Allah is Ever-Knowing, All Wise.

رَقَبَةً مُّؤْمِنَةً ۚ وَ إِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ
إِلَىٰ أَهْلِهِ وَ تَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ
فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ
مُتَتَابِعَيْنِ ۖ تَوْبَةٌ مِّنَ اللَّهِ ۚ وَ كَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿٩٢﴾

292. Killing by 'mischance' is of two types:

1. During a hunt a bullet fired at the prey may by mistake kill a believer.
2. Killing a Muslim by mistaking him to be an infidel confederate, but who on investigation turns out to be a Muslim. Reason for its revelation:

This verse was revealed regarding Hazrat Ayyash bin Rabeeah who had taken an oath to kill Harrith bin Zayd who at that time had not accepted Islam. By the time Hazrat Ayyash had killed Hazrat Harrith he had already accepted Islam about which Hazrat Ayyash was unaware. On enquiry it was revealed that Hazrat Harrith had accepted Islam. The QUR'AAN had declared this as 'killing by mischance.'

293. From this we learn that in killing by force both the right of Allah Almighty and the right of man are involved. Seeking atonement would be the consequence of rights of Allah Almighty, while compensation would effect human rights. Hence, the heir of the deceased cannot forgive expiation, but he can condone compensation. If human right is over-stepped only a human being can forgive that, but if the right of Allah is over-stepped, man has no jurisdiction to forgive that. "But that they forgo" is Thus, connected with compensation, and not with freeing of a Muslim slave. Therefore, the meaning of the verse is that if anyone kills a Muslim unknowingly, its expiation would be obtained by freeing a

Muslim slave, and giving blood compensation to the heirs of the deceased which is equal to giving one hundred camels. However, if the heirs are willing to forego blood compensation it is left to their choice. Detailed discussion on blood compensation is found in books of jurisprudence.

294. If a Non-Muslim confederate becoming a Muslim is slain at the hands of a Muslim who was not aware of his Islam, only expiation becomes incumbent, not blood compensation because the people of the deceased are infidels while he is a Muslim, and an infidel cannot receive blood compensation of a believer.

295. The agreement should be of a permanent nature like in the case of non-Muslim citizens of the state, or a temporary agreement as in the case of refugees. If anyone from them is killed unknowingly by a Muslim, then the punishment would be the same as in the case of a Muslim being unknowingly killed by a fellow Muslim i.e. both expiation and blood compensation.

296. It should be remembered that in the case of expiation for the killing of mischance, a non-Muslim slave cannot be freed, while for all other expiation all types of slaves can be freed eg. for expiation of Fasting, expiation of ZEHAAR i.e. uttering something which has the effect of a divorce, etc. (Hanafi).

297. From this we learn that every sin has a different form of repentance. It is not sufficient to merely utter the words "Taubah, Taubah"

verbally, for repentance to be effected.

93. And whoever kills a believer willfully²⁹⁸, his recompense is Hell²⁹⁹, wherein he will abide for a long time³⁰⁰ and Allah's wrath is upon him³⁰¹ and has cursed him and has prepared for him a great punishment.

298. From this we learn that this order does not apply to killings on the ground of misunderstanding in respect of interpretation of Islamic law, as in the case of battles between Hazrat Ali (Radiallahu Anhu) and Hazrat Muawiya. In this case both parties regarded shedding the blood as permissible. Hazrat Ali (Radiallahu Anhu) fought because he regarded Amir Muawiya (Radiallahu Anhu) as a rebel or an insurgent, while Amir Muawiya (Radiallahu Anhu) took up arms because he thought Hazrat Ali (Radiallahu Anhu) was procrastinating in tracing the murderers of Hazrat Uthman (Radiallahu Anhu). Hazrat Ali (Radiallahu Anhu) based his argument on the following verse: "Then fight the one that has committed excessiveness against the other." (S49:V9) while Hazrat Muawiya (Radiallahu Anhu) based his reasoning with verse: "Undoubtedly We have given authority to his heirs but he should not exceed the limits..." (S17:V33) However, in this case Hazrat Muawiya (Radiallahu Anhu) had erred, though both are well liked by Allah Almighty. Just as the killing of a Muslim by mischance would not be

94. O you who believe! When you go forth for a crusade then make proper investigations and do not say anything to those who offer you greetings that you are not a Muslim³⁰². You seek the goods of the worldly life, for with Allah there are spoils abundant. Such were your customs before this, and then Allah bestowed His special Bounty upon you³⁰³. So you are duty bound to investigate³⁰⁴. Surely, Allah

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدًّا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَغَضَبَ اللَّهُ عَلَيْهِ
وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

regarded as premeditated murder, so is the case in the above.

299. Although Hell-Fire is the legal punishment for premeditated murder, but if the one fatally wounded forgives his murderer then Allah Almighty's Mercy and Grace can change this. In short, justice is one thing, but bounty and grace is another thing altogether.

300. Whenever the word "forever" is included with "eternity" its meaning would be forever, eternally, but if it is without "forever" its meaning would be a longer period of time. A Muslim will not be placed in Jahannam forever. It should be remembered that it is infidelity to kill a Muslim because of his faith or by regarding killing of a Muslim as a lawful act. The punishment for this is eternal Hell fire, but if a Muslim is killed during an argument or dispute, etc. this would be regarded as a grievous sin and its perpetrator would be placed in the fire of Hell for a long period.

301. In the words 'wrath' and 'cursed' there is a hint that it is permissible to curse a sinner with-out identifying him character like saying "May the curse of Allah Almighty be upon the liar."

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي
سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ
أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعُذْ
لِلَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ
قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

is fully aware of what you do.

302. Reason for its Revelation:

This verse was revealed concerning Mardas bin Naheek a resident of Fidak. Besides him the rest of his people were infidels, and the Muslims were unaware of his Islam. When the Muslim army left for Fidak, all its residents ran away, only Hazrat Mardas remained there. On seeing the Muslims army Hazrat Mardas extended to them the greetings of Salaam.

Hazrat Usama bin Zaid (Radiallahu Anhu) thought that he was greeting them in order to protect his sheep. So Hazrat Mardas was slain and his sheep were captured as a war booty. From this we learn that in whosoever you see sign of a believer without seeing any mark of infidelity he should not be called an infidel. It does not mean that whoever extends a greeting to you is a believer, even though he may be committing thousands of acts of infidelity. The hypocrites had been extending greetings and offering their Prayers (Salaah) yet Allah Almighty had called them infidels. Today every Qadiyani, Wahabi, etc. extend greetings of salaam, which means that by mere extending greeting does not make a person a believer. Similarly, one is not a believer by just professing to be one, until his beliefs are not that of a believer. Says Allah Almighty: "*But Allah bears witness that the hypocrites are most surely liars.*" (S63:V1)

303. By "*you too were such before*" is meant Oh Muslims when you had accepted Islam you were accepted as Muslims merely through your

verbal recitation of the Kalima, and your lives and possession were made secure. If confirmation of this was sought from the deepest recesses of the heart would it have been possible to accept you Muslims at that point in time. You should treat the new converts as you had been treated. It was the Grace of Allah Almighty that He had given full publicity to your conversion to Islam. Now no one can cast a doubt about you being as believers. From this one gathers that if the death of a Muslim occurs due to the misunderstanding of the interpretation of an Islamic law, then there is no capital punishment for it nor blood compensation. Neither will such a person be regarded as an infidel nor a sinner. Observe that Usama bin Zayd has been declared a believer by the Holy QUR'AAN. No capital punishment, ransom or blood compensation had been made incumbent upon him.

304. You are duty bound to investigate in order to obtain the booty. From this we learn that if any Muslim who resides among non-Muslims about whose faith Muslims are unaware were to get killed at the hands of a Muslim there is no expiation nor blood compensation incumbent upon his killer. The previous verse describes the position about that Muslim whose faith is known to all but is killed at the hands of a fellow Muslim due to any misunderstanding like cover of darkness, etc. Hence, there is no inconsistency in the verse.

95. Those of the believers who stay back from fighting³⁰⁵ without being disabled, and those who strive in the way of Allah with their wealth and lives³⁰⁶ are not equal. Allah has exalted in rank³⁰⁷ those who strive with their wealth and their lives over those who sit aloof. And Allah has promised³⁰⁸ good to all, and Allah has preferred the strivers over those who remain aloof, with great reward³⁰⁹.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ
غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى
الْقَاعِدِينَ دَرَجَةً ۖ وَكُلًّا وَعَدَ اللَّهُ
الْحُسْنَ ۖ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِدِينَ أَجْرًا عَظِيمًا ۝٩٥

305. To "sit aloof" means when Holy War is not an absolute obligation. In the case when war becomes an absolute obligation it is a grave sin to remain aloof from it without any valid reason. In the event of it becoming obligatory those who are ill, etc would be regarded as disabled and as such excusable.

306. From this one learns that holy war is of life and wealth, infact of pen an a words as well. The type of war to be engaged into will be determined by the situation presented.

307. Reason for its Revelation: When the first portion of this verse was revealed Hazrat Abdullah bin Omm Maktoom who was blind addressed the Holy Prophet ﷺ saying that Oh Messenger of Allah Almighty صلى الله عليه وآله وسلم how will a blind person like

96. Ranks of excellence, forgiveness and mercy³¹⁰ are from Allah. And Allah is Ever-Forgiving, Most Merciful.

310. From the words "forgiveness" and "mercy" we learn that many earth. Grave sins too are forgiven through participation in a holy war

SECTION 14

97. Those whose souls are taken out by angels while they were wronging themselves³¹¹, the angels say to them: "In what condition were you?" They say: "We were weak in the land". They say: "Was not Allah's earth spacious so that you might have emigrated³¹² in it?" Then the abode of such people is Hell, which is the worse place to return.

311. Reason for its Revelation:

This verse was revealed regarding those Muslims who were outwardly Muslims but did not migrate to Madina when migration was obligatory upon them and they were in a position to migrate. In the Battle of Badr they were forced to accompany the infidels of

me participate in a holy war? In response to this the portion of the verse "Without excuse" was revealed.

308. From this it is learn't that all the companions are just and none of them is a *FAASIQ* (transgressor). Because paradise is not promised for the transgressors. If any historical event proves transgression of a companion, is a lie, and the Holy Quran is true.

309. It is reported in the *Hadith* that Allah Almighty will grant a Muslim warrior hundred ranks in paradise and between every two ranks will be such a long distance equal to the distance between the heaven and the earth.

دَرَجَاتٍ مِّنْهُ وَ مَغْفِرَةً وَ رَحْمَةً ۖ وَ
كَانَ اللَّهُ غَفُورًا رَّحِيمًا ۙ

which would not be possible to be forgiven through other pious deeds.

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ
أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ
أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ
مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ۙ

Mecca and were slain at the hands of the Muslims. Regarding them this verse says that to reside with the infidels and not undertaking the migration without any reason is bringing hardship upon oneself. At the time of their death the angels would be conversing with them in this manner.

It should be remembered that after the Holy Prophet's ﷺ migration to Madina Muslims were forbidden to stay in Makkah without any valid reasons. Although the sacred Ka'bah, etc. were all in Makkah, yet after the departure of the Groom the Holy Prophet ﷺ the marriage procession (the followers) are meaningless. Similarly any learned man who may be in possession of great knowledge and practice, but if he has no connection with the Holy Prophet ﷺ then run away from him.

312. This verse is revealed regarding those people who regarded themselves as disabled and this excusable from migrating. However, in reality they were not disabled. Undoubtedly this type of explanation is not called from the disabled as is being gleaned from the previous verses. Hence, there is no inconsistency in the verses. This verse has cut off the possibility of

98. Except those who were oppressed, men and women and children, who were unable to devise ³¹³ a plan or find any way ³¹⁴ to escape.

313. By "suppressed" means those who were really disabled and are in no position to migrate, like Hazrat Abbas (Radiallahu Anhu), who was compelled to accompany the infidels forces in the Battle of Badr. For this reason the Holy Prophet ﷺ proclaimed that no one should kill Hazrat Abbas (Radiallahu Anhu) as the infidels had brought him in their army by force, he had not come on

99. For those it is expected that Allah will pardon them. And Allah is Ever Pardoning, Most Forgiving .

100. Whosoever migrates in the way of Allah ³¹⁵ will find abundant place and space on the earth ³¹⁶. And whosoever goes forth from his home as an emigrant for Allah and His

TAQIYYA pious fraud from its root, because Muslims had not been given permission for that, i.e. to reside among the infidels by concealing their faith in order to lead their lives through flattery. Instead migration from the land of the infidels has been made obligatory upon them. If the Caliphate of the first three Righteous Caliphs was not based on truth, and had the two holy lands (Makkah and Madina) become lands of the infidels, then Hazrat Ali (Radiallahu Anhu) would have either declared war on them or migrated from these territories. If Hazrat Ali (Radiallahu Anhu) could wage war on Hazrat Muawiya (Radiallahu Anhu) because he had rebelled, and Hazrat Imam Hussain (Rahma-tullahu) did likewise because of the sinfulness and impiety of Yazid, then Hazrat Ali (Radiallahu Anhu) most certainly would have declared war on the first three Righteous Caliphs.

إِلَّا الْمُسْتَظْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا
يَهْتَدُونَ سَبِيلًا ٩٨

his own free will.

314. That the persons could not migrate due to the reasons outlined, Hence, they are excusable. From this we learn that if any person is unable to undertake the journey because he does not know the route to Muslim territory, etc. then such type of persons would be regarded as excusable.

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ
وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ٩٩

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي
الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً ٣١٥
يُخْرِجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ

Messenger and death overtakes him, then his reward lies with Allah³¹⁷. And Allah is Ever Forgiving, Most Merciful.

رَسُولِهِ ثُمَّ يُدْرِكُهُ الْوَيْتُ فَقَدْ وَقَعَ
أَجْرُهُ عَلَى اللَّهِ ۖ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا

315. By "he who will come out" means he who will migrate from Makkah to Madina, because at that point in time this promise was made to the Muhajireen, those who migrated to Madina. Now if any emigrant after undertaking migration does not find a satisfactory place, this would not be in any way contradictory to this verse and as such he should not reject this verse. Allah Almighty has already fulfilled His promise made with the Muhajireen.

316. By "abundant place and space" signifies that Allah Almighty would provide the emigrants from Makkah to Madina ample place and space in Madina. Allah Almighty has fulfilled this promise. Thus, this promise is not made for all the emigrants until the Day of Judgement. From this we learn that during the worship of Allah Almighty the intention of pleasing the Holy Prophet صلى الله عليه وآله وسلم gives that worship a greater strength. This is without doubt no polytheism. Hijrat or migration is a worship yet Allah Almighty has called it immigration towards Allah Almighty and His Rasool صلى الله عليه وآله وسلم. It is stated in Bukhari Shareef "Whosoever migrates towards Allah Almighty and His Prophet صلى الله عليه وآله وسلم..."

317. Reason for its Revelation:

This verse is revealed concerning Hazrat Junda' bin Dameera Laithee who was a very aged man. When he heard the previous verse he immediately said that I am wealthy, I am in a position to migrate, therefore I am not among the disabled. I will not bear to stay in Makkah for even one night. Accordingly people took him on bedstead as he was not in a position to travel on a camel. On reaching a place called Na'eem signs of death became visible on him. Then placing his left hand in his right hand he said: "Oh Allah this is mine and Your Prophet's صلى الله عليه وآله وسلم"

hand. I am swearing allegiance on it on which your Prophet صلى الله عليه وآله وسلم had taken allegiance." Saying these words he passed away. On hearing this polytheists made fun out of him that he could not reach Madina, but when the Noble Companions and the Muhajireen (emigrants from Makkah) came to know of this tragic event they became grief-stricken. This verse was revealed at this occasion. From this incident few issues emerge:

1. Whosoever makes an intention of doing a pious deed but is unable to do it due to unforeseen circumstances he shall receive the reward for it.
2. To leave one's country for the purpose of seeking Islamic knowledge, for going on pilgrimage, for visiting the sacred city of Madinatul Munuwwarah, in search of lawful sustenance, are part of emigration for Allah Almighty.
3. On critical moments like the one described above, such allegiances are permissible and acceptable.
4. A person who dies while studying to become a Hafezul QUR'AAN or a learned man will rise on the Day of Judgement in the company of Huffaz and Alims. Likewise, a pilgrim who dies en route to pilgrimage is a Hajee (pilgrim), infact he will receive the reward of Hajj each year, as is described in the Hadith.
5. It is an act of worship to reside in Makkah Mukarramah, as long as it is not without the Holy Prophet صلى الله عليه وآله وسلم. At that time it was an act of Ibadat to leave Makkah, but forbidden to reside therein as the Holy Prophet صلى الله عليه وآله وسلم had migrated from it. Thus, it becomes crystal clear that the Holy Prophet صلى الله عليه وآله وسلم indeed is the beauty and delight of everything.

SECTION 15

101. When you travel throughout the land, there is no sin upon you that you offer some prayer by shortening³¹⁸ it, if you fear that the infidels will afflict³¹⁹ you. Indeed, the infidels are your enemies.

318. "Shortening" means to shorten *SALAAH* of four rakats to two. From this we learn that there is no Qasr - shortening for *Sunnah* and *Nafil* prayers. Similarly there is no qasr for Fajr, Maghrib and Witr Prayers, as is indicated

by the preposition "some" in the words "some prayers". Furthermore we learn that it is not a sin to perform qasr, while the verse is silent if qasr is not performed. One learns from the Hadith that a person who does not make qasr is

102. And (O Beloved Prophet) when you are among them then lead them in prayer³²⁰, then let a group of them be with you (in prayer)³²¹ and let them take their arms (in defence)³²². When they have finished their prostrations³²³, let them be (in position) going to the rear³²⁴. Then let the other group, which has not yet prayed³²⁵ come and be your follower³²⁶ in the prayer and let them also take their means of protection and their weapons. The infidels wish that you become negligent of your arms and your baggage so that they can come down upon you in one attack. And there is no fault³²⁷ upon you, if you are in trouble due to rain or you become ill for putting down your arms. But you carry your means of protection with you³²⁸. Undoubtedly, Allah has prepared for the infidels a humiliating torment³²⁹.

وَ إِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ^{٣١٨} إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا^{٣١٩} إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا^{٣٢٠}

a sinner like the one who reads four rakaats in Fajr Prayers. It is gift from Allah Almighty which should be accepted.

319. The restriction of fear during a journey is incidental, because during those days journeys were not free of fear. Now even if there is no trace of fear qasr is obligatory. An example of this is: "Devour not interest doubled and redoubled." (S3:V130) This does not mean that one can devour one and a quarter or one and a half times in interest.

وَ إِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ^{٣٢١} فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ^{٣٢٢} وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ^{٣٢٣} وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً^{٣٢٤} وَ لَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ^{٣٢٥} وَخُذُوا حِذْرَكُمْ^{٣٢٦} إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا^{٣٢٧}

320. Reason for its Revelation:

During the Battle of Zatur Riqua the Holy Prophet صلى الله عليه وآله وسلم performed Zohr *Salaah* with the Companions in congregation. The polytheists expressed great sorrow that they had wasted this opportunity of slaying the Muslims. At this some of the infidels said that take heart the time of their Asr Prayers is nearing soon. It is one Prayer which is more to them than their lives, their property, their parents. As soon as the Muslim stand in Prayer attack them with all your might. At that point in time Hazrat Jibraeel Alaihis Salaam presented the Prayer of Fear to the Holy Prophet صلى الله عليه وآله وسلم, and these verses were revealed.

321. By this is meant that during war when there is a greater fear posed by the enemy then Oh My beloved Prophet صلى الله عليه وآله وسلم divide the *SALAAH* into two congregations. The one congregation should perform first rakaat with you while the second congregation wages war on the enemy. Thereafter the second congregation go to their rear and complete the second rakaat behind the Holy Prophet صلى الله عليه وآله وسلم while the congregation remains engaged in war. Thereafter they perform the remaining rakaat on their own.

322. Even those persons who are engaged in *Salaah* behind the Holy Prophet صلى الله عليه وآله وسلم too should not leave their weapons but remain armed while in Prayer. Hazrat Abbas (Radiallahu Anhu) says that these people in *SALAAH* should wear only those weapons that would not cause hindrance in the *Salaah* eg. sword, dagger, or present day guns, etc. When those engaged in Prayer would be keeping weapons, then the other congregation who is engaged in battle have no reason to leave the weapons. Hence, both congregations should keep their weapons with them.

323. By "finished their prostrations" completing both prostration in one rakaat, or in Maghrib *Salaah* the first congregation had completed both rakaats behind the Imaam.

324. i.e. They should stand to oppose the enemy, whether it be in the direction of the Qiblah or in any other direction.

325 From this we learn that the Congregation for prayer is so important that even in the heat of the battle no one had been exempted from it. It is a great shame on those who leave out congregational prayers without any valid excuse.

326. Then, you Oh Beloved Nabi صلى الله عليه وآله وسلم do complete the two rakaats and make salaam, then the first congregation can complete the first rakaat without any Qirat i.e. recitation of the QUR'AAN because they would be *LAHHIQ* (Laahiq are those Muqtadees (followers behind the Imaam) who join the congregation from the beginning but then loose one or more rakaats due to some reasons) thereafter the second congregation should complete the first rakaat with Qirat as they would be *MASBOOQ*- i.e. Muqtadees who join the congregation after one or more rakaats have been performed.

327. From this we learn that in the *Salaat* of fear walking, moving the chest away from the Qiblah etc. while in *SALAAH* are all excused. If he does any of these he will still be in *SALAAH*, just like if a *Wudu* of a person in *SALAAH* breaks, he has to go and perform his *Wudu*, but he is still in *SALAAH*.

328. Reason for its Revelation:

Hazrat Bin Abbas (Radiallahu Anhu) says that in this battle (Battle of Zatur Riqua) Hazrat Abdur Rahman bin Auf (Radiallahu Anhu) became wounded to such an extent that he could not carry his weapons. The verse was revealed regarding him. Some Ulema use this verse as a proof that in *SALAAH* of fear it is compulsory to carry your weapons while in *SALAAH*, while majority of the Ulema are of the opinion that it is desirable to do so.

329. Reason for its Revelation:

Hazrat bin Abbas (Radiallahu Anhu) relates that during the Battle of Bani Anmaar Allah Almighty granted a grand victory to the Muslims. On seeing the battlefield empty of all infidels the Holy Prophet صلى الله عليه وآله وسلم went to a near by jungle to relieve himself. When Huwairah bin Harith Mahaaribi got wind of this he appeared before the Holy Prophet صلى الله عليه وآله وسلم with a sword in his hand and said: Oh Muhammad صلى الله عليه وآله وسلم "who will now protect you from my sword." The

Holy Prophet صلى الله عليه وآله وسلم nonchalantly replied: "Allah Almighty will protect me." As he made intention of attacking he fell to the ground facing downwards. As the sword fell out of his hand the Holy Prophet صلى الله عليه وآله وسلم picked it up and said "Who will now protect you from me?" "None", said he. The Holy Prophet صلى الله عليه وآله وسلم then said to him if you recite the Kalima there is protection for you.

103. Then, when you have completed your prayer, remember Allah (while) standing, sitting and lying on your sides ³³⁰. But, when you become secure, establish regular prayer ³³¹. Indeed, prayer has been made obligatory, at fixed times, for the Muslims ³³².

330. Beside being in *Salaah*, engage yourselves in the remembrance of Allah Almighty of all types. From this two issues emerge:

1. When in battle the warrior should assume such a dignified posture that he carries sword in his hands while his tongue recites the remembrance of his Beloved (i.e. Allah Almighty.)
2. Those who recite aloud the First Kalima and Darood Shareef are doing acts which are not only permissible but are laudable. This verse is a source of proof for the permissibility for these acts. There are numerous Ahadith regarding reciting the Zikr aloud after the *Salaah*.

104. And weaken not in pursuit of the infidels³³³. If you are suffering hardship, they are also suffering the same hardship. You have hope from Allah but they have none. And Allah is Ever Knowing, the Wise.

333. Reason for its Revelation:

On termination of the Battle of Uhud the Holy Prophet صلى الله عليه وآله وسلم ordered the Companions to go in pursuit of the infidels so that they would not turn back. On hearing this

Bin Harith replied that he will not recite the Kalima but will give his word that in future he will neither take part in any battle nor will he assist his (the Holy Prophet's صلى الله عليه وآله وسلم) enemies. On hearing this the Holy Prophet صلى الله عليه وآله وسلم left him. On this occasion the above verse was revealed to state that when you go to any such places always take every precaution.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيًّا
وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى
الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

331. This means having carried out all the conditions of *Salaah*. Earlier on permission was granted to walk while in *SALAAH* of Fear, but this is not allowed now.

332. From this we learn that two prayers cannot be combined during a journey, because every *Salaah* has its own prescribed time as per Holy QUR'AAN. Those Ahadith which mention the combining of two prayers are in respect physical combination eg. the Holy Prophet صلى الله عليه وآله وسلم read the first *Salaah* at its last possible time and he performed the second at its earliest prescribed time.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنِ
تَكُونُوا تَالِئُونَ فَإِنَّهُمْ يَالِئُونَ كَمَا
تَالِئُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا
يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

the Companions complained of being badly wounded. In response to it, this verse was revealed i.e. if the infidels can muster courage to pursue you despite their wounded condition, then why don't you do the same? From this we

learn that for the purpose of encouraging the Muslim warriors it is permissible to talk about

the courage and bravery of the infidels.

SECTION 16

105. (O Beloved Prophet) We have revealed to you the Book with Truth that you might judge ³³⁴ between mankind as you are guided by Allah ³³⁵. And become not an advocate from the side of the deceivers ³³⁶.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ
وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ۝

334. Reasons for its Revelation:

This verse was revealed concerning Tam'a bin Ubairik who stole his neighbour Qutadah bin No'man's chain armour, hid it in a flour bag and kept it in trust with a Jew. On searching both the armour chain and the flour bag were found in the Jew's house. The Jew said that Tam'a had kept it at his house. Tama's people, in an effort to protect their fellow brother tried and hoped that the Jew would be proven guilty, and Tama would be proven innocent. On that occasion this verse was revealed, to show that Tama's people had given false testimony to prove him innocent.

335. From this we learn that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم decisions were based on two things: the Book of Allah Almighty and the Light of Prophethood. Hence, the decisions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم were so firm and unalterable that appeal against them was totally impossible. Thereafter the decision of Learned Ulema and Muslim jurists and judges too would be based on the Book of Allah Almighty, and the testimony of

witnesses, etc. Hence, the decision of any ruler or official is not fully acceptable and as such is open to appeal.

336. This command though is obviously addressed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم yet in reality the purpose of it is to let all rulers and officials until the Day of Judgement know that they should not be indiscreet or short sighted in their decisions or judgements. The genuine accused found guilty should be given full punishment without any regard or bias.

Observe that Tama was outwardly a believer and the Jew was a non-believer, yet the judgement was given in favour of the Jew. From this we also learn that every Companion is not free of transgression, though by the grace of Allah Almighty they do not remain on the part of transgression. Furthermore, no matter how great or serious a sin may be it will not render a person out of the fold of Islam eg. Allah Almighty did not refer to the helpers of Tama as infidels, but as treacherous or cheats.

106. And seek forgiveness³³⁷ of Allah. Surely Allah is Ever Forgiving, Most Merciful.

وَأَسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا
رَحِيمًا ۝

337. It is quite apparent that this command is addressed to Tama that he should seek repentance for his sins. If it is addressed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم it is done on the basis that the good deeds of the pious are sometimes the sins of the close friends. It was the Holy Prophet's صلی اللہ علیہ وآلہ وسلم wish that the judgement should be passed on the

strength of the testimony as is the rule of Islamic law, whereas Allah Almighty says that the Holy Prophet صلی اللہ علیہ وآلہ وسلم should refrain from such an intention. Or it could also mean that the Holy Prophet صلی اللہ علیہ وآلہ وسلم should seek forgiveness for those people who wrongfully assisted Tama so that Allah Almighty may grant them forgiveness for their

transgression and protect them in future from practising such type of national or group aid which would become a means of committing sins; or seeking repentance with the intention of the acceptability of their testimony which

107. And dispute not on behalf of those who deceive their souls ³³⁸. Surely Allah loves not one who is a habitual, deceitful sinner.

338. We learn that testimony of a liar is not permissible because to aid a sinner in committing a sin is in itself an act of sin. To

108. They seek to hide from men, but they cannot hide from Allah ³³⁹ and Allah is with them ³⁴⁰ when they design in their hearts that thing which is disliked by Allah ³⁴¹. And surely Allah has encompassed their doings ³⁴².

339. This verse is the foundation of piety and purity. If man is fully cognisant that nothing of his is concealed from Allah Almighty and His Prophet صلى الله عليه وآله وسلم then he should not be bold to commit a sin.

340. Allah Almighty due to His Supreme knowledge and power is with them, therefore they should be shameful and modest in respect of their behaviour. From this we learn that if man is fully aware that Allah Almighty is with him then he should not have the courage to commit a sin. Likewise, if he accepts the Holy Prophet صلى الله عليه وآله وسلم to be present and watching then he should never commit a sin. In this verse there is a hint that nothing is concealed from the Holy Prophet صلى الله عليه وآله وسلم because here in Allah Almighty says they hide from people, and not they hide from the Holy Prophet صلى الله عليه وآله وسلم, while in the words they hide not Allah Almighty has

was an act of sin, or expressing criticism at their testimony because the good deeds of the pious sometimes are sins of their close friends. There is nothing wrong in the ruler or judge accepting the testimony of the plaintiff.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ
أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
خَوَانًا أَثِيمًا ١٠٧

receive payment for such legal counselling is forbidden because it is being acquired through illegal means.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ
مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا
يَرْضَى مِنَ الْقَوْلِ ۖ وَكَانَ اللَّهُ بِمَا
يَعْمَلُونَ مُحِيطًا ١٠٨

included the Holy Prophet صلى الله عليه وآله وسلم with Him, i.e. they cannot hide from Me and My Beloved Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "Oh Prophet, the Communicator of the unseen news! No doubt, We have sent you as the present beholder." (S33:V45) Allah Almighty is with the Believers out of His kindness, He is with the Prophets and Saints out of His Grace and Benevolence, He is with the infidels out of His wrath, while He is with all out of His Knowledge and Power.

341. By "they design in their hearts" is meant the people of Tama were designing secret plans to support him in order to prove him innocent so that no blame could come on them

342. By this is meant Allah Almighty's knowledge and power has encompassed them because Allah Almighty as a being is neither encompassed nor is He encompassing. He is free of space and place.

109. It is you who have pleaded on behalf of them in the life of this world. Who will plead on behalf of them on the Day of Judgement ³⁴³, or who will be their defender (on that day).

هَآأَنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ
الدُّنْيَا ۖ فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ
الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ۝١٠٩

343. It should be remembered that it is impossible to quarrel by Almighty Allah to cause decept. To plead for the intercession of the loved ones, and the pleading of children for the repentance of their parents is proven from the verses of the QUR'AAN as well as from Ahadith. Says Allah Almighty: "Who is he that would intercede with Him save by His leave" (S2: V252) The Holy Prophet صلى الله عليه وآله وسلم

said the miscarried baby will plead for the repentance of his parents in such a manner like the creditor pleading with the debtor. It will be said to the child: O the miscarried baby plead for your Lord But this pleading and squabble will be gracefulness and, not to oppose Allah Almighty. Hence, in this verse there is no negation of intercession

110. And whoso commits evil or wrongs his own soul and thereafter seeks forgiveness of Allah, shall find Allah Forgiving, Merciful ³⁴⁴.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ
يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۝١١٠

344. From this we know that for every kind of sin there is repentance, but the method of seeking repentance differs. The repentance of infidelity is belief, the repentance of not granting human rights is to grant these rights the repentance of omission of *Salaah* is

performing its Qaza. Also, laws pertaining to each are different. This does not mean that mere saying of Taubah - repentance will be sufficient to absolve yourself from the sin of robbery, murder, gambling, etc.

111. And whoso earns (commits) a sin, then he commits it against his own soul ³⁴⁵. And Allah is Ever Knowing, Most Wise.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى
نَفْسِهِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝١١١

345. By "against his own souls" means every person will have to bear the punishment for his own sins. There is no chance that one will co-

mmmit sins and another will bear the punishment. However,, the one who aids the person in sin will be caught with the sinner.

112. And whoever earns ³⁴⁶ a fault or a sin, then blames it on an innocent (person) has certainly borne that falsehood (slander) and a clear sin.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ
بَرِيًّا فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا ۝١١٢

349. In this verse "sin" signifies major sins and "fauli" indicates minor sins. To accuse an innocent person of sin is a severe transgression,

whether that innocent person is a believer or an infidel, because Tama had accused an infidel Jew.

SECTION17

113. And (O Beloved Prophet) if there had not been the Bounty and Mercy of Allah upon you ³⁴⁷, then a group of them would have certainly tried to deceive you. But, they are only misleading themselves ³⁴⁸ and they will not do harm to you at all. And Allah has revealed to you the Book and Wisdom ³⁴⁹ and taught you what you did not know ³⁵⁰. And great is the grace of Allah upon you ³⁵¹.

347. By this is meant if Allah Almighty had not portrayed you as an innocent being, and had He not made all types of knowledge apparent to you then these people who have misled you i.e. they would have deceived you into making a wrong decision.

348. From this we know that Allah Almighty protects the Holy Prophet صلى الله عليه وآله وسلم, therefore none can mislead him. The same is said regarding the Noble Companions in the following verse: "And they mislead none but themselves and they perceive not..." (S3:V69) We Thus, find that the Holy Prophet's splendored illumination had been cast upon his Noble Companions making their faith unshakable. In it there is prophesy of the unseen and discussion of the Holy Prophet's complete protection i.e. they will not succeed in influencing the Holy Prophet صلى الله عليه وآله وسلم to make a wrong decision as Allah Almighty has blessed him with the knowledge of the unseen. Allah Almighty has made the Holy Prophet صلى الله عليه وآله وسلم totally innocent and blameless, and neither will they harm the Holy Prophet صلى الله عليه وآله وسلم in any way by taking the correct decision in all worldly matters, as Allah Almighty is his Helper. Says

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
لَهَمَّت طَّائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا
يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ
مِنْ شَيْءٍ ۖ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ
وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۖ وَ
كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

Allah Almighty: "And Allah will guard you from people." (S5:V67)

349. From this we learn that both the Holy QUR'AAN and the Hadith are from Allah Almighty. The words and message of the QUR'AAN are from Allah Almighty, while only the subject of the Hadith is from Allah Almighty, but the words are that of the Holy Prophet صلى الله عليه وآله وسلم.

350. From "He has taught you" we learn that nobody can mislead the Holy Prophet صلى الله عليه وآله وسلم, because only he can be deceived who is without knowledge. However, judgement is passed on the strength of the testimony, even though the testimony might be false, and there is no proof to declare it false. Furthermore, we also learn that Allah Almighty has blessed His Beloved Prophet صلى الله عليه وآله وسلم with all types of knowledge of the unseen.

351. Allah Almighty has called the entire world as scanty: "Say you, the enjoyment of the world is little!" (S4:V77) but here He states that Allah Almighty has blessed you with a great bounty. From this we learn that the entire world is but one small portion of the Holy Prophet صلى الله عليه وآله وسلم dominion, otherwise how would it signify a great bounty!

114. There is no good in most of their secret conferences, but whoso commands charity and kindness or make peace among people ³⁵². And whoso does this for seeking the approval ³⁵³ of Allah; We shall soon give him a great reward.

352. In it all types of counselling is included like state conferences, meetings of national assembly, tribal councils, consultations about domestic matters. If all these are for a beneficial purpose they are good, if not they are bad.

353. By this is meant whenever there is a fight between husband, wife, father, son, friends, relatives, people of your street or ward, people of your city, Islamic states, etc. it is a great act of worship to bring peace between them. This will take the meaning when the word "People"

115. And whoso opposes the Messenger after guidance has become clear ³⁵⁴, and follows the way other than the way of the Muslims ³⁵⁵, We shall leave him in his own condition and shall cause him to enter Hell. What an evil destination that is.

354. From this we learn that those to whom the message of Islam has not reached are not accountable for Islamic laws, if they have the belief in the Unity of Allah Almighty it is enough for them because they do not become an opposition to the Holy Prophet صلى الله عليه وآله وسلم. Also the sins they have committed out of ignorance will not include the sin of opposing the Holy Prophet صلى الله عليه وآله وسلم. Opposition to the Holy Prophet صلى الله عليه وآله وسلم will only be accountable when it is done with the full knowledge of their action. Furthermore it should be remembered that opposition to the Holy Prophet صلى الله عليه وآله وسلم in faith is infidelity, and in action, - sin.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنَ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ ۖ وَ مَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

refers to Muslims. If the word "People" denotes general mankind then its meaning would be to encourage the infidels to accept Islam so that they can be at peace with the Muslims, or if there are signs of war between Muslim and non-Muslim states, and peace is to the advantage of Muslims then try to negotiate peace to stop the war. Such a person will also be entitled to divine rewards. It is permissible to make peace with the infidels. Says Allah Almighty: "And if they incline towards peace, then incline you also and put trust in Allah." (S8:V61)

و مَن يُشَاقِقِ الرَّسُولَ مِنۢ بَعْدِ مَا
تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ
جَهَنَّمَ ۖ وَ سَاءَتْ مَصِيرًا ﴿١١٥﴾

355. From this we understand that *TAQLEED* following the footsteps of our illustrious predecessors like the four Imams is commendable, as this is the path followed by Muslims in general. Likewise engaging in *Khatmul QUR'AAN*, *Fateha*, holding *Meelad* gatherings, *Urs* gatherings are practiced by the Muslim in general and are regarded beneficial by them. Hence, they are commendable acts for us to follow. Says Allah Almighty: "And Thus, we made you exalted among all nations that you may be witnesses to the people." (S2:V143) In respect of this Holy Prophet صلى الله عليه وآله وسلم said: "You are witnesses of Allah on the earth." He further said: "That

which the Muslims regard as good, it is

regarded good by Allah as well."

SECTION 18

116. Surely Allah does not forgive association with Him as partner ³⁵⁶ but whatever is less than that He forgives whomsoever He pleases ³⁵⁷. And whoso associates with Him any partner has certainly gone far astray.

356. By polytheism in this verse means infidelity. Say Allah Almighty: "And give not in marriage to idolators until they accept faith." (S2:V221)

Its meaning is he who dies on infidelity will not receive forgiveness, while he who dies a sinner can be forgiven. It does not mean that infidelity cannot be forgiven through sincere repentance. The general people of Arabia were first infidels but after accepting Islam, repented for their sins and thereby gained forgiveness.

357. From this emerge three issues:

1. Misguidance has not reached the limits of infidelity. Major sins, like rights of Allah Almighty, human rights, etc. are all within the bounds of forgiveness, although the method of

117. These polytheists worship not Allah, but some females ³⁵⁸ and worship not but a rebel Shaitaan ³⁵⁹.

358. The infidels of Arabia regarded the angels as the daughters of Allah Almighty and as such made them the object of their worship. Therefore they had made idols of some past women which they would embellish with jewellery: as is the case with the present polytheist. Hindus who have made Ganga,

118. Whom Allah has cursed. For he had said: "I swear I will certainly take some specific portion of Your bondsmen (devotees) ³⁶⁰.

360. From this emerge three issues:

1. Taqiyya (Pious fraud) is such a terrible curse that even the devil did not display profane piety

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ١١٦

obtaining the forgiveness for transgressing human rights, will be forgiven by the person involved through the Grace of Allah Almighty.

2. Punishment or denunciation of oath is permissible and in fact it is apparent. Truly speaking it would not be regarded as an oath or covenant at all. Punishment to be meted out for all the sins is left to the sole will of Allah Almighty.

3. Forgiveness should not be regarded as automatic and definite, but one should hope for it. For that reason the words "whomsoever He please" are used in the verse. Hence, this verse in no way encourages one to commit sins, but serves as a deterrent. Despair drives you towards sins

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ١١٧

Kaali, etc. as their female deities which they are worshipping.

359. Whosoever abandons the path taught by the Holy Prophet صلى الله عليه وآله وسلم to follow any misguided being is indeed following the devil, because all misguided persons have been led astray by none other than the devil.

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ١١٨

in front of Allah Almighty which is what he should have done, but he spoke openly.

2. Allah Almighty has given the devil such

extensive knowledge and powers that he knows every device to deceive people, this has placed him in a position to recognise every one.

3. Even the devil regards the Prophets of Allah Almighty and the Saints of Allah Almighty as

119. And I will certainly lead them astray, and I will arouse in them (sinful) desires ³⁶¹ and will command that so they will cut the ears of cattle ³⁶² and I will command that so they will change the creation of Allah ³⁶³. And he who takes Shaitaan for a friend ³⁶⁴, besides Allah, has certainly sustained a clear loss.

361. It should be remembered that if the desire of long life and material wealth, etc. become an obstacle in your remembrance of Allah Almighty, then such things are works of the devil. On the other hand, if these are described as a means of pleasing Allah Almighty then they would be regarded as an act of worship.

362. From this we learn that reverence to the cow, to paint the horns of the animals during Diwali, Holi, to follow the customs of the polytheists are all included in the works of the devil. It is obligatory upon the Muslims to refrain from such practices. Infact to honour their big days, to show respect to River Ganges, etc. are all acts of infidelity. It is important for a Muslim to abhor all evil things and practices.

363. From this we learn that Allah Almighty has given the devil knowledge of the unseen because what he had prophesized for

120. He (devil) makes them promises and arouses in them desires. But, Shaitaan does not promise them except deception ³⁶⁵.

365. This is the satan's deceptive promise that you will be forgiven as a result of infidelity and that evil customs would become the means of achieving same. Present day Muslims are becoming victims of this web of deception.

innocent who safe guarded them from his deception. Hence, he referred to them as "Your bondmen". For this reason those who regard Prophets and Saints as sinners are worse then the devil.

وَلَا ضَلَّاهُمْ وَلَا مَنِّينَهُمْ وَلَا مَرَّهَهُمْ
فَلْيَبْتَكَنْ اِذَا نَ الْاَنْعَامِ وَلَا مَرَّهَهُمْ
فَلْيَغْيِرَنَّ خَلْقَ اللّٰهِ ط وَ مَنْ يَتَّخِذِ
الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ
خُسْرٰنًا مُّبِيْنًا ۝۱۱۹

the future is coming true today. If the power of disease is such, then the power of medicine and treatment must be much greater. Prophets and Saints are treatment; the devil is the disease. Shaving of the beard too is included in this as it amounts to altering the creation of Allah Almighty. Just as it is forbidden for a woman to shave off the hair from her head so is the case with men who shave off their beards.

364. This verse is commentary to all those verses in which prohibition of taking anyone as a friend besides Allah Almighty. This verse has clearly shown that friend besides Allah Almighty is the devil and people who are followers of the devil. Friends of Allah Almighty are someone else, friends besides Allah Almighty are different. One should be mindful about this differentiation.

يَعِدُهُمْ وَيَمْنِيْهِمْ ط وَ مَا يَعِدُهُمْ
الشَّيْطٰنُ اِلَّا غُرُوْرًا ۝۱۲۰

They are under the misconception that customs involving extravagant spending, building palatial homes, ministerial posts, etc. are no means of earning honour. This is all part of the devil's deception.

121. Hell shall be their destination, and they will not escape there from ³⁶⁶.

369. By the word 'escape' is meant that once the infidels are thrown into hell they would not be able to escape from it. However, after

122. And those who believe and do good deeds ³⁶⁷, soon We shall cause them to enter gardens beneath which rivers flow, wherein they will abide forever. The promise of Allah is true ³⁶⁸. And who is more truthful in statement than Allah?

367. From this verse emerge few issues:

1. Belief enjoys precedence over deeds because without sound belief deeds will not be accepted;
2. Good deeds are a pre-requisite for salvation no matter how pious a believer might be, he cannot be content without good deeds;
3. Good deeds are neither the core of faith nor part of faith because in the case of the first two words joined by the conjunction the second word would be regarded different to the first.

123. The work goes neither according to your wishful thinking, nor on the desires of the people of the Book³⁶⁹. Whoever does wrong shall be requited thereof and ³⁷⁰ he shall not find, besides Allah, any protector or a helper ³⁷¹.

369. Reason for its Revelation:

It was the claim of the Yahud that they will only be punished for forty days because they had worshipped the golden calf for these number of days; the Nasara were propagating that they will not be punished because Jesus Christ gave his blood on the cross for expiation of their sins; the polytheists were of the belief that their idols will save them from the punishment of hell. This verse was revealed to repudiate these claims.

370. i.e. Oh Yahud, Nasara, Polytheists, etc.

أُولَئِكَ مَاؤُهُمْ جَهَنَّمُ ۖ لَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

serving their sentence believers would be forgiven. Eternal punishment is especially set for the infidels.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سُدَّخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَعْدَ اللَّهِ
حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

4. That the Day of Judgement is near, though it seems distant to us.

368. Hence, it is a certainty for the doer of good deeds to be rewarded with Paradise. Now, if anyone doubts about Hazrat Abu Bakr Siddique (May Allah be pleased with him) or other Companions of the Holy Prophet صلى الله عليه وآله وسلم for whom the QUR'AAN has promised Paradise, as otherwise is an infidel, because he regards Allah Almighty as untrue (Allah forbid).

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ
الْكِتَابِ ۖ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ۖ وَلَا
يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

your belief that sin will not cause any injury to you is false. Whoever from you indulges in sin will be punished. From this we learn that the infidels are not absolved from the laws of Shariah in terms of the Hereafter. Hence, they will be punished both for the infidelity as well as for committing sins.

371. From this we learn that deprivation of helpers is a punishment for the infidels. Allah Almighty will provide many helpers for the believers. Says Allah Almighty: "Only Allah Almighty is your friend and His Messenger and

the believers". (S5-V55)

124. And whoever does righteous deeds, whether male or a female, while being a believer, those will enter Paradise, and they shall not be wronged a bit ³⁷².

372.By "be wronged a bit" is meant neither are his good deeds going to be decreased nor his sins are going to be increased. If his good

125. And who is better in religion than he who submits his face to Allah³⁷³ while being a doer of good³⁷⁴ and follows the religion of Ebrahim who was separate from every falsehood³⁷⁵. And Allah took Ebrahim for His intimate friend ³⁷⁶.

373.Although the literal meaning of the word "Face" is one's full countenance, but in this context it is used to indicate to one's person, because submitting oneself to anyone is equal to handing over oneself to him.

374.By this is meant a person should do good deeds.

From it two issues emerge:

1. After accepting faith a person does not become free from doing good deeds, he must endeavour to do good deeds, to the best of his ability.

2. Faith precedes good deeds, Hence, the benefactor is mentioned after "submits his face".

375.From this we learn that in order to obey Allah Almighty it is incumbent to follow the Religion of Hazrat Ebrahim (On whom be

126. And to Allah belongs whatever is in the heavens and all³⁷⁷ that is on the earth.And Allah encircles all things.

380.By "all that" is not meant that only the earthly and heavenly things belong to Allah Almighty, and others are excluded. Because

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ
أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۝١٢٤

deeds are going to be forfeited it would be due to his own failure or fault.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ
لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝١٢٥

peace) which is now found in the Religion of Hazrat Muhammad صلى الله عليه وآله وسلم. No charitable deeds will be of any avail by turning away from it. Once the root is cut off it is useless watering the branches.

376.The meaning of KHULLAT is cut off all connections from unrelated persons. It is presently used to indicate friendship in which connection is cut off from all unrelated persons of the friend KHALEEL - Allah Almighty's friend is one who seeks the pleasure of, Almighty Allah MEHBOOB and HABEEB is one whose pleasure is sought by Allah Almighty. Our Holy Prophet صلى الله عليه وآله وسلم is both KHALEEL AND HABEEB. Says Allah Almighty: "And undoubtedly soon your Lord shall give you so much that you shall be satisfied." (S93-V5)

وَاللَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۝١٢٦

our eyes perceive perceptible objects, mention is made here of those objects.

SECTION 19

127. And they request from you (O Muhammad) your verdict ³⁷⁸ concerning women. Please declare: "Allah gives verdict ³⁷⁹ to you concerning them and that which is recited to you in the Book (QUR'AAN) concerning the orphan girls to whom You give not what is prescribed for them ³⁸⁰ and (yet) turn your faces from marrying ³⁸¹ them. And concerning the oppressed children He has instructed you that you maintain justice ³⁸² towards the orphans. And whatever good you do, Allah is aware of your doings ³⁸³.

378. Reason for its Revelation:

The pre-Islamic Arab custom excluded the widows and orphaned daughters from the inheritance of the deceased. If the orphan was beautiful the heirs would marry her for a meagre dowry, if she was ugly but rich, neither the heir would marry her nor allow her to marry anyone else. This verse was revealed to repudiate this pagan custom. From this verse we understand that a minor girl can be regarded as a woman. Further, to deprive girls from the inheritance is the custom of the pagan Arabs which is a great injustice. This will not be forgiven even through seeking repentance, as it is an infringement of human rights.

379. From this we learn that the laws of inheritance are very important because no issue is discussed in more detail by Allah Almighty in the Holy QUR'AAN than this issue. Thus, Allah Almighty says He gives the verdict - i.e. the verdict regarding other issues is given by man but the verdict on this issue is given by Allah Almighty himself.

128. And if a woman fears ill treatment or desertion from her husband ³⁸⁴ then there is no sin on them that they reconcile ³⁸⁵ between themselves, and mutual

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ۚ وَمَا يُثَلِّي عَلَيْكُمُ فِي الْكِتَابِ فِي يَتَّى النِّسَاءِ الَّتِي لَا تُوْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَ تَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ ۚ وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۚ وَ اَنْ تَقُوْمُوْا لِلْيَتٰى بِالْقِسْطِ ۚ وَ مَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللَّهَ كَانَ بِهِ عَلِيْمًا ﴿١٢٧﴾

380. In these verses Allah Almighty is addressing the Muslims that up to now you were indulging in this practice, in future refrain from this. In future inheritance of the infidels would be distributed according to their religious laws. The verdict of Islamic rulers too would be based on this.

381. By this is meant they would not marry the orphan girls because of their lack of physical beauty and material wealth.

382. Many issues are involved in this. To give the orphans their full rights; not to use up their wealth under some pretext; not to treat them with cruelty; to give them good education and training. In short, treat them exactly how you would treat your own children.

383. By 'good' is meant whatever good you do towards the orphans besides what is obligatory to be done for them for which Allah Almighty will reward you. From this we learn that we should treat the orphans better than what is due to them.

وَ اِنْ امْرَاَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوْرًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا اَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَ الصُّلْحُ خَيْرٌ ۚ

reconciliation is best ³⁸⁶. But, human hearts are entangled in greed ³⁸⁷. And if you do good and fear Allah, then indeed Allah is aware of your doings ³⁸⁸

وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ۖ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

384. The high-handedness of the husband will be when he does not provide food and drinks for her, or provide these in lesser quantities then needed, or beat her up or use abusive language, shunning her by not loving her sincerely and cutting off verbal communication with her.

385. Reconciliation can be brought about if the wife wishing to stay with her husband should try to forgo some of her rights due by the husband, or the husband should forbear his wife's shortcomings and despite his lessened inclination towards her still treat her well.

386. Reconciliation is better than

129. And it would never be possible for you to treat women equally, how much you may desire ³⁸⁹. So do not incline altogether towards only one (wife) ³⁹⁰ that you leave others hanging ³⁹¹ in the midst. And if you do good and fear Allah, then undoubtedly Allah is Ever-Forgiving, Most Merciful ³⁹².

separation and divorce, because even though divorce is permissible, it is the most hateful thing in the eyes of Allah.

387. From this we learn that greed is part of human nature. Everyone place's his own rest and comfort above everything else. He will not try to provide comfort to others by undergoing hardship himself.

388. Allah Almighty is telling the husband that despite your dislike for the present wife be good to her in the understanding that the wife is the trust of Allah in your hands, if you do this, then We too will shower Our Grace and Bounty upon him.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ ۚ وَلَوْ حَرَصْتُمْ فَلَا تَبْلُغُوا كُلَّ الْمِيلِ فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ ۖ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

389. No matter how pious a person may be and treats every wife equally, with full justice, it is just human to be inclined to one more than the other. If this happens there will be no blame on you. But if you are harsh in their treatment, you will be held accountable.

390. Do not administer justice superficially or one sidedly.

130. And if they both separate (by divorce) Allah will make each of you independent from ³⁹³ the other out of His Bounty. And Allah is Most Bountiful, Wise ³⁹⁴.

391. By "to leave the other hanging" is meant either to give her divorce, not to put her back on sound footing, not to treat her well, to deprive her of her maintenance and conjugal rights.

392. From this we learn that to bring about reconciliation between the husband and his wife is an act of great reward.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

393. If the husband and wife cannot be reconciled resulting in a divorce then both should rely on Allah Almighty. In doing so Allah Almighty will bless each with a suitable spouse as well as wealth.

394. From this we learn that sometimes divorcing the wife can result in relief from financial burden, for both the husband and the

131. And to Allah belongs whatever is in the heavens and on the earth ³⁹⁵. And We have instructed those who were given the Book before you and yourselves to fear Allah ³⁹⁶. But, if you commit infidelity, then surely, to Allah belongs whatever is in the heavens and on the earth ³⁹⁷. And Allah is definitely All Sufficient, All Praised ³⁹⁸.

395. Almighty Allah is the absolute possessor and master of everything. Out of His Grace He does give temporary ownership of anything to whom He desires. Hence, this verse does not negate temporary ownership of anyone. Numerous verses in the Holy QUR'AAN in respect who is Thus, the object of praise and glory of the entire world.

396. From this we learn that the command in respect of piety and purity is for all times. Every religion had promulgated laws concerning it Hence, this is a continuous practice, just as Fasting, Itikaaf, marriage, etc.

132. And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as the Disposer of Affairs.

133. O People! If He pleases ³⁹⁹ He can take you away and bring others. And surely Allah has full power to do that.

399. By "take you away" mean He can cause you to die and in your place establish other people. e.g. He gave possession of Pharoah's

wife, e.g. sometimes marriage can become a means of financial upliftment. Further, we learn that neither the wife is totally dependent on her husband, nor the husband is in need of his wife. We are indeed needy of Allah Almighty alone. Both husband and wife can survive without one another.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ
قَبْلِكُمْ وَاِيَّاكُمْ اَنْ اتَّقُوا اللّٰهَ ۖ وَاِنْ
تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ۚ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ۝۱۳۱

are all ancient acts of worship.

397. By this is meant even if all the people of the world were to become infidels they will in no way cause any ill to Allah Almighty, as the entire world is His property and possession. He is not in want of anyone's obedience and worship. We are totally dependent on Him; He is completely independent.

398. Every particle of this world proclaims glory of Allah Almighty of Absolute ownership refer to Allah Almighty's person alone eg. only He possesses the knowledge of Qiyamah, etc. Hence, there is no inconsistency in the verse.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَكُفِيَ بِاللّٰهِ وَكِیْلًا ۝۱۳۲

اِنْ يَّشَآءْ يَّذْهَبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ
بَاٰخَرِيْنَ ۚ وَكَانَ اللّٰهُ عَلٰی ذٰلِكَ قَدِيْرًا ۝۱۳۳

land to the Israelites. It could also mean He could end your rule and make others rulers of your land and make you subordinate to them. Says Allah Almighty: "You give the Kingdom to whom You please, and seize the

Kingdom from whom You please." (S3:V26) Also that you become compelled to abandon your country and your homes and places are established by others as was the case with the Banu Quraiza and Banu Nazeer, two Jewish

tribes of Madina. The Bani Quraiza were put to sword and the Banu Nazeer were banished from Madina. In short Allah Almighty has absolute power to do as He wishes.

134. Whoso desires the reward of the world then know that with Allah is the reward of this world⁴⁰⁰ and of the Hereafter. And Allah is All Hearing, the Seeing.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۖ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ۝

400. Since Allah Almighty is the possessor of the world and the Hereafter, you should seek the good of this world and the Hereafter from Him. However,, the seeker must have the ability to ask. From this we learn that one should not make acquisition of the world our only object in life which would distract our attention from the Hereafter. Nor should we cut off ourselves completely from the affairs of

the world. Furthermore if our intention of worship is to obtain reward of the Hereafter as well as to ward off calamities of this world and to obtain the blessings of this world, then such a worship is permissible. For this reason we perform *Salatul Kusoof* and *Khusoof* are performed to seek refuge from the evils of eclipse, etc.

SECTION 20

135. O you who believe! Stand firmly⁴⁰¹ for justice, giving witness for Allah even though it may be against your own selves, or of your parents or your relations. And whether it (witness) is against the rich or the poor. Allah is more worthy of both of them⁴⁰². Therefore, do not follow the passions lest you may be far away from justice. And if you distort⁴⁰³ or turn your face, then Allah is aware of your doings.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنَّ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوَّا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

401. This verse addresses rulers, witnesses, the learned Ulema, the saintly sages, the kings, etc. Everyone of these should administer justice according to their own capacities. In "stand firmly" emphasis is laid to show that every word, deed, and every aspect of life of a Muslim is based on justice. His admittance of sins, his acceptance of shortcomings in pious deeds, in short, his every act in life is to portray

the concept of justice.

402. From this emerge a few issues:

1. To be of service to one's parent's and good treatment of one's relatives are noble deeds, but in personal, religious and social matters there should be no prejudice in our dealings with people.
2. The awe of the rich becomes an obstacle for showing mercy and justice to the poor. This

obstacle should be removed.

3. Justice is greater than mercy.

4. Rights of Allah Almighty are more than all other rights.

403. By this is meant to trample upon justice through one's own selfish interpretations and portray cruelty in the guise of justice. From this one learns that effort of the defence council to prove a guilty person innocent through dubious means, the effort of a governor to

136. O you who believe! Keep faith in Allah and His Messenger ⁴⁰⁴ and the Book, which He has revealed, to His Messenger ⁴⁰⁵ and the Book which has been revealed before ⁴⁰⁶. And who denies Allah and His angels, and His Books and His Messengers and the last Day ⁴⁰⁷, then he has certainly gone far astray ⁴⁰⁸.

404. By this is meant Oh those who declare faith verbally, do declare your faith sincerely and whole-heartedly; it could also mean Oh those who declare faith whole-heartedly, remain firm on your faith at all times. Hence, there is no division in the verse. From this we learn that only that type of faith is worthy of respect which will go with a person at the time of his death; that declaring faith in the Holy Prophet صلى الله عليه وآله وسلم is equal to faith in Allah Almighty; that one should remember the Holy Prophet صلى الله عليه وآله وسلم at the time of remembering Allah Almighty

405. By "He has sent down" refers to the Holy QUR'AAN which Allah has sent down to the Holy Prophet صلى الله عليه وآله وسلم. Because the QUR'AAN was revealed over a period of twenty three years the word "has sent down" is used here, while "has been sent down" is used later in the verse. From this we learn that. Faith in the Holy Prophet صلى الله عليه وآله وسلم takes precedence over faith in the Holy QUR'AAN.

406. From this we learn that while it is important to believe in all the revealed Books of Allah Almighty, obedience will only be to the laws of the QUR'AAN. Belief regarding the others should be that they are Books of Allah Almighty.

perpetrate cruelty under the guise of justice by deliberately giving an incorrect ruling, the effort of a tyrant to give a wrong verdict through dubious interpretations, the efforts of leaders to prove false as truth, are all included under tyranny and extreme examples of crime. The correct interpretation of the Holy QUR'AAN to religious issues is the essence of worship, while incorrect interpretation is an act of distortion and infidelity.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ
وَ الْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَ
الْكِتَابِ الَّذِي أُنْزِلَ مِنْ قَبْلُ وَ مَنْ
يَكْفُرْ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ
الْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

407. By this is meant if you reject any one of them or verbally say that one can be rejected, then it is equal to rejecting all of them. Thus, if anyone has rejected the Holy Prophet صلى الله عليه وآله وسلم then he has rejected Allah Almighty, the angels, the Day of Judgement, the Messenger of Allah Almighty. Under the circumstances the meaning of the letter "Wow" will be AND - as a conjunction.

408. By 'misguidance' here means that type of misguidance which will keep you far away from true guidance.

Remember, that misguidance is of two types, one type is that which takes a person out of the fold of Islam into infidelity like TABARRAI, first type of misguidance. RAFZI, the insolent WAHABI, QADYANI, etc ; the second type of misguidance does not take the person out of the fold of Islam into infidelity, like high degree of schism or dissention or non-conformity to the four Imams etc. The first type is called distant misguidance while the second is called the misguidance of nearness. In this verse reference is made to the

137. Indeed those who believe, then become infidels⁴⁰⁹, then again accepted faith, then became infidels and then increase in their infidelity, Allah will never forgive them, nor will He show them the way⁴¹⁰.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ۝

409. By "increased in infidelity" means to experience death on infidelity. May Allah Almighty protect us from this. If a person dies in a state of faith, all will be forgiven even if he had been guilty of infidelity a thousand times, even though under certain conditions faith in terms of Islamic law may not be reliable.

410. From this we learn that the faith of a person who commits apostasy time and again is not reliable in terms of Shariah (DURRE

MUKHTAR) especially when engaged in a battle. In fact, at times even acceptance of faith during a battle is not reliable, as can be seen from the following verse: "Say you on the Day of Judgement the believing of the infidels will not avail them, nor will they get time."

(S32:V29) because outwardly this would point out the person is accepting faith in order to deceive. Examples of this was seen when Pakistan came into being.

138. Give tidings to the hypocrites that for them there will be painful punishment.

139. Those who take infidels for friends instead of Muslims⁴¹¹. Do they seek honour with them? But, indeed, all honour belongs to Allah⁴¹².

411. From this we learn that love and friendship with non-believers is a sign of hypocrites, especially when this is done as an opposition to Muslims.

412. From this we learn that a religious traitor will neither find respect from his own people nor from the opposition (other people, races etc.). Respect can only be obtained by being

140. And surely He has already revealed to you in His Book that when you hear the verses of Allah being denied and being ridiculed⁴¹³, then sit with them until they engage in some other conversation, otherwise you would be like them too⁴¹⁴. Indeed, Allah will gather the hypocrites and the infidels all in Hell⁴¹⁵.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ۝
الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ ۖ أِيَبْتَغُونَ
عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۝

steadfast on your Religion. Likewise, the learned scholar who accepts compromise will not find honour and respect. Honour and respect belong to Allah Almighty and through His Grace to His Messenger صلى الله عليه وآله وسلم and through the blessing of the Prophet صلى الله عليه وآله وسلم to the sincere believers.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا
سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا
تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ
غَيْرَةٍ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۖ إِنَّ اللَّهَ جَامِعُ
الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝

413. By this is meant in which every environment mockery is made of religion, do not go there under any circumstances. If you were there beforehand where irreligiousness began to spread, move away from there at once. And if you have the power to put an end to this forcefully do so, if not speak out against it.

414. From this we learn that to indulge in infidelity to encourage anybody towards infidelity or to make anyone an infidel are all part of infidelity and of equal degree. In fact it is totally forbidden to attend gatherings of infidelity with the intention of participating in its proceedings. Thus, it is forbidden to attend

141. Those who wait (and watch) your position. Then if you gain a victory from Allah they say: "Were we not with you?" ⁴¹⁶ But, if the infidels had a success, then they say to them: "Did we not gain an advantage over you and protected you from the Muslims?" ⁴¹⁷ Then Allah will decide between you on the Day of Judgement ⁴¹⁸. And Allah will not make a way for the infidels against the Muslims ⁴¹⁹.

416. By this is meant that they were with you. In the recitation of the Kalima and the performance of the SALAAH they had joined you, or that they set out with you for the battle of Uhud. For that they are asking for the share of the spoils of war. Verbally therefore they show to be with you, but inwardly they are with the infidels, in an effort to enjoy the best of both worlds. It is quite apparent that such selfish quests always remain insatiated. From this we learn that mere physical or verbal fellowship is useless if it is not done sincerely and whole-heartedly.

417. That is to say, the hypocrites are telling the infidels that they were largely instrumental in them gaining success over the Muslims. Firstly, although we accompanied the Muslims to the battlefield we did not fight against you thereby weakening the Muslim attack;

gatherings of mourners and where dirges of lamentation are recited, or curses are hurled or expressed, even if one does not participate in these activities personally. However, if one attends these gatherings with the intention of eradicating these evils, there is no harm in it.

415. That both the hypocrites and the infidels will be in the fire of Hell, though their places may be different. Says Allah Almighty: "Undoubtedly, the hypocrites are in the lowest section of Hell." It could also mean that the two groups could be brought together. Thus, there is no inconsistency in the verse.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ
فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ
وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ
نَسْتَحِذْ عَلَيْكُمْ وَنَنْعَمْ مِّنَ
الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَامَةِ ۖ وَلَنُجْعَلَ اللَّهُ لِلْكَافِرِينَ
عَلَى الْمُؤْمِنِينَ سَبِيلًا ۚ

secondly, we did your work in this war by passing to you military secrets of the Muslims. From this we learn that Muslims who become secret police of the infidels or become their informants are assuming the ways of the hypocrites. Indeed many Muslims are guilty of this practice.

418. Only on the Day of Judgement will the practical judgement be made when every one will be in the company of the one he loves. However, verbal judgement is already made in this world.

419. From this we learn that even if all the hypocrites and infidels were to join forces against the Muslims they will not be able to destroy them. Wherever the Muslims suffer losses it is due to their own treachery or through the consequences of their evil deeds.

From this emerge a few issues:

1. A testimony of an infidel is not permissible against a Muslim;
2. Marriage between a Muslim woman and non-Muslim male is unlawful;

3. A non-Muslim cannot purchase a Muslim slave.
4. A non-Muslim cannot become an heir or a legator of a Muslim.

SECTION 21

142. Surely, the hypocrites (think to) deceive⁴²⁰ Allah. But, He is deceiving them. And when they stand up for prayer they stand up with a defeated⁴²¹ soul (i.e. lazily), making a show to the people, and they remember not Allah, but little.

420.From this we learn that any effort to deceive a Muslim or the Holy Prophet صلى الله عليه وآله وسلم is equal to deceiving Allah Almighty, as the hypocrites were always endeavouring to deceive the Holy Prophet صلى الله عليه وآله وسلم and the Muslims.

421.From this we learn that laziness in respect of SALAAH is the sign of the

143. They have confusion in their minds, being neither on this side nor⁴²² that. And whom Allah leads astray, never will you find for him a way.

422.This shows that the hypocrites are neither counted amongst the infidels nor amongst the Muslims. This does not mean that there is a third rank between the infidels and the Muslims for the hypocrites. Further, it does not mean that the hypocrites are not infidels. Without doubt they are staunch disbelievers but

144. O you who believe! Do not take the infidels for friends ⁴²³ against the believers. Would you like it to be a clear proof against you ⁴²⁴ before Allah?

423.In this verse Allah Almighty informs

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝

hypocrites. There are many examples of this: not to go to the Mosque without any reasons, refrain from offering the SALAAH in congregation without any valid reason; to arrive late at the Mosque deliberately without Kurtha or hat; to offer SALAAH lethargically, not to perform all the postures properly. One must make sure not to be guilty of these practices.

مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۝

they are not included with the infidels. From this we learn that those irreligious sects of Muslims are infidels in terms of religion but on national basis are counted with the Muslims. Neither completely here nor there, but are languishing in between. May Allah Almighty protect us from them. Ameen.....

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ۝

the Muslims that making friendship with the

infidels is the way of the hypocrites - they should refrain from such practice. Remember, a believer can have blood relations with an infidel but he cannot be his friend. Marriage to ladies of the People of the Book is permissible, but despite that friendship with them is forbidden. Thus, relationship is some thing

145. Indeed the hypocrites will be in the lowest depths of Fire, and you shall never get any helper for them ⁴²⁵.

425. From this verse emerge three issues:

1. The hypocrites are worse then those who openly declare infidelity, as such their punishment too is going to be more severe.
2. Of all the pits of Hell the one deepest and the most dangerous is one in which all the rotten blood and pus of the inmates of Hell flow. Likewise in Paradise the best section is

146. But those who repented and mended (themselves) ⁴²⁶ **and held fast to the Rope of Allah and made their religion purely for Allah. Then those are with the Muslims** ⁴²⁷. **And soon Allah will grant a great reward for the Muslims** ⁴²⁸.

426. By this is meant one should repent from hypocrisy and change for the better in future. From this we learn that even the repentance of the worst infidel can be accepted if he sincerely wants to change for the better. We further learn that there is a condition to be followed before repentance can be effected - the repenter must change his previous sinful condition to become a better person. Mere verbal repentance is meaningless - in fact it is a joke on the part of the repenter.

147. Allah has no gain by punishing you if you are grateful and accept faith. And Allah is Appreciative, Aware ⁴²⁹.

429. It should be remembered that the worldly kings punish the offenders for three reasons:

else, friendship is another matter altogether. Deceptive inclination of the heart is something else.

424. That on the Day of Judgement Allah Almighty will send you to the fire of Hell on account of your friendship with the infidels, because every person will be with his friend.

إِنَّ السُّفْقَيْنَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ۝١٣٥

the one highest from the others. This superior section is called *A'LLIYEEN*.

3. There will be no helpers on that Day for the hypocrites, while Allah Almighty would be providing many helpers for the believers. Any person who declares that he has no helpers is merely revealing his hypocrisy.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۝١٣٦

427. They will be with the believers in this world and in the Hereafter. From this we learn that to be in company of the pious is a great bounty, as Allah Almighty in this verse has referred to it as a great bounty and reward.

428. By this is meant Allah Almighty's reward will be beyond your imagination. The bounty of Allah Almighty will be in accordance with His lofty position, not in accordance with your position or title.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۝١٣٧

1. On account of fearing personal loss;
2. On account of giving vent to his personal anger caused by the crime of the offender;

3. The third becomes the reason for forgiveness. However,, in the first two instances there is no pardon offered. Allah Almighty will punish the

PARA SIX

148. Allah does not like the uttering of evil words ⁴³⁰ except one who is being oppressed⁴³¹. And Allah is Ever Hearing, Knowing ⁴³².

430.From this we learn that to speak openly about a sin committed secretly is a sin. This includes lies, backbiting, slander, to swear to reveal your or another person's hidden faults, etc.

431.From this we learn that an oppressed person can relate the wrongs of the tyrant to the ruler or to other people which may not be included in backbiting. From this numerous issues can be ascertained; to reveal the impiety of the narration of Hadith; to complain about the thief or plunderer; to inform the state about the traitors, are all permissible.

432.Reason for its Revelation:

This verse was revealed in respect of Hazrat Abu Bakr Siddique (May Allah be pleased with

149. If you do any good deed openly or in secret or pardon anyone's evil ⁴³³. Then, surely Allah is Pardoning, Powerful.

433. From this we learn some good deeds should be done publicly and some without publicity. Jumma Salah, Eidain Prayers, Hajj, publicly, but it is better to offer Tahajjud Prayer, voluntary charity etc. without publicity.

150. Those who disbelieve in Allah and His Messenger and desire to separate⁴³⁴ from Allah His Messengers and say: "Some we believe and others we deny" and wish to evolve a way between (faith and infidelity).

offenders on account of the third reason - i.e. for not accepting Faith, He is pure of the other two. The same concept is discussed in this verse.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ
إِلَّا مَنْ ظَلِمَ ۖ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ۝١٣٨

him). Once a person was talking ill of him for some time. Hazrat Abu Bakr (May Allah be pleased with him) listened patiently without replying. When the man persisted Hazrat Abu Bakr (May Allah be pleased with him) gave him a reply. The Messenger of Allah Almighty صلى الله عليه وآله وسلم remarked to Hazrat Abu Bakr (May Allah be pleased with him) that until now an angel was replying on your behalf, but when you replied yourself the angel went away. The above verse was revealed on this occasion. (KHAZAIN). From it we gather that though it is permissible to retaliate on behalf of the oppressed, it is better to pardon. Hence, there is no inconsistency in the Hadith and the verse.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تُعْفُوا عَنْ
سُوِّ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ۝١٣٩

We also know it is better to pardon our personal offenders as can be seen from "our pardon any one's evil". However,, no one has the right to pardon religious, national or patriotic offences of anyone.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُوْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۝١٥٠

434. This verse informs that to hold Allah Almighty and Rasool صلى الله عليه وآله وسلم together is not only faith but the very essence of faith. While to regard the Holy Prophet صلى الله عليه وآله وسلم as separate from Allah Almighty is not only infidelity but the heart of infidelity. Just as the light of the lamp fully mixes to reflect with the light of the colour of the lamp, or just as the water mark on the currency totally mixes with the paper, in the like manner it is absolutely necessary for

151. They are the infidels⁴³⁵. in truth, and We have already prepared for the infidels⁴³⁶. a humiliating punishment.

435. From this emerge a few issues:

1. Rejection of one Prophet too is an infidelity equal to rejection of all the Prophets. The same is the condition with the verses of the QUR'AAN i.e. to reject one verse is like rejecting the entire QUR'AAN.
2. There is no increase or decrease in the quantity of infidelity. One cannot say that a person is a quarter or half infidel. However,

152. And those believe in Allah and all His Messengers and have made no distinction⁴³⁷ between any one of them. To them Allah will soon give their reward⁴³⁸. And Allah is Ever Forgiving, Merciful.

437. This verse was revealed in repudiation of the Nasara and Yahud who had denied the

Prophethood of our Holy Prophet صلى الله عليه وآله وسلم but would believe in some Prophets and show enmity towards other. One should love every Companion of the Holy Prophet صلى الله عليه وآله وسلم and his progeny which

SECTION 22

153. (O Beloved Prophet Muhammad) The people of the Book ask you to reveal to them⁴³⁹ another book from the heaven.

Prophethood to mix with Tawheed. In Kalima Tayyibah Allah Almighty added the Holy Prophet's صلى الله عليه وآله وسلم name with His. In the first part the word Allah Almighty comes at the end, but in the second part, the Holy Prophet's صلى الله عليه وآله وسلم comes first so that no distance remains between the words Allah Almighty and Muhammad . In short it is part of Faith to add Nabi صلى الله عليه وآله وسلم with Allah Almighty.

**أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَاعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ١٥١**

there can be a difference in the state or condition of infidelity i.e. some can be cruel infidels while others can be wild infidels by their disposition.

436. From this we learn that although some believing sinners would be punished, but they will not be humiliated on the Day of Judgement, as humiliation on that day is especially set aside for the infidels.

**وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا
بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ
أُجُورَهُمْ ٥ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ١٥٢**

is incumbent upon us. To show great affinity to some and hatred for some is the dishonest way of the Yahud.

438. From this we learn that the reward of the good deeds is dependent on one's sincerity of faith.

**يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ
كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى
أَكْبَرُ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ**

But, they have asked of Musa (even) a greater thing then this and said: "Show us Allah openly". Then the thunder overtook them for their sins⁴⁴⁰. Then they took to the worship of the calf after clear signs⁴⁴¹. had come to them. But We pardoned⁴⁴². even that and gave Musa clear dominance⁴⁴³.

439.Reason for its Revelation:

Once a Jew named Ka'ab bin Ashraf said to the Holy Prophet صلى الله عليه وآله وسلم that if you are indeed Allah's Prophet then bring to us a book like the Taurat at once. In reply this verse was revealed.

440.It should be remembered that the request of the Yahud to Hazrat Musa (On whom be peace) to make it possible for them to see Almighty Allah was not based on their love for the Almighty, but on their lack of faith in Hazrat Musa (On whom be peace). It is for this reason that this punishment descended upon them for making this request. On the other hand Hazrat Musa (On whom be peace)

desired to see the vision of Allah Almighty was based on his intense love for the Almighty. From this we learn that the change of intention change the laws. Qabil tormented his brother as a result he became an infidel. On the other

154. And then We raised the Mount Tur over them for taking covenant⁴⁴⁴. with them and said to them: "Enter the gate⁴⁴⁵. prostrating". And We said to them: "Do not transgress in the matter of Sabbt (Saturday rest day of the Yahud)⁴⁴⁶. and We took from them a firm covenant.

444.By 'covenant' is meant the covenant of the Israelites to act upon the teachings of Taurat because they are given all the difficult laws of Taurat at one time. This frightened them and made them to say we have heard them but will not be able to carry out these laws. In response

جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾

hand the brothers of Hazrat Yusuf (On whom be peace) hurt the feelings of their brother and father. Yet remained believers. The reason being, the work of Qabil was due to his love for a woman, while the brothers did this to get the love of their father Hazrat Yacoob (On whom be peace).

441.By 'clear signs' is meant Taurat and Hazrat Musa (On whom be peace).

442.When they sincerely repented they were forgiven. In it is a reminder to the present day Yahud that if you too can declare faith in Islam you would be forgiven.

443.That We drowned Pharoah and his men which stamped your fear in the hearts of the Israelites to such an extent that they were prepared to act upon your harshest commands. The worshippers of the Golden Calf handed themselves to be killed out of your fear.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِبِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٣﴾

Mount Tur was raised upon them with the command that either accept the covenant or the mountain will fall upon you. From this we learn that revelation of the QUR'AAN bit by bit is a mercy of Allah Almighty upon the Muslims.

445. From this we learn that it is important to respect the cities of the pious because the city mentioned here was the door to Areeha in which blessed Shrines of the Prophets are found. Some people do not show their backs to the Holy QUR'AAN or the graves of the pious. Imam Malik (May Allah be pleased with him) never rode on a horse in Madinatul Munawwarah. All pious persons have based their proof on this verse. Allah Almighty made Hazrat Musa (On whom be peace) to respect

155. Then We cursed them because they violated the covenant and that they denied ⁴⁴⁷, the signs of Allah and killed unjustly the Prophets ⁴⁴⁸, and for their saying: "Our hearts are wrapped". But, Allah has sealed their hearts ⁴⁴⁹, because of their infidelity⁴⁵⁰. So they believe not, except for a few.

447. By "signs of Allah" is meant the miracles of the Prophets. From this we learn that rejection of a Prophet is the worst form of infidelity.

448. Even in the minds of these Yahud the killing of the Prophets was an unjust deed. Otherwise in reality killing of the Prophets cannot be regarded as a justifiable act.

156. And We cursed them for their infidelity and for their very grave slander against Mariam ⁴⁵¹.

454. By 'calumny' is meant these people stained the dignity and chastity of Bibi Mariam through their false accusations. From this we learn that it is a terrible sin to hurl accusation at a chaste and honourable believing woman, especially when that lady happens to be of an elevated status. Those who presently hurl insinuation and accusations against Hazrat Ayesha Siddiqah (May Allah Be pleased with her) are criminals of the worse type and like the Yahud are liable for Almighty Allah's

the jungle of TAWA by instructing "take off your shoes."

446. By this is meant you should not go out fishing on Saturday. Just as it is forbidden for Muslims performing Jummah to engage in any worldly affairs during the time of Jummah *SALAAH*, the Israelites too were ordered to refrain from fishing on entire Saturday, as this activity was forbidden for them.

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ
اللَّهِ وَكَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَ
قَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۖ بَلْ طَبَعَ اللَّهُ عَلَيْهَا
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

449. From this we learn that infidelity and evil deeds seal our hearts. This verse serves as a commentary on the verse: "Allah Almighty has set a seal on their hearts." (S2: V7)

450. By "committed infidelity" means in respect of Hazrat Isa Alaihis Salaam. Hence, there is no repetition in the verse.

وَبِكُفْرِهِمْ وَ قَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا
عَظِيمًا ۝

punishment. It should be remembered that the honour and chastity of Hazrat Ayesha Siddiqah (May Allah Be pleased with her) is of greater importance than Bibi Mariam because Bibi Mariam's chastity is testified by Hazrat Isa (On whom be peace) while the innocence of Hazrat Ayesha Siddiqah (May Allah be pleased with her) is testified by Allah Almighty Himself regarding which 18 verses are revealed.

157. And for their saying: "Indeed, We have killed the Messiah, Isa son of Mariam, Messenger of Allah ⁴⁵². Whereas, they slew him not and neither crucified him, but another was made to resemble him ⁴⁵³. for them. And indeed those who differ over it are in doubt about it. They have not the least knowledge about it ⁴⁵⁴, but are merely following conjecture. And undoubtedly, they slew him not.

452. It was the claim of the Yahud that they had martyred Hazrat Isa (On whom be peace) which the Nasara had accepted. Both are liars and Allah Almighty has declared both as false in their claims.

453. By this is meant that the hypocrite who had gone to the house of Hazrat Isa (On whom be peace) to inform the Yahud about his whereabouts was made to appear like Hazrat Isa (On whom be peace) while Allah Almighty raised Hazrat Isa (On whom be peace) to the heavens. The Yahud took this hypocrite to be Hazrat Isa (On whom be peace) and mistakenly crucified him. Having

158. But, Allah raised him ⁴⁵⁵ towards Himself and Allah is Exalted in Might, the Wise.

455. In this verse the word 'raised' denotes raised physically and not just spiritually. Says Allah Almighty: "And he seated his parents on the throne." (S12:V100). If only spiritual

159. And there is none among the People of the Book who will not believe in him ⁴⁵⁶. before his death, and he will be a witness against them on the Day of Judgement ⁴⁵⁷.

456. From this emerge three issues:

1. That Hazrat Isa (On whom be peace) has not yet experienced physical death because all the People of the Book will declare faith in him

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ
مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا
صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا
لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا
قَتَلُوهُ يَقِينًا ١٥٨

done this they were puzzled about the whereabouts of the their own man. This was so because the person they had crucified though appeared to have the face of Hazrat Isa (On whom be peace) had the hands and the feet of their man. This Jewish misconception is being discussed in this blessed verse.

454. From this we learn anyone who presently believes that Hazrat Isa (On whom be peace) died a natural death or was killed is like the Yahud, groping in the darknes of misconception, like Lahori, Qadyani and Mirzayi.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ١٥٩

elevation was intended, the word 'but' would not have been used to precede 'raised', because spiritual elevation is achieved through martyrdom and not through lack of martyrdom.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ
بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ
عَلَيْهِمْ شَهِيدًا ١٥٩

before his death, although the Yahud at this point in time have not declared faith in him;

2. Just before Qiyamah Hazrat Isa (On whom be peace) will return to the earth;

3. On his return all the Yahud will declare belief in him and thereby become Muslim.

457. By this is meant on the Day of Judgement Hazrat Isa (On whom be peace) will testify against the Yahud, while those who believed in him he will testify about their faith. It should be remembered that FOUR Prophets are alive, two are upon the earth i.e. Hazrat Khizr and Hazrat Ilyas On them be peace and two are in the heavens i.e. Hazrat Isa and

160. Then on account of great injustice of the Yahud, We made unlawful for them some of those pure things that were lawful ⁴⁵⁸, and because of that they kept away many from the way of Allah ⁴⁵⁹.

458. Its detail is in (Verse 146 Surah 6)

459. From this we learn that sometimes the punishment of the followers of the previous Prophets would be in the form of very stringent

161. And (for) their taking of usury, while they had been forbidden from it and for consuming people's wealth unjustly⁴⁶⁰. And for those who became infidels ⁴⁶¹. And We have prepared for the infidels a painful punishment.

460. From this two issues emerge:

1. In all unlawful earnings taking of interest is the worst. For this reason Allah Almighty has made mention of it separately;
2. Taking of interest, bribery, stealing, earning money through dancing and singing were all forbidden in previous Shari'ahs (religion)

162. But those of them who are firm in knowledge⁴⁶² and belief, they believe in what has been revealed to you (O Beloved Prophet)⁴⁶³ and what has been revealed before you ⁴⁶⁴. And they establish Prayer and give Zakaah, and those who believe in Allah and the Last Day; to them We shall give a great reward ⁴⁶⁵.

Hazrat Idrees (On them be peace). Hazrat Isa (On whom be peace) will return to the earth just before Qiyamah. He will be the last sage in the Ummah of the Holy Prophet (Peace be upon him), Imam Mehdi and the Companions of the Cave will render service to him; he will get married and will have children (Tafseer Roohul Bayaan). He will live in the world for forty years and would be buried at the Roza Mubarak of the Holy Prophet صلى الله عليه وآله وسلم

فَيُظْلِمُ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَ بَصُلِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۖ

religious laws. But today there is safety from this, as our laws of Shari'ah have been made easy for us.

وَ أَخَذِهِمُ الرِّبَا وَ قَدْ نُهُوا عَنْهُ وَ أَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۖ وَ أَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ۖ

because these are all included in unjust acts, and acts which fall in this category are all forbidden.

461. Those people who stubbornly held on to their apostasy remained infidels while those who repented were forgiven.

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَ مَا أُنْزِلَ مِنْ قَبْلِكَ وَالسَّقِيبِينَ الصَّلَاةَ وَ الْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ ۖ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ۖ

462. Firm in knowledge is that learned man in whose heart knowledge has seeped in thoroughly. He is like that tree whose roots are firmly entrenched on the ground. This refers to Ulema of pure beliefs and those who act upon what they preach. eg. Hazrat Sayyidina Abdullah bin Salaam (May Allah be pleased with him) and his Companions who were learned in Jewish Scriptures but later became Muslims and became amongst the Noble Companions of Holy Prophet ﷺ.

463. This means either through saliently conspicuous revelation eg. the Holy QUR'AAN, or through less conspicuous revelation eg. the Hadith of the Holy Prophet ﷺ. Thus, one should have complete faith in both the Holy QUR'AAN and the Hadith sayings and instructions of the Holy Prophet ﷺ.

464. It should be remembered that our faith in

the previously revealed books is of collective nature while that in the Holy QUR'AAN is comprehensive as well as practical. The two have been mentioned separately to show the difference between the two.

465. From this we learn that the reward of a practising man of knowledge is greater than the others because a practising man of knowledge has the capacity to make others pious. It is important that the actions of the man of knowledge should become an example of the Sunnah of the Holy Prophet and each deed of his should serve to propagate Islam. This also serves to hint that the punishment of an irreligious and non-practising man of knowledge too is worse than that of others because such a person is not only misguided himself but he would misguide others, in that his malpractice will lead others towards malpractices also.

SECTION 23

163. Indeed, We have revealed to you (O Beloved Prophet) such a revelation ⁴⁶⁶ as We revealed to Nuh and the Prophets after him ⁴⁶⁷. And then We sent revelations to Ebrahim and Ismail and Is'haaq and Yaqub and his children ⁴⁶⁸, and to Isa and Ayub and Yunus and Harun and Sulaiman, and We gave to Dawood the Book (Zaboor).

466. Here the comparison is only in respect of sending the Revelation although there is a difference in the nature of revelation eg. Hazrat Nooh (On whom be peace) was not sent any revelation concerning Holy War. From this we learn that Hazrat Sulaiman (On whom be peace) is the Prophet of Allah Almighty and anyone who rejects this is a non-believer, like some of the present day so-called believers.

467. It should be remembered that the first Prophet to propagate Religion to the non-believers is Hazrat Nooh (On whom be peace).

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى
نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا
إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَ
يَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَ
يُونُسَ وَهُرُونَ وَسُلَيْمَانَ وَآتَيْنَا
دَاوُدَ زَبُورًا ۚ

Also he is to bring the laws of Religion. Furthermore, The Book of Allah Almighty was not revealed on Hazrat Nooh (On whom be peace) at one sitting. The Yahud of Madina would say that because the Holy QUR'AAN was not revealed to the Holy Prophet ﷺ at one sitting we will not believe in him. To refute their baseless claim Allah Almighty revealed this verse to inform that although Books on the previous Prophets were not revealed at one sitting yet you have declared faith in them. Likewise you should

declare faith in the Holy Prophet صلى الله عليه وآله وسلم too.

468. Some scholars on the basis of this verse have stated that all the sons of Hazrat Yacoob (On whom be peace) were prophets and that the innocence of a prophet is not necessary prior to prophethood. Whatever faults were made by them was prior to being blessed with prophethood. The other group of Ulema

(scholars) say that all the sons were not prophets. In this verse "and his children" refers to all their children because after Hazrat Yacoob (On whom be peace) all the Isrtaelite Prophets were his children. In this respect the later passage is the explanation or commentary of "and his children". This group of Ulema also say all the Prophets are innocent and sinless before and after prophethood.

164. And to the Messengers whom We have already mentioned ⁴⁶⁹ to you before, and to those Messengers whom We have not mentioned to you. And Allah, in fact, spoke to Musa ⁴⁷⁰.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۖ وَكَلَّمَ
اللَّهُ مُوسَى تَكْلِيمًا ۝١٦٣

469. In this verse the negation is in respect of discussion and not concerning providing knowledge. The Holy Prophet is provided with knowledge about all the Prophets. On the night of Me'raj all these Prophets performed *Salaah* behind the Holy Prophet . Says Allah Almighty: "All that we relate to you of the tidings of the messengers. (S11:V120) The gist of the matter is Allah has provided detailed information in the Holy QUR'AAN about some Prophets, and about some no details are provided as yet. But this does not mean that in future their details will not be known. Therefore the Wahabis

cannot extract any proof from this verse.

470. From this emerge two issues:

1. Amongst the Prophets of the Israelites Hazrat Musa (On whom be peace) possesses great dignity and splendour, as discussion about him is made separately for the purpose of distinction.
2. That Almighty Allah has blessed some Prophets with special bounties. It is wrong to look for one Prophet's distinctive feature in all the Prophet's. Remember, every Prophet cannot be Allah Almighty's interlocutor - *KALEEM-UL-LLAH* - which is the title of Hazrat Musa (On whom be peace) only.

165. The Messengers bear good tidings and warnings so that mankind may not have any excuse ⁴⁷¹ against Allah after the coming of the Messengers. And Allah is Ever Exalted in Might, Wise.

رُسُلًا مُبَشِّرِينَ وَ مُنْذِرِينَ لِّئَلَّا
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝١٦٥

471. By this is meant they must not get the opportunity to say that had a Prophet come unto them they would have become pious. From this emerge two issues:

1. Allah Almighty does not send punishment on any nation prior to sending a Prophet to

them. 2. The true knowledge of Allah Almighty can only be acquired through the medium of a Prophet, and not merely through one's intellect.

166. But (O Beloved Prophet) Allah is witness ⁴⁷² to what He has revealed to you with His knowledge ⁴⁷³. And the angels are witnesses ⁴⁷⁴. And Allah is sufficient as a Witness.

472. Testimony about Allah Almighty regarding the Holy Prophet صلى الله عليه وآله وسلم is that He has provided information about His Beloved Prophet صلى الله عليه وآله وسلم in His previous Books and blessed the Holy Prophet صلى الله عليه وآله وسلم with miracles like the testimony of King Tamgha about the royal charter or medal. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is such a stately Prophet that Allah Almighty testifies about his Prophethood.

473. That is, His special branches of knowledge of the Unseen should be bestowed in the QUR'AAN so that through the QUR'AAN He would be able to bless His Beloved Prophet صلى الله عليه وآله وسلم with those branches of knowledge. Say Almighty Allah: "He reveals not His secret to anyone, Except to his chosen Messengers". (S72:V27) Further Allah Almighty says: "And we have sent down this QUR-'AAN on you in which everything is clearly explained". (S16:V89) Therefore, in this case the letter BA in the word BI-ILMEHI (with His knowledge) points to those branches of

167. Those who committed infidelity and kept others away from the Way of Allah, they have indeed strayed far away ⁴⁷⁵.

475. From this we learn a misguiding non-believer in comparison is worse than a non-believer; a believer is better than a believer.

168. Indeed, those who committed infidelity and transgressed ⁴⁷⁶ Allah will never forgive them ⁴⁷⁷. Nor will He show them the right way ⁴⁷⁸.

476. By "transgressed" is meant these sinful scholars were cruel in respect of the Taurah by distorting and wilfully changing its contents; they were cruel to the people by stopping them from accepting faith, they were cruel to

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ
بِعِلْمِهِ ۚ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَى
بِاللَّهِ شَهِيدًا ۝١٦٦

knowledge which Allah Almighty has bestowed on His Beloved Prophet صلى الله عليه وآله وسلم or its meaning could be this lofty Book revealed to the most elevated servant is revealed with His full knowledge, and that He found only him worthy of this Book. Says a poet: "In His entire creation, Allah Almighty found none like Thee". Says Almighty Allah: "Allah Almighty knows well where to place His Messengership (S6:V124) Indeed a matchless Messenger was needed for this matchless Book (Roouo Bayaan)". (S72:V27) Further Allah was needed for this incomparable Book.

474. From this we learn that even the Angels recite the Kalima or Declaration of Faith of our Holy Prophet صلى الله عليه وآله وسلم. Infact on the Day of Judgement every Prophet of Allah Almighty would be reciting the Kalima of our Holy Prophet صلى الله عليه وآله وسلم. The Salaah these Prophets performed behind our Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj was SALAAH-e-Muhammadi صلى الله عليه وآله وسلم, and not of their religion.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ
سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ۝١٦٧

This verse helps us to differentiate between the sinful scholars and the pious scholars and understand their status.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ
لِيُغْفِرْ لَهُمْ ۚ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ۝١٦٨

themselves by becoming idol worshippers.

477. They will not be forgiven as long as they are infidels or die as infidels.

478. To show them the path towards good deeds in this world and towards paradise in the

Hereafter. It is stated in a Hadith that the believer will go to his destination in paradise so

169. Except the road leading to Hell in which they will abide forever. And this is very easy for Allah.

170. O mankind! The Messenger has come to you with the Truth ⁴⁷⁹ from your Lord ⁴⁸⁰. Then believe in him for your own good. And if you commit infidelity, then surely to Allah belongs whatever is in the heavens and on the earth. And Allah is Ever Knowing, All Wise.

479. From this we learn that not only the Holy Prophet صلى الله عليه وآله وسلم is the personification of truth, but every saying, every deed and every action of his too is likewise. There is nothing false in it. Just as one cannot obtain grapes from mango tree, one cannot get lies or falsehood or sin from the Holy Prophet صلى الله عليه وآله وسلم.

171. O People of the Book! Exceed ⁴⁸¹ not in your religion and do not say of Allah anything except the truth. The Messiah Isa son of Mariam ⁴⁸² is only the Messenger of Allah and His Word, and was sent to Mariam ⁴⁸³ a spirit from Him. Then believe in Allah and His Messengers and do not say "three" ⁴⁸⁴. Refrain for your own good. Allah is the only One God. Far is it from His Exaltedness that He should have a son ⁴⁸⁵. To Him belongs whatever is in the heavens and on the earth ⁴⁸⁶. And Allah is sufficient as Disposer of Affairs.

481. From this we learn that accepting non-obligatory things as obligatory, or taking unlawful things as lawful, accepting divine qualities of Allah Almighty in the Prophets are

casually as if he has been in it at all times.

إِلَّا طَرِيقَ جَهَنَّمَ خُلِدِينَ فِيهَا أَبَدًا^ط
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا^{١٦٩}

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ
بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ^ط
وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ مَا فِي السَّمَوَاتِ وَ
الْأَرْضِ^ط وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا^{١٧٠}

480. From this we learn that our coming into this world is totally different to that of the Holy Prophet صلى الله عليه وآله وسلم. We are responsible for our coming while, Allah Almighty is responsible for sending the Holy Prophet صلى الله عليه وآله وسلم eg. going in the world of an common traveller and the tour of the prime minister.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا
تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ^ط إِنَّمَا
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ
وَكَلِمَتُهُ^ز أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ
مِّنْهُ^ز فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ^ق وَلَا
تَقُولُوا ثَلَاثَةً^ط إِنَّهُمْ خَيْرًا لَّكُمْ^ط إِنَّمَا
اللَّهُ إِلَهٌ وَاحِدٌ^ط سُبْحَنَهُ أَنْ يَكُونَ لَهُ
وَلَدٌ^م لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ^ط وَكَفَى بِاللَّهِ وَكِيلًا^{١٧١}

making additions to the Religion which is the way of the Yahud.

482. From this we learn that Hazrat Isa (On whom be peace) was born without a father

otherwise he would have been connected with the father. Says Allah Almighty: "*Call them after their fathers...*" (S33:V5). It is for this reason that the Holy QUR'AAN has not mentioned any female name besides that of Bibi Mariam. Also Hazrat Isa (On whom be peace) is called the spirit of Allah Almighty, the word of Allah Almighty because he was conceived without sperm but born through Divine grace. Just as there is a connection between the Ka'bah as House of Allah and Hazrat Musa (On whom be peace) as Allah Almighty's interlocutor - a title of Musa (On whom be peace), the same is the connections with the spirit of Allah Almighty.

483. That Allah Almighty brought him into existence through just one word "Be". From this we learn that Hazrat Isa (On whom be peace) was neither created from a sperm or from a father or a mother.

484. Some were saying that Hazrat Isa (On

whom be peace) is the son of God, some were saying he is the one part of the trinity of God while others were saying that he is God. This verse was revealed to repudiate the claims of these three groups. The repudiation of the first group is the word Allah Almighty, the second group is repudiated through the word *WAHID*; (ONE) while the repudiation of the third group is done through the words "have a son".

485. Because a child is accepted on the grounds of helplessness and being totally subdued, the danger of death, the fear of an enemy being overcome by lust can become contributory factors towards birth of a child. Allah Almighty is free and pure from these.

486. It is learn't from this that the son cannot become slave of the father. Ownership and Prophethood on one person does not gather because Allah Almighty setup his common ownership as proof on it that Isa is not son of God. Otherwise He would not be his servant.

SECTION 24

172. Messiah does not refrain to be a bondsman ⁴⁸⁷, of Allah nor do the angels (close to Him). And whosoever refrains from His bondage and is proved ⁴⁸⁸, He will gather them to Himself all together.

487. Reason for its Revelation.

The Yahud of Najraan told the Holy Prophet صلى الله عليه وآله وسلم that he was finding faults in Hazrat Isa (On whom be peace) by caling him the servant of Allah Almighty. The verse was revealed on this occasion stating that it is an act of pride to be the servant of Allah Almighty, not an act of dislike. From this we learn that although all are servants of Allah Almighty, the Prophets are elevated servants of Allah Almighty through whose worship Allah's Almighty Godhood and Divinity comes to the fore. Although all in his kingdom are the subjects of the king yet some hold elevated

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ
عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۖ
مَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ
فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٤٢﴾

positions like a Prime Minister who is a stately figure. Even Allah Almighty takes pride in the worship and service. Says Allah Almighty: "It is He who has sent His Messenger". (S61:V9)

488. From this we learn that it is futile to be boastful about ones worship of Allah Almighty and obedience to the Holy Prophet صلى الله عليه وآله وسلم as they are sinful acts, and this type of sinful act (May Allah forbid) cannot be committed by the Prophets of Allah. This is indeed the accusation of the Nasara on Hazrat Isa (On whom be peace) that he was claiming to be the son of God, thereby denying upon himself from being servant of Allah Almighty.

173. As for those who accepted faith and did righteous deeds, He will pay their full rewards and grant them more ⁴⁸⁹ out of His Bounty. But as for those who were scornful and proud, He will give them severe punishment. And they will not find for themselves besides Allah, any protector or helper ⁴⁹⁰.

489. From this we learn that a pious believer will not only receive rewards for his good deeds but they will receive the special bounty of Allah Almighty which is in accordance with the Divine status of Allah Almighty. Hence, the vision of Allah Almighty, the increase in reward, and the perpetual acceptance by Allah

174. O People! ⁴⁹¹, There has indeed come a manifest argument ⁴⁹², to you ⁴⁹³, from Allah and We have sent down to you a manifest light ⁴⁹⁴.

491. Through this word "People" entire mankind is being addressed, wherever and whenever they may be. From this we learn that the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم is not limited to a period, place or nation. He whose Lord is Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم is his Prophet صلى الله عليه وآله وسلم. In the Creation of Allah, the Holy Prophet صلى الله عليه وآله وسلم reigns supreme as king.

492. By "has come unto you" is meant Oh mankind indeed he also has come to you is a crystal proof of Allah Almighty's personification of knowledge i.e. the Holy Prophet صلى الله عليه وآله وسلم is not only Light of Allah Almighty but His unshakable proof and the symbol of Truth. All these appellations of the Holy Prophet صلى الله عليه وآله وسلم are found in the Holy QUR'AN.

493. By 'manifest argument' is meant the Holy Prophet صلى الله عليه وآله وسلم because the Holy Prophet صلى الله عليه وآله وسلم is the unshakable

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِيُوفِّيهِمْ أَجُورَهُمْ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ
وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۖ وَلَا يَجِدُونَ لَهُمْ
مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٤٩٣﴾

Almighty are things which will be showered upon him through His Grace.

490. This informs that being helpless and without assistance is punishment for the non-believers Allah Almighty has provided many helpers for the believers.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّنْ
رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿٤٩٤﴾

proof about Allah's identity. The acceptance of the argument is the acceptance of the claim, while raising an objection on the argument is an attack on the claim. Hence, the Holy Prophet صلى الله عليه وآله وسلم is indeed the sacred personification of proof about Truth. Not only is every limb of the Holy Prophet صلى الله عليه وآله وسلم one miracle but they are a collection of miracles as well. The blessed saliva of the Holy Prophet صلى الله عليه وآله وسلم was used as SOORMAH - by Hazrat Ali (May Allah be pleased with him) for the cure of his eyes; a healing for Hazrat Abdullah bin Atiq's broken bone; a means of sweetening the salty water of a well; it became the means of increasing the meagre quantity of flour of Hazrat Jabir (May Allah be pleased with him) to an incredible quantity. In short the Holy Prophet صلى الله عليه وآله وسلم is the personification of miracles and the unmistakable Proof of Allah Almighty or the QUR'AN itself. For a detailed discussion on the subject consult our SHAAN-E-HABIBUR RAHMAN.

494. From this we learn that the coming of Holy Prophet صلى الله عليه وآله وسلم precedes the coming of the Holy QUR'AAN.. It is for this reason that one first brings faith in the Holy Prophet صلى الله عليه وآله وسلم .

as Light as well as a manifest argument. The concept of a manifest argument can be understood with one's intellect while that of Light through ones senses.

175. So those who believe in Allah and hold His rope firmly ⁴⁹⁵, He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ^{١٤٥}
يَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا^ط

497. The personal pronoun 'his' in the word BIHI "with His" is connected with the manifest argument eg. those who after believing in Allah Almighty hold firmly to His Rope, is the manifest Argument of Allah Almighty. In other words he who holds firmly to the Holy Prophet is indeed worthy of being the recipient of Allah Almighty's bounty. One fallen in a well comes up by holding onto the rope. One who is

secured to rope alone can come up. It should be remembered that one end of the rope will be in the hand of the one who pulls it while the other end is the hands of the one being pulled. In the like manner the Holy Prophet's صلى الله عليه وآله وسلم one connection is with Allah Almighty and the other is with the rest of the world. Says Allah Almighty : "And hold fast all together by the rope of Allah". (S3:V103)

176. (O Beloved Prophet Muhammad) They request from you a decree ⁴⁹⁶. Say: Allah decrees to you in respect of a person who leaves⁴⁹⁷. neither father nor child, that if a man dies and has no child but (only) a sister, she will have half of what he left. And the man will be the heir of his sister, if the sister ⁴⁹⁸. has no child. But, if there are two sisters, they will have two-thirds ⁴⁹⁹. of what he left. If there are brothers and sisters, males and females ⁵⁰⁰, then the share of the male is equal to the shares of two women ⁵⁰¹. Allah explains to you clearly so that you may not go astray ⁵⁰². And Allah knows everything.

يَسْتَفْتُونَكَ^ط قُلِ اللَّهُ يُقْتِصُّ فِي
الْكَلَالَةِ^ط إِنْ أَمْرُوا هَلَكَ لَيْسَ لَهُ
وَلَدٌ وَ لَهُ أُخْتُ فَلَهَا نِصْفُ مَا
تَرَكَ وَ هُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا
وَلَدٌ^ط فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا
الثُّلُثَيْنِ مِمَّا تَرَكَ^ط وَ إِنْ كَانُوا إِخْوَةً
رِّجَالًا وَ نِسَاءً فَلِلَّذَّكَرِ مِثْلُ حَظِّ
الْأُنثَيَيْنِ^ط يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا^ط
وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ^ع

496. By KALALAH is meant that person who does not leave behind neither a father nor a

child.

497. This verse was revealed in response to the

inquiry of Hazrat Jabir (May Allah be pleased with him). When he became ill the Holy Prophet صلى الله عليه وآله وسلم went to visit him. On arrival the Messenger of Allah صلى الله عليه وآله وسلم found him unconcious. The Messenger of Allah صلى الله عليه وآله وسلم then made wudu and sprinkled the remainder of the water on Hazrat Jabir (May Allah be pleased with him) from the blessing of which the noble Companion immediately gained consciousness. Hazrat Jabir (May Allah be pleased with him) then asked, "As I am without any children what will happen to my wealth after me?" In reply this verse was revealed. The Holy Prophet صلى الله عليه وآله وسلم assured his Companion that "Oh Jabir you will not die due to this illness". Consequently Hazrat Jabir (May Allah be pleased with him) recovered fully. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is fully aware about people's life and death and that the used water of the Holy Prophet صلى الله عليه وآله وسلم was a means of cure for all illnesses.

498. If the deceased leaves neither son nor daughter. If the off-spring is a daughter the inheritance will go to the sister, she will not be the category of obligatory heirs. However, if the son is alive, then both brother and sister of the deceased will be deprived of inheritance. Likewise, if the father or grandfather of the deceased are alive his brother and sister would

become deprived of inheritance.

499. It should be remembered that the issues in respect of the laws of inheritance 2/3 is also a group i.e. the right which is accorded to two sisters or two sisters is accorded to many. The same is the meaning of the Hadith in respect of this to show that 2/3 is an additional group in this matter.

500. First mention was made of sisters, now mention is made of both brothers and sisters, i.e. if the childless deceased leaves behind brothers and sisters.

501. With the brother the sister too would be included in people liable to receive inheritance, she will no longer remain in the category of obligatory recipients, and would be entitled to receive half share from the brother. It should be remembered that here it is besides the uterine sister i.e. blood as well as half brothers and sisters are intended here. Laws pertaining to uterine brother and sister have been discussed earlier. Hence, there is no inconsistency in the verse.

502. From this we learn that the laws pertaining to inheritance are important. No other laws have been described by Allah Almighty in so much detail as these laws. The Holy Prophet صلى الله عليه وآله وسلم described the knowledge about inheritance as half the knowledge i.e. the rest constitutes the other half.



آيَاتُهَا ١٢٠ سُورَةُ الْهَآئِدَةِ مَدَنِيَّةٌ ١١٢ رُكُوعَاتُهَا ١٢

SURAH AL-MAIDA (MADANI)

Revealed After Hijrah Sections 16 Verses 120 , 12464 Words

I begin in the Name of Allah, Who is Most Compassionate, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION 1

1. O you who believe! Fulfill your promises¹. Lawful for you are animals that are mute, except such ones, which shall be narrated to you² further. But do not consider hunting to be lawful when you are in the pilgrim's garb (Ihraam)³. Undoubtedly, Allah commands what He wills.

1. If by "Those who believe" is meant believers of the People of the Book, then "fulfill your promises" would refer to those covenants which the Almighty had taken from them as per the previous revealed Books, while to openly recite these verses of praise about the Holy Prophet صلى الله عليه وآله وسلم as revealed in the Tauraat and Injeel would refer to Muslims in general. Thus the meaning of this would be fulfill all those promises you made with your Creator, your Prophet صلى الله عليه وآله وسلم, your religious Guide, your wife, your husband and to one another. However, these would be lawful promises, not religiously forbidden promises. Hazrat Imam Abu Hanifa (May Allah be pleased with him) says that he who has promised to fast on the Day of Eid should fulfil it by keeping fast on another day. He based his

2. O you who believe! Do not violate the symbols of Allah⁴, and neither (the sanctity of) the sacred months⁵, and neither the sacrificial animals sent to the Sacred House (Baitul Haram) and not those bearing signs in their necks⁶, and neither the property and honour of those who repair to the Sacred House⁷, seeking the bounty and pleasure

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ
أَحَلَّتْ لَكُمْ بِهِيَّةُ الْأَنْعَامِ إِلَّا مَا
يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّ الصَّيْدِ وَأَنْتُمْ
حُرْمٌ ۖ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ①

reason on this verse.

2. In this verse there is a repudiation of those disbelievers who would regard animals kept in the name of idols as forbidden e.g. BAHEERAH, SAIBAH, etc. From this we learn that a forbidden thing is only that which is made forbidden by Allah and his Beloved Nabi صلى الله عليه وآله وسلم. While there is no need of a proof for anything lawful. The biggest proof for a thing being lawful is that it is not proven unlawful.

3. It is forbidden to hunt an animal on land while in the state of Ihraam, while it is lawful to catch an aquatic creature. It should be remembered that the animal hunted by one in Ihraam becomes unlawful for him as well as those not in Ihraam and this Ihraam could be for Hajj as well as Umrah.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ
اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَ
لَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ
الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَ
رِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَ

of their Lord. And when you take off the pilgrim's garb then you may hunt ⁸, And let not the enmity of such people who prevent you to enter the Sacred Mosque incite ⁹, you to commit any excesses. And help each other in righteousness and piety, and help not one another in sin and transgression ¹⁰, and remain fearing Allah ¹¹, Surely, the punishment of Allah is severe.

4. One learns from "symbols of Allah" that anything which has religious connection should be shown great reverence. Says Allah Almighty: *"And whosoever respects the sign of Allah then it is from the piety of the heart."* (S22:V32). The sacred Ka'aba, the shrines of the saints, the Holy QUR'AAN, etc, are all included in the symbols of Allah. In fact any object which is connected with the pious saints of Allah are part of the symbols of Allah. Observe, when the blessed feet of Hazrat Hajirah (On whom be peace) touched the hills of Safa and Marwa, they immediately became the symbols of Allah. Says Allah Almighty: *"No doubt, Safa and Marwa are among the symbols of Allah."* (S2:V158)

5. Sacred months are four: Rajab, Zil-Qaidah, Zil-Hajj and Muharram. Even in the Days of Ignorance, these months were held in esteem, and Islam too has accorded them great respect. Initially, waging war in these months was forbidden, but now there is no restriction of time in respect of Jihad. Nevertheless, their respect is upheld for all times.

6. It was the practise of the Arabs to place some colourful objects in the necks of the sacrificial animals in order to make them known to the people to refrain them from interfering with them.

7. Reason for its Revelation: Once Shuraih ibn Hind came to meet the Holy Prophet صلى الله عليه وآله وسلم in Madina. At the time of leaving the sacred city he drove the sheep and cattle of the people away with him. The Muslims were very deeply saddened by

لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا
وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۚ وَلَا
تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا
اللَّهَ ۚ اِنَّ اللَّهَ شَدِيْدُ الْعِقَابِ ۝

this terrible deed. The following year he went to Makkah with the intention of Hajj, bringing along with him sacrificial animals. On seeing him the Noble Companions wanted to seize all his animals to take their revenge, but the Holy Prophet صلى الله عليه وآله وسلم stopped them. In support of the Holy Prophet's صلى الله عليه وآله وسلم decision Allah Almighty revealed this verse. From this we learn that we should not contravene any religious law for the sake of revenge.

8. This is a command in respect of permission, but this permission is so binding that one who rejects it would become a disbeliever because to hunt after coming out of Ihraam is permissible, but not obligatory. To reject anything absolute and binding is apostasy whether that thing is compulsory, (Fard), obligatory (Wajib) or commendable (Mustahab).

9. The disbelievers of Makkah stopped the Holy Prophet صلى الله عليه وآله وسلم from performing Umrah on the day of the Treaty of Hudaibiyah, yet he did not in retaliation tell the Muslims to stop them from coming to the Ka'bah. It should be remembered that now the disbelievers are prohibited from entering the Ka'bah due to their apostasy. Says Allah Almighty: *"The associates are altogether unclean, then let them not approach the sacred Masjid."* (S9:V28).

10. From this emerge two issues:

1. It is permissible to seek help from those other than Allah.

2. Collective aid is a good thing, whether it be financial, physical or spiritual, provided it is for a lawful purpose.

11. From this we learn that to aid someone towards sin is also a sinful act to steal, to carry out burglary, to keep stolen goods in the house are also criminal acts. Like to do a pious

3. You are forbidden (to eat) the dead ¹² and blood and the flesh of the swine ¹³, and that on which any name has been invoked other than Allah ¹⁴ at the time of slaughtering, and that which dies by strangulation, and that which is beaten to death by anything unsharpened ¹⁵, and that killed by falling, and that which is gored, and that which has been eaten by any wild animal except those which you have properly slaughtered, and ¹⁶ that which has been slaughtered at any altar ¹⁷ and that on which you divide lottery drawn by arrows ¹⁸. All that is an act of sin. Today, the infidels are dejected of your religion ¹⁹, so fear them not, but fear Me alone. This day I have perfected your religion ²⁰ for you and completed My favour upon you ²¹ and have chosen Islam as the religion for you ²². But whosoever is forced by extreme hunger without indulging in sin ²³, then surely, Allah is Forgiving, Merciful ²⁴.

12. Here, prohibition is mentioned regarding eleven things: A dead animal is that which is compulsory to slaughter but dies without being slaughtered. It is forbidden to eat its flesh, but some of its useful things are permissible, e.g. using its skin to make shoes, etc. By blood is meant the blood that flows from its body which is forbidden for consumption but its spleen and liver are permissible.

13. It was the practice in those days to eat only the flesh of the swine and not its other limbs, restriction however is only incidental, because every part of the swine is dirty and unlawful to

therefore the prohibition regarding it in this verse is restricted to its flesh only. act, to exhort someone towards piety and to give assistance are acts for which rewards will be received.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ
الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ
وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ
تَسْتَقْسِبُوا بِالْأَزْلَامِ ذَلِكُمْ فَسُقُطٌ
الْيَوْمَ يَسِرَ الَّذِينَ كَفَرُوا مِنْ
دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
فَمَنِ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ
لِّإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٣

eat. In fact besides eating any of its limbs, everything about the swine is prohibited to use because Allah Almighty has referred to this animal as positively and absolutely impure. Says Allah Almighty: "Verily it is impure" (S6:V145). Its flesh is made unlawful by the QUR'AAN, its other parts are declared unlawful by the traditions of the Prophet

صلی اللہ علیہ وآلہ وسلم.

14. By this is meant an alive animal slaughtered in the name of anyone other than Allah as was the custom of the non-believers of Arabia who would slaughter animals in the name of their idols. This does not make the alive animals if kept the name of those other than Allah

unlawful. Observe, animals kept in the name of Baheera and Saibah, gods of the Makkans, were not lawful. Muslims could obtain them to slaughter and obtain their flesh. If the water of the Ganges River, if eating and drinking of the cow, an object of worship of the polytheists is permissible, if use of the stones from the temple and the peepula sacred Hindu tree are permissible then why should the animal merely kept in the name of the idols be regarded as unlawful.

15. Whether it is killed by a stick or shot with a bullet or by a pellet it will be unlawful.

16. One learns if a chicken which is saved from the clutches of a cat, a goat saved from the clutches of a wolf are slaughtered before they die then they are lawful to eat.

17. From this emerge a few issues:

1. If an animal or its meat is placed in a tray and presented to their gods with an expressed intention of offering it for worship, it is totally prohibited to eat, even if such an animal is slaughtered in the name of Allah. ISSUE: If a non-believer takes a sacrificial animal to be slaughtered by a Muslim who recites Bismillah at time of slaughtering, that animal will be permissible to eat (*AlamGiri*). The reason here being the intention of the person chosen to slaughter did not intend to present it for sacrifice, while the intention of the other slaughterers will not be reliable for acceptance. From this comment one learns that there is no contradiction between the words "that which is made lawful" and "that which is slaughtered."

18. From this we learn that to obtain predictions from fortunetellers, to seek ill-omens, to throw dice, are all totally forbidden. However, it is permissible to obtain predictions about lawful things from pious people.

19. This verse was revealed at Arafat on the occasion of the Farewell Pilgrimage at the time of Asr (Mid-afternoon). This event took place on a Friday. It means that the disbelievers are totally despondent of ever over-powering Islam, or they are completely dejected by the act that they will be able to convert you to their beliefs. From this we learn that whosoever considers a Noble Companion of the Holy

Prophet صلى الله عليه وآله وسلم as a disbeliever is worse than a disbeliever.

20. By 'Completed' means the details about beliefs, revelation of verses pertaining to religious laws and the principles of interpretation of Islamic Laws are now all completed, no new verses will be revealed regarding them, neither will your Religion be ever abrogated.

21. By "Bounty" is meant Allah has blessed you with the victory of Makkah, given you internal and external security, eradicated all traces of apostasy etc. It should be remembered that the execution of personality is an act of excellence while the execution of attributes is an act of accomplishment, Hence there is no contradiction in the verse. For this reason 'Completed' is used with Religion and Perfection is used with bounty.

22. From this verse emerge a few issues:

1. As a Religion only Islam is liked by Allah Almighty e.g. Religion of Hazrat Muhammad صلى الله عليه وآله وسلم, all the religions besides Islam are condemned.

2. After the revelation of this verse not a single law of Islam can be abrogated.

3. No increase or decrease can take place in the basic principles of Religion, though ramifications in the interpretive issues will always be possible, hence the word 'your religion' is used, not 'your faith'.

4. It is not possible for there to be a prophet after our Holy Prophet صلى الله عليه وآله وسلم because religion is now perfected and completed. After the sun has risen there is no need for the lamp. Hence, the Qadiyanis are out of the fold of Islam.

5. Minus Islam, a person can perform thousands of pious deeds but they will not be acceptable by Allah and such a person will not gain the nearness of Allah. If the root is cut off, it is useless watering the leaves.

23. By this it is meant that a Muslim is permitted to eat anything unlawful to save his life if he is unable to find anything lawful to eat at that point in time provided that he does not sin i.e. he does not eat more than what is required to save his life. In this, even that patient is included whose prescribed medicine

does not contain any unlawful ingredients.

24. By this it is meant that when in a state of helplessness and constraint, and in order to save one's life, it is permissible to eat a quantity of unlawful things as necessary. However, if

you exceed a little in error in judging the intake of it, Allah who is Most Forgiving and Most Merciful will forgive you. Hence, the meaning of the verse is very clear, without any inconsistency.

4. They ask you (O Beloved Prophet) what has been made lawful to them?

25. Please declare: "Good and pure things ²⁶, have been made lawful to you, and such hunting animals you have trained ²⁷, for hunting, teaching them of what Allah has taught you. So eat of what they catch for you after hunting ²⁸, and pronounce the name of Allah over it ²⁹, and fear Allah". Indeed, Allah is swift in taking account ³⁰.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۚ وَ مَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۚ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَ اتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

25. By this is meant those animals which are permissible to eat by hunting. It should be remembered that all sea animals are forbidden, besides fish; (Hanafi)bloodless creatures on land are all forbidden to eat besides locusts, birds with sharp claws, birds of prey are all forbidden to eat. The word 'good and wholesome' refers to things which are lawful for use.

26. From this we learn that a thing which is not made forbidden in Islam is lawful. Hence to eat anything sumptuous and tasty is not an impious act. Real piety is to refrain from all forbidden things, and not making lawful things unlawful.

27. Even if that trained animal is a wild animal like a dog or a cheetah, or a bird of prey like a hawk, falcon, eagle, etc. When they are trained to such an extent that a dog and

cheetah does not eat the meat without being commanded, and a falcon or a hawk returns at the trainer's sign. Hence the chicken killed by a cat will be forbidden to eat.

28. If your trained dog hunts an animal and brings it to you without eating a portion of it, it will be lawful for you to eat even though the animal may be dead, but if the dog has eaten a portion from it, that animal will be forbidden for you to eat, because then the dog had hunted for itself and not for you.

29. By this is meant recite Bismillah at the time you let the animals out on a hunt.

30. That Allah Almighty will devote just a few hours for taking account of deeds of the entire creation. The rest of the Day of Judgement will be spent on showing mankind the true dignity and status of the Holy Prophet .

5. This day all the good and pure things are made lawful ³¹, for you, and the food of the People of the Book is lawful ³², for you, and your food is lawful for them. And chaste

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۚ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ ۖ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۚ وَ الْبُحْصَنُ مِنَ الْمُؤْمِنَاتِ

believing women, and chaste women from among those who were given the Book before you, when you give them their dowries ³³, while bringing them in bondage (through marriage) ³⁴, nor for lust and neither making a lover (secretly) ³⁵. And whosoever becomes an infidel after being a Muslim, his entire work is destroyed ³⁶, and he is a loser in the Hereafter.

31. That due to their sins some pure and wholesome things had been made forbidden for the People of the Book. From today Oh Muslims, all these things are lawful for you.

32. That animals slaughtered by the People of the Book and their women are lawful for the Muslims on condition that they are from the People of the Book. However, the present day Europeans in general display tendency of an atheist and have thus rejected Allah. Hence neither are their slaughtered animals lawful and neither are their women lawful for marriage to Muslims. In fact, now Nasara and Yahud in general do not even slaughter animals. Thus, it is forbidden for a Muslim woman to marry a person of the Book.

33. It should be done by giving their dowry to them or make a firm promise of giving it to them. It should be remembered that this hint is given to emphasise the importance of dowry, otherwise marriage can take place even without mentioning or determining dowry.

34. From this we learn that *Mut'a* (temporary SECTION 2

6. O you who believe! When you stand up for Prayer (Salaah) ³⁷ then wash your faces and your hands up to the elbows and pass your wet hands over your heads and wash your feet up to the ankles ³⁸. And if you need the obligatory bath (for Janabah) then purify yourselves well ³⁹. And if you are ill or you are on a journey, or any one of you comes from a place of relieving yourself, or you have intercourse with women ⁴⁰ and in these conditions you do

وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ٥

marriage) is totally forbidden, because the purpose of such a marriage is to satisfy one's lust, not procure children or to keep women in marriage. Thus such a woman can neither be given revocable or irrevocable divorce nor is she entitled for any inheritance. These laws are found in detail in Shariah books as well. At the inception of Islam, temporary marriages, like alcohol, were permissible for a little while.

35. From this we learn that both temporary marriages as well as adultery with household ladies through secret means is forbidden. Sex with prostitutes publically too is a terrible criminal act. The first two become forbidden through 'not for lust', while the third becomes forbidden through 'not making love (secretly)'. Hence there is no inconsistency in the verse.

36. From this we learn that every worship of an apostate becomes null. And If he one becomes Muslim again he will have to repeat his Hajj but not his Salaah (Books of Law). Furthermore, we also learn that an apostate is worse than the person who has always been a non-believer.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ٣٧ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ٣٨ وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَسْتُمْ بِالنِّسَاءِ فَلَمْ تَجِدُوا

not get water ⁴¹, then take clean earth ⁴² and wipe therewith your faces and your hands (for Tayammum). Allah desires not that He should place you in any difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

37. It should be remembered that by "when you stand" it does not mean the compulsory act of standing in Salaah, because that will follow after Wudhu, but it refers to getting up and waking for Salaah. Hence, 'for prayer' is used here, and not 'in prayer'.

38. From this we learn that intention is not a condition for Wudu, but it is Sunnat because the parts to be washed have been specifically defined. Hence it is not obligatory in Wudu to gargle the mouth and throw water in the nose because they have not been mentioned in the QUR'AAN, they are Sunnat acts as per tradition of the Holy Prophet ﷺ. Also (Masah) wiping of the feet will not be allowed, they have to be washed.

39. 'Purify yourselves' is from the emphatic command which means you should purify yourself well. From this we learn that washing of these parts is obligatory in Ghusal as well as they are part of the body. Hence, gargling and putting water in the nose are obligatory acts in Ghusal, but not in wudhu, because nothing beyond these parts already mentioned is expressed for Wudhu.

40. If one embraces a woman in a naked
7. And remember Allah's favour ⁴³ upon you and the covenant which He made with you, when you said: "We heard and obeyed" ⁴⁴ and fear Allah. Indeed, Allah knows the thoughts in your hearts ⁴⁵.

43. That Allah Almighty identified you as a Muslims, He sent for you easy laws, and made you into persons who make the entire earth pure and as a mosque.

44. This verse hints towards the oath of allegiance of Aqabah or Ridwaan. From this

مَاءً فَتَيَسَّوْا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ
وَ اَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللّٰهُ لِيَجْعَلَ
عَلَيْكُمْ مِنْ حَرْجٍ وَّ لَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَّ
لِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ①

state Wudhu will be broken and if one cohabits with a woman Ghusal will be nullified. In either of the cases if water is not available Tayammum will have to be made. From this we learn that the method of Tayammum for both Wudhu and Ghusal is alike.

41. There can be two ways of the unavailability of water:

1. If water is not found there;
2. The water is available but it is out of bounds for use due to illness, or it is guarded by an enemy or due to the presence of a dangerous animal at the waterside who becomes an obstacle. Observe, Hazrat Imam Hussein (May Allah be pleased with him) performed his Salaah at Karbala by making Tayammum, although River Euphrates was in front of him, but it was out of bounds for him.

42. From this we learn that Tayammum is permissible on sand and things made of natural sand. By natural sand is meant that which originates from the earth and does not become ash when in fire, nor does it melt or dissolve. Hence, Tayammum is permissible on mountain salt or on coal from the mine.

وَ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَّ مِيثَاقَهُ
الَّذِيْ وَاثَقَكُمْ بِهٖ اِذْ قُلْتُمْ سَمِعْنَا وَّ
اَطَعْنَا وَّ اتَّقُوا اللّٰهَ اِنَّ اللّٰهَ عَلِيْمٌ
بِذَاتِ الصُّدُوْرِ ②

emerges a few issues:

1. That man does all pious deeds through the Grace and Guidance of Allah; do not gloat about this but be grateful to Him.
2. All those Companions who took part in the oath of allegiance of Aqabah and Ridwaan are

held dearly by Allah. Those whom Allah honoured through this oath of allegiance, that very allegiance is mentioned as an act of bounty.

3. That all these noble Companions fulfilled all their promises made at the time of these oaths, as they were all true to their promises, because Allah Almighty mentions their refutation without referring to their promises.

8.O you who believe! Be steadfast in the cause of Allah, bearing witness ⁴⁶ with justice; and let not the hatred of people prevent you from being just. Be just, that is nearer to piety ⁴⁷, and fear Allah. Indeed, Allah is acquainted with what you do.

46. "Stand up firmly" expresses pattern of non-restriction and limit from which one learns that man should execute justice for oneself, one's relations and one's enemies. To admit and reflect upon one's sins and fulfil rights of one's relatives, obedience and loyalty to the Holy Prophet صلى الله عليه وآله وسلم and the true worship of Allah Almighty are all examples of

9.Allah has promised to the believers and those who do righteous deeds ⁴⁸, that for them is forgiveness and great reward ⁴⁹.

48. From this verse emerge two issues:

1. Faith enjoys superiority over deeds, because mention of faith precedes that of action.
2. It is important to complement faith with good deeds. Only he can eat the fruit who protects the roots and its branches.

49. From this we learn that Allah Almighty has

10. And those who committed infidelity and belied Our signs, they are the people of Hell ⁵⁰.

45.Allah Almighty is fully aware of your sincere thoughts in the deepest recesses of your hearts. You will be rewarded for that as well. It should be remembered that forgiveness can be sought for evil thoughts but pious intentions will always be rewarded. The pious sages say that the reward of sincere love would be blessed with the Vision of Allah Almighty.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ إِعْدِلُوا ۖ هُوَ أَقْرَبُ
لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ①

execution of justice.

47. From this we learn that in the execution of justice, relatives, non-relatives, Muslims, Non-Muslims all would be regarded as equal. The commentary and explanation of this verse are those solved cases of the Holy Prophet صلى الله عليه وآله وسلم in which his decision went in favour of non-believers and against the believers.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ ۖ وَأَجْرٌ عَظِيمٌ ②

promised every God-fearing Muslim forgiveness and rewards. Promise of Allah is indeed firm, but credence for this lies with the type of death one will experience. He who is out of the fold of faith will himself fall out of this promise. Allah is true to what He has said, but His servants turn out to be unfaithful and false.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ③

50. From this we understand with certainty that the non-believers will be eternally in Hell, while no matter how sinful a believer is he will not be in Hell forever. It also hints that

11. O you who believe! Remember the favour of Allah upon you ⁵¹, when a people intended to stretch out their hands against you, then He withheld their hands from you ⁵²; and fear Allah. And upon Allah let the believers rely ⁵³.

51. Once, while on a journey with his Noble Companions the Holy Prophet ﷺ stopped in a jungle. It was afternoon and he and his companions rested under different trees. The Holy Prophet (Peace be upon him) tied his sword to a tree. One Bedouin, lurking behind the tree seized the opportunity to grab the sword and said to the Holy Prophet ﷺ "Now who will save you from me?" The Holy Prophet ﷺ replied: "Allah!" Hazrat Jibreel (On whom be peace) knocked the sword down out of his hand which the Messenger of Allah ﷺ then picked up and asked: "Who will save you from me?" "Nobody," was his reply. It is stated in Tafseer Abu Saood that the Bedouin accepted Islam (Allah knows best). This verse hints to the above incident. Because this Bedouin had come on behalf of all his people the words used here are "When a people".

SECTION 3

12. And surely Allah took a covenant from the Children of Israel ⁵⁴, and We raised among them twelve chiefs ⁵⁵. And Allah said: "Indeed, I am with you. If you establish Prayer ⁵⁶, and pay Zakaat (poor-due) and believe in My Messengers and pay them respect ⁵⁷, and lend to Allah a loan ⁵⁸, then surely, I will acquit you of your sins ⁵⁹, and shall surely cause you to enter into the Gardens ⁶⁰,

the minor children of the non-believers will not be sent to Hell because they had not belied the signs of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ يَبْسُطُونَ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ٥١

52. From this one understands to remember the bounties of Allah is indeed a command of Allah. In celebrating and organizing Meelad gatherings is also a means of remembering the bounty of Allah because the blessed birth of the Holy Prophet ﷺ is the greatest bounty of Allah. Hence, remembrance of the bounty is a means of expressing gratitude to the Almighty. Says Allah Almighty: "And publicise well the favours of your Lord" (S93:V11). Further, the QUR'AAN says: "If you are grateful I shall give you more, and if you are thankless my torment is severe" (S14:V7).

53. It should be remembered that to seek medical treatment from doctors and blessings through prayers from pious sages is not going against the concept "rely on Allah", as this would be acting upon the principle of cause and effect.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَرَّرْتُمْ عَنْهُمْ وَاقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ

beneath which flow rivers. Then after that whosoever of you commit infidelity, has certainly strayed from the right path ⁶¹.

وَلَا دُخْلَكُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ ⑫

54. This covenant was taken from the Prophets. From this we learn that the work of Allah's special servants is indeed Allah's work because though the covenant was taken by the Prophets, Allah says it was taken by Him.

55. The word *Naqeeb* is from the word *Naqb* which means to dig, to delve. Here it signifies to search, to probe, to investigate, ie to be fully aware of the conditions of one's people. From this we learn that it is permissible to give positions of religious leadership to those who are capable of it. From this many political deductions can be made. The Holy Prophet صلى الله عليه وآله وسلم himself appointed twelve chieftains from the Ansaar on the occasion of the oath of allegiance of *Ridwaan* for organizing religious matters of the Muslims in Madinah and for eradicating their faults and shortcomings.

56. From this emerge two issues:

1. *Salaah* and *Zakaat* were obligatory upon the Israelites, though they were somewhat different to our *Salaah* and *Zakaat*. Thus only two prayers (*Salaah*) per day were obligatory upon them and *Zakaat* was payable on a quarter of the wealth in their possession.

2. The greatest weapons of a Muslim are his piety and good deeds. At no time, especially during Holy War, should one be unmindful about them. Says Allah Almighty: "*When you encounter any army, then stand firm, and remember Allah much, that you may attain the goal.*" (S8:V45)

57. From this we learn that honouring the Holy Prophet صلى الله عليه وآله وسلم is a worship of such a high degree that Allah Almighty had taken an oath concerning it. There is no restriction or limitation in according this dignity and status. Thus that type of honour which is not religiously unlawful should be accorded to the Holy Prophet صلى الله عليه وآله وسلم Do not prostrate

(*sajdah*) to him, do not take him to be Allah or His son. Other than that show as much respect to him as you possibly can. Every expression of respect is rewardable, there is no need to have any narration or quotation for it.

58. Giving charity to the poor is like giving a loan to Allah, just like good treatment to the son is looked upon as a favour to the father.

59. From this we learn that through the blessings of Islam all the sins of the period of infidelity (*Kufr*) are forgiven. However sins committed by creation will not be forgiven e.g. a new convert to Islam will have to settle the debt which he has incurred during his period of infidelity. Also due to the blessings of good deeds Allah Almighty forgives one's minor sins. Allah Almighty says: "*If you keep away from major sins that are forbidden to you, then we will forgive your other sins.*" (S4:V31)

60. By 'cause you to enter' means after you have completed your stay in the grave and the Day of Judgement.

61. Hazrat Moosa (on whom be peace) had sent those twelve chiefs to investigate about the condition of the people of *Jabbareen* at the time when he was going with the Israelites to wage war on them. These chiefs were instructed to relate to him only whatever they saw about the *Jabbareen*, not to make a general announcement about their observations. When the chiefs came they made a public announcement about their observations that the *Jabbareen* were strongly built, experienced and bold fighters. With the exception of *Kalib Ibn Yuqanna* and *Yush'a Ibn Nun*, all the other chiefs broke their promise. In this verse mention is made about this incident. In this case the word *Kufr* means breach of promise which these chiefs made with Hazrat Moosa (On whom be peace).

13. So, for their breaking of the covenant ⁶², We cursed them and made their hearts hard ⁶³. They distort the words of Allah from their (proper) places ⁶⁴, and have forgotten a portion of that of which they were reminded. And you will continue to be told of their treachery on their part, except a few of them. So, pardon them and overlook them. ⁶⁵, Indeed, Allah loves the doers of good.

62. As these people not only rejected the Prophets after Hazrat Moosa, but harboured animosity against them and concealed the praiseworthy qualities of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم which are mentioned in the Tauraat

63. From this we learn a cruel heart comes as a result of committing too many sins while piety develops a soft heart.

64. From this we learn that distortion of words of the Book of Allah is a sin, whether it is personal or qualitative. Hence to intentionally pronounce any word of the QUR'AAN incorrectly e.g. to pronounce the letter *Qaaf* as *Kaaf*, *Dwaad* as *Zwa* is a serious sin.

14. And those who claimed that "we are Nasara" ⁶⁶, We (Allah) took a covenant from them, but they, too, have forgotten a good portion of those admonitions, which were given to them. Thus, We have caused enmity and hatred among themselves ⁶⁷, till the Day of Resurrection. And soon Allah will inform them about what they used to do.

66. In this it is hinted that the present day Nasara are Nasara by name only, not by deed because they have stopped helping Hazrat Isa (on whom be peace) and thus have broken their promises to him.

67. From this we learn that Nasara would be divided into many sects who will be continuously engaged in animosity and war.

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۚ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا ۚ مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

65. From this we learn that if any Non-Muslim living in a Muslim State is guilty of minor breach of promise he should be forgiven for this as long as he continues to pay *Jizyah* (his poll tax). However there are some breach of promises from which one is relieved from their responsibilities. Some commentators state this verse was revealed concerning those people who had earlier entered into contract with the Holy Prophet صلى الله عليه وآله وسلم and then broke it. Allah Almighty had informed His beloved Prophet صلى الله عليه وآله وسلم about their breach of promise and said that he should overlook this. (*Tafseer Khazain*)

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۚ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

Even now when one looks at the Nasara of Germany, England, etc though they do establish outward unity for the sake of political expediency, they are in reality always divided. Their disunity continues even after death, the graves of city dwellers are in separate cemeteries from the countryside Nasara.

15. O People of the Book! There has come to you Our Messenger who makes clear to you much of that which you had hidden ⁶⁸, in the Book and he pardons you much. Indeed, there has come to you from Allah a light and a Luminous ⁶⁹, Book (the QUR'AAN).

68. From this we understand that the Holy Prophet صلى الله عليه وآله وسلم was fully aware of the laws of all heavenly books. He also knew which laws were genuine and which were counterfeit. Only he can reveal the secrets of anyone who is himself fully aware of them. However there was no instruction for the Holy Prophet صلى الله عليه وآله وسلم to rectify these books because they had become abrogated. In fact the Holy Prophet صلى الله عليه وآله وسلم had rectified verses about laws concerning stoning to death (*Rajam*) etc.

69. Hazrat Mullah Ali Qari states in his "*Sharah Shifa*" that both "*Light*" and "*Luminous Book*" refer to the Holy Prophet صلى الله عليه وآله وسلم ie the Holy Prophet صلى الله عليه وآله وسلم is indeed both The Light (Noor) and the Luminous Book. The Holy Prophet صلى الله عليه وآله وسلم is the revealing phenomenon of Allah's Personality. His Qualities, His Laws and Information. Hence, these co-ordinating words can be

16. Allah guides therewith ⁷⁰, him who pursues His pleasures into the ways of peace, and brings them to light from the darkness ⁷¹, by His Command and shows the right path⁷².

70. From this we learn that those whom Allah has guided or will guide receive the guidance through the Holy Prophet صلى الله عليه وآله وسلم. No person can remain resigned from the Holy Prophet صلى الله عليه وآله وسلم. For this reason the words: "*Guide therewith him*" are used in the verse.

71. From this emerge a few issues:

1. Apostasy is of numerous types; Faith is only one. Thus darkness is used in the plural, while

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ
الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ
مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿١٥﴾

explanatory as well. The Holy Prophet صلى الله عليه وآله وسلم is the Light of Allah in a manner that he was the first to receive all bounties and blessings personally from Allah while through him the bounties are received by the rest of the world. It is further understood that no one has the power to extinguish the Light of Hazrat Muhammad صلى الله عليه وآله وسلم because he is Allah's Light like the moon, sun; no one has the power to measure it, like the water of the ocean or the air. Also it is impossible to understand the Holy QUR'AAN without the Holy Prophet صلى الله عليه وآله وسلم because without the Light, the Book cannot be read. Before you touch the copies of the Holy QUR'AAN it is important to wash the entire body with water ie to take a Ghusal, while to touch the mystical secrets of the QUR'AAN it is important to cleanse your heart with the waters of Madinah.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٦﴾

Light or faith is used in the singular.

2. The pre-requisite of Faith is to remain aloof from all forms of Apostasy.

3. Faith and apostasy cannot be in one place because Faith is referred by Allah as Light, while apostasy is called darkness. Just as light is the opposite of darkness so is faith of apostasy. Hence there can be no basis for unity between a believer and a non-believer.

72. By "*shows*" means Allah guides the

believers to do pious deeds, because mention

has already been made about beliefs.

17. They have certainly become infidels who said: "Messiah son of Mariam is Allah himself" ⁷³. Please declare: "Who can do anything against Allah if He desires to destroy Messiah, son of Mariam, or his mother and everyone on earth?" ⁷⁴. And to Allah belongs the kingdom of the heavens and the earth and all that is between them. He creates what He pleases. And Allah has the power to do everything.

73. It should be remembered that some Nasara were saying that Hazrat Isa (On whom be peace) was God, some were saying that he was the a son of God and others were believing in him as part of the trinity. It was the belief of the Yacoobiyyah and Makkaniyyah Nasara that Hazrat Isa (On whom be peace) is penetrated or mixed in Allah Almighty like fragrance is penetrated into a flower, or heat into fire. Therefore, he is God. The Nasara of Najraan had told the same to the Holy Prophet

صلی اللہ علیہ وآلہ وسلم. This verse was revealed to repudiate the above belief of the Nasara. Hence there is no inconsistency in the verse.

74. These verses make different

18. And the Yahud and the Nasara say: "We are the children of Allah and His dear ones" ⁷⁵. Please declare: "Why does He torment ⁷⁶. you for your sins?" You are but mortal human beings among those whom He has created. He forgives whom He pleases" ⁷⁷. And to Allah belongs the kingdom of the heavens and the earth and whatever is between them, and unto Him is the (final) destination.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَ مَنْ فِي الْأَرْضِ جَمِيعًا ۚ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝١٤

repudiations about accepting Hazrat Isa (On whom be peace) as a deity. One is that Isa (On whom be peace) can die, the second is that he was born from the stomach of his mother. The one who possesses these qualities cannot be a God. Thirdly, everything between the heavens and the earth belong to Allah, while every creation is the slave of Allah. If Allah Almighty had penetrated into anyone it would not have been the slave of Allah. Fourthly, Allah Almighty is all Powerful and the Creator. If Isa (on whom be peace) had been a deity he too would have been all powerful and a creator. All four of these have been described as "can do everything."

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۖ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۖ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَإِلَيْهِ الْمَصِيرُ ۝١٨

75. Reason for its revelation:

A group of Ahle Kitaab (People of the Book) came to the Holy Prophet صلى الله عليه وآله وسلم to whom he preached Islam and warned them about the punishment of Allah. On hearing this they said you cannot put fear about Allah's punishment because we are the sons of Allah. The above verse was revealed on this occasion. The meaning of the verse is that the manner in which we are close to Allah is like how a son is close to his father. No matter how bad the son might be he will always be liked by his father. Such is our case. In this verse sons does not mean actual children because in terms of this meaning these people were not calling themselves as sons of God. From this we understand that it is the belief of the Nasara to resign themselves from doing good deeds. Even today those people that profess love for the descendants of the Holy Prophet

صلى الله عليه وآله وسلم, as well as some ignorant

19. O People of the Book! Undoubtedly, there has come to you Our Messenger who makes clear to you Our commands, after a period of coming of messengers for a long time⁷⁸, lest you say: "There came not to us any bearer of glad-tidings or warner". Therefore, now he (Muhammad) has come to you as a bearer of glad-tidings and as a warner⁷⁹. And Allah has power to do all things.

78. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the Prophet of all previous Ummahs of the People of the Book, because the Holy Prophet صلى الله عليه وآله وسلم is the Prophet of all human beings. In fact he is the Prophet of every creation of Allah. Further, we also learn that long before the advent of the Holy Prophet صلى الله عليه وآله وسلم coming of Prophets had stopped. Hence our Holy Prophet صلى الله عليه وآله وسلم was born in 569AD. During this period no Prophet had come in the world. It should be remembered that it is in between this period which is known as the natural period. It was sufficient for the people of this

mendicants too have similar beliefs regarding doing good deeds. Such a belief is apostasy. Wherever Faith is mentioned in the Holy QUR'AAN it is followed by pious deeds.

76. It was the belief of the Yahud that they would remain in Hell for only forty days i.e. the period in which they worshipped the golden calf. In this verse it is being told that 'Oh you Yahud' if you are close to Allah like sons then why should you be given this punishment. Thus there is a contradiction in your two beliefs.

77. By this is meant that He will punish any sinner He may pardon any sinner whom He may please. However, this does not mean that He will punish any person as understood by Dayanand Saraswat. Hence there is no contradiction in the verse. Says Allah Almighty: "And Allah does not do injustice even to the weight of an atom" (S4:V40). To punish the innocent is going against justice.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن
تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا
نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ^{١٩}

period to believe in the Unity of Allah only, like the parents of the Holy Prophet

صلى الله عليه وآله وسلم. Also, remember that the non-arrival of the prophets during this period is the expression of highest form of honour for the Holy Prophet صلى الله عليه وآله وسلم. An intense darkness can only be dispelled by the sun.

79. It should be remembered that here glad-tidings is added with to warn and not to verify ie, though Allah Almighty has called the Holy Prophet صلى الله عليه وآله وسلم as bearer of glad-tidings and warner, but he did not say bearer of glad-tidings and verifier, because the Holy Prophet صلى الله عليه وآله وسلم is the warner of Allah's

punishment and bearer of glad-tidings of rewards. He is not the harbinger or forerunner of any Prophet as he is the Final Prophet of Allah.

SECTION 4

20. And when Musa said to his people: "O my people! Remember the favour of Allah upon you, that He made among you Messengers ⁸⁰ and made you kings ⁸¹. and gave you that which He has not given anyone in the world ⁸². up to this day".

80. From this verse we learn that it is greater and dignifying to be from the children of a Prophet than from the people of a Prophet. This is a bounty of Allah Almighty, if that person is a believer. Hence the descendants of the Holy Prophet صلى الله عليه وآله وسلم are greater in status than other people because they are the children of the Holy Prophet

Previously the Israelites were a distinguished people because they were the progeny of Prophets. We also learn that Meelad gatherings are auspicious because the blessed coming of the Holy Prophet صلى الله عليه وآله وسلم is being discussed therein.

81. From this one learns that being

21. O my people! Enter this Holy Land ⁸³, which Allah has assigned, to you, and do not turn back (from fighting in Allah's cause) that will lead you to loss.

83. By 'sacred land' is meant the territory of Syria which was occupied by Jabbar and his people. The Israelites were commanded to wage war on them and establish their control on this territory. From this verse we learn that in whichever ground shrines of the pious are found that city and its entire territory becomes pure and sacred. It is for this reason that Syria is called sacred by Allah Almighty because the

Hence the Holy Prophet had affirmed about all the past Prophets.

وَ إِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ اِذْ جَعَلَ فِيكُمْ اَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَ اٰتٰكُمْ مَّا لَمْ يُوْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ۝۲۰

bestowed with a kingdom, is a great bounty of Allah Almighty. Some of the Prophets of the Israelites are those who were Prophets as well as kings like Hazrat Yusuf (On whom be peace) and Hazrat Dawood (On whom be peace).

82. By 'gave you' is meant He made the saints to be born from you, He descended upon you manna and quails for you to eat, and drowned your enemy, the Pharoah in the Red Sea, He opened the sea for you to cross to safety. From this we learn that it is an excellent thing to be reminded and to remember the bounties of Allah. The purpose of *Giyarwie Sharief*, *Barwieh Shareef*, the *Urs of the Saints*, is exactly the same.

لِقَوْمِهِ اَدْخُلُوا الْاَرْضَ الْبُقَدَسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَ لَا تَرْتَدُّوْا عَلٰى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ۝۲۱

shrines of prophets are found therein. Hence it is a commendable act to refer to *Baghdad*, *Ajmer*, *Sahwand* as sacred cities as well as to *Makka Muazzamah*-the exalted city of *Makka*, *Madinatul Munawwarah* -the luminous city of *Madina*. The above verse serves as a proof for this: In one's conversation one normally uses this when asking a person's name or enquire about his health.

22. They said: "O Musa! Within it are powerful people ⁸⁴ and indeed we will never enter it until they go forth from it ⁸⁵. And when they go from it, we will enter there".

84. The people of Jabbareen were so huge in physique that an Israeli would fit in just one shoe of theirs. Hazrat Moosa (On whom be peace) had sent twelve chiefs to investigate about their condition. From them ten informed the Israelites about their actual physique which instilled fear in them and said: In there are most

23. Said two men from those who feared Allah (and) whom Allah had favoured ⁸⁶: "Enter upon them through the gate, if you enter the gate you will be the victors ⁸⁷. And put your trust in Allah only, if you believe"⁸⁸.

86. Of these two persons, one was Kaalib Ibn Yuqanna, brother-in-law of Hazrat Moosa (On whom be peace) ie the husband of Mariam, daughter of Imran, and the other was Yusha Ibn Noon, son of Faratheen Ibn Yusuf (On whom be peace) who earlier too did not give information about the Jabbareen.

87. In it is information about the unseen.

24. They said: "O Musa! Indeed we will never enter it as long they dwell therein. Therefore you and your Lord go there and both ⁸⁹, of you fight with them, while we will remain sitting ⁹⁰".

89. Present day Wahabbis also say that if the saints have power then send them, why send an army to fight the enemy, just send one saint against them. They have learnt this from this verse.

90. From this we learn that the Companions of the Holy Prophet (Peace be upon him) are far superior to the companions of Hazrat Moosa (On whom be peace) because they never left

قَالُوا يُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
وَإِنَّا لَنُدْخِلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا
فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دُخْلُونَ ﴿٢٢﴾

powerful people." (*Tafseer Ruhul Bayaan*).

85. From this we learn that a command is there for obligatory things because the utterance of 'Go forth' was an act of disobedience on the part of the Israelites for which they were inflicted with different types of punishments.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ
اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا
دَخَلْتُمُوهُ فَانكسروا غَلِيُونَهُ وَعَلَى اللَّهِ
فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

From this one learns that Allah Almighty does bless His auspicious saints with the Knowledge of the Unseen as both these persons at that time were saints.

88. From this we learn that success and victory is not dependent on numerical strength. If Allah so wills He can destroy elephants through tiny swallows.

قَالُوا يُوسَىٰ إِنَّا لَنُدْخِلُهَا أَبَدًا مَا
دَامُوا فِيهَا فَادْهَبْ أَنْتَ وَرَبُّكَ
فَقَاتِلَا إِنَّا هَهُنَا قَاعِدُونَ ﴿٢٤﴾

the Holy Prophet صلى الله عليه وآله وسلم in a lurch no matter how trying the circumstances, neither did they answer back in such an indifferent manner. In fact, they sacrificed all they had on the Holy Prophet صلى الله عليه وآله وسلم. Just as the Holy Prophet enjoys superiority over all the Prophets, his companions too are superior to the companions of the other Prophets.

25. He (Musa) submitted: "O my Lord! I have no power over anything except on myself and on my brother (Harun) ⁹¹. Therefore, You keep us separate from the defiantly disobedient ⁹². people".

91. By the word 'power' here means control, authority and power, and not formal property because nobody is the owner of his life nor of the Prophet. What is meant here is that I only have control over myself and my brother, no one else. The verse smacks of the disobedience and high mindedness of the Israelites so much so that as even their Prophets were despondent about them.

92. From this we understand a few issues:

1. It is a good deed to remain aloof from evil minded people, as Hazrat Moosa (On whom be peace) had made a dua for it.

26. Allah said: "Then indeed, it (that land) is forbidden to them for forty years. Let them wander in the land ⁹³. So, do not grieve over these defiantly disobedient ⁹⁴. people.

93. This jungle became known as Teeha, a place of endless wandering. This place had an area of 12 miles. In this scant place sat six hundred thousand Israelites who were imprisoned in such a way that they would walk the whole day but at night they would find themselves in the same jungle. This was indeed an incredible miracle. It is here that manna and salwa descended for them. In this very place Hazrat Haroon and Hazrat Moosa (On whom be peace) passed away after whom

SECTION 5

27. And narrate to them the true ⁹⁵. story about the two sons of Adam, when each of them offered a sacrifice (to Allah). It was accepted ⁹⁶. from the one, but was rejected from the other. He (Qabeel) said: "I swear that I shall kill ⁹⁷. you". The other (Habeel) said: "Allah accepts (the offering) only from the God-fearing ⁹⁸.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي
فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

2. The evil of the evil doers brings about hardship on the pious. Because of these disobedient wretches Hazrat Moosa (On whom be peace) was forced to stay at Teeha, a place of discomfort.

3. The sinful people receive blessings through the company of the pious. Observe, it is due to the blessings of Hazrat Moosa (On whom be peace) that the Israelites were provided with Manna and Quails at Teeha, received twelve fountains of water from the stone and received clothes which did not become dirty and worn out for the entire period they were in the jungle.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ
سَنَةً يَتِيهُونَ فِي الْأَرْضِ ۖ فَلَا
تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

Hazrat Yusha' (On whom be peace) was blessed with prophethood. After forty years of imprisonment here, Hazrat Yusha' (On whom be peace) with the Israelites waged war on the Jabbareen and conquered Syria.

94. It should be remembered all those Israelites at Teeha who were more than twenty years before being imprisoned in this jungle had all died here, while those who had refused to enter the sacred land, none of them were able to go there.

وَإِثْلُ عَلَيْهِمْ نَبَا ابْنِ آدَمَ بِالْحَقِّ ۖ إِذْ
قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ
يُتَقَبَّلْ مِنَ الْآخَرِ ۚ قَالَ لَا أَتُكَلِّمُكَ
قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

95. This refers to the incident of Habeel and Qabeel Abel and Cain. Bibi Hawa gave birth to twins Habeel and Leewa, while Aqleemah was born with Qabeel. In terms of their Shariah (law) Aqleemah was unlawful for Qabeel; but Leewa was lawful for him. But because Aqleemah was prettier, Qabeel tried to marry her. When Hazrat Adam (On whom be peace) tried to stop him he told the father that that is your opinion, not Allah's law. At this Hazrat Adam (On whom be peace) told both his sons to offer sacrifice, the one whose sacrifice is burned would be true and sincere. Thus Qabeel brought a heap of wheat and Habeel slaughtered either a camel or a sheep and placed it on a mountain. A fire from an unknown source appeared and burned the meat, leaving the wheat untouched. At this miraculous happening Qabeel became jealous and made a firm intention to kill Habeel.

28. Surely, if you raise your hand against me to kill ⁹⁹ me, I shall not raise my hand against you to kill you. I fear Allah, Lord of all the worlds¹⁰⁰.

99. From this we learn that if the oppressed defends himself against the oppressor or kills him in self-defence, the verdict is that it is permissible to do so but piety is to save yourself from him or better still to be killed by him. Observe, Hazrat Uthman-e-Ghani (May Allah be pleased with him) did not defend himself against the oppressors

29. Indeed, I want you to obtain my sin ¹⁰¹ and your ¹⁰² sin, so that you may be the man of Hell ¹⁰³, and that is the punishment of the unjust.

101. That is the first sin of committing murder. Here the reference of sin is connected to Habeel, and not to the actual perpetrator. The sin was committed by Qabeel because he murdered Habeel. In fact the connection is made towards the cause of the deed i.e. this deed is a sin because of me that is Qabeel is a sinner because he murdered Habeel. Says Allah

96. From this emerge two issues:

1. Sacrifice is an ancient form of worship, as it was first offered by the two sons of Hazrat Adam (On whom be peace).
2. The eating of sacrificial meat was not permissible for the previous Ummahs followers of the earlier prophets. Their accepted sacrifice would be burned by fire from Allah Almighty, while the rejected sacrifice would be left to rot. The eating of sacrificial meat is the distinctive feature of our Ummah i.e. the followers of the Holy Prophet صلى الله عليه وآله وسلم.

97. When Hazrat Adam (On whom be peace) left on pilgrimage Qabeel informed Habeel about his evil intention with a threat.

98. In other words Allah is telling Qabeel that your sacrifice is not accepted due to your own fault, because you were not pious.

لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ يَدَيَّ إِلَيْكَ لَا قَتْلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ٢٨

but instead was martyred by them. This verse is the source of his piety.

100. Habeel was far stronger than Qabeel, had he fought back he would easily have killed Qabeel and this action would have been permissible for him. But perhaps this could have been to some hardheartedness on his behalf, therefore he abstained from it.

إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَ إِيَّاكَ فَتَكُونُ مِنْ أَصْحَابِ النَّارِ وَ ذَلِكَ جَزَاُ الظَّالِمِينَ ٢٩

Almighty as an example: "And ask forgiveness for your (followers) Faults" (S40 : V 55) "That Allah may forgive the sins of your formers." (S48:V2) Here the reference of sin is to the Holy Prophet صلى الله عليه وآله وسلم is casual reference i.e. people who committed sins in connection

with the Holy Prophet صلى الله عليه وآله وسلم.

102. By this is meant your previous sins. Being envious of me, being disobedient to your parents, to make an effort to obtain a woman who was unlawful for you, to reject Divine

decision. (Vide : Khazain)

103. Because you have become a non-believer by rejection of the religious laws as well as by refusing to accept Divine decisions.

30. And his soul induced him to kill his brother. So he killed ¹⁰⁴ him and became among the losers ¹⁰⁵.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ
فَأَصْبَحَ مِنَ الْخَاسِرِينَ ٣٠

104. By this is meant Qabeel placed the head of Habel on one stone and crushed it with another, a method which the devil had taught him. This murder took place either in Makkah or Basrah. At this point in time Habel was twenty years old.

105. From this emerge a few issues:

1. The crime committed by man was murder.

2. Envy is a terrible vice. It was envy that caused the downfall of the devil.

3. The very first mischief that took place in the world was over a woman. Woman is indeed the root of rebellion and mischief. The causes of mischief are three: Woman, riches and estate.

31. Then Allah sent forth a crow (raven) scratching the earth, so that he might show him how he (Qabeel, the killer) can bury the corpse ¹⁰⁶, of his brother. He said: "Woe to me! That I could not be able to hide (bury) the dead body of my brother, like this crow. So, he remained repenting ¹⁰⁷.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ
لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ
قَالَ يَوْمِئِذٍ أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ
هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي
فَأَصْبَحَ مِنَ النَّدَامِينَ ٣١

106. Two crows fought in the presence of Qabeel, one of which killed the other. The crow which had survived then dug a hole with its beak and claws and buried the dead crow in it and filled the hole with sand.

107. This expression of regret was not due to repentance but because of his inability to bury. Or in those days only regret was not enough for seeking repentance. Allah knows best.

32. On account of this ¹⁰⁸, We decreed upon the Children of Israel that whoever kills a soul with the retaliatory right, or for creating disorder ¹⁰⁹, then it is as if he has killed all mankind ¹¹⁰. And whosoever gave life to one ¹¹¹, it is as if he had given life to all mankind. And surely, Our Messengers came to

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي
إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ

معانقة ٥

وقتل بنو

them with clear proofs, then undoubtedly, many of them after that committed excess in the land ¹¹².

108. Murder as a form of tyranny is a cause of many sins because it is due to this murder that Qabeel, despite being a son of a prophet was destroyed; the Israelites committed unjust murders by martyring many prophets of Allah. Hence we have been given this order.

109. From this we learn that to invent a sin is a severe sin while inventing a pious deed too is in itself great piety. This gives a hint about the division of *Bida't-e-Hasanah* and *Bida't-e-Sayyah*, because the murderer has been declared the murderer of the entire world. In the same way, if whoever saves one life and as a result of seeing him others begin to save lives, the original person gets a share of rewards from the good deeds of other people. Hence, similar is the case with originating good and evil deeds. It is important to remember that by mischief here means that crime for which the criminal is entitled to a death penalty, e.g. banditry and apostasy.

110. From this we learn that the penalty for

33. Indeed, the only retribution for those who fight against Allah and His Messenger ¹¹³, and strive upon the earth (to cause) mischief is none but that they be killed or crucified, or that their hands and feet be cut off from opposite sides, or that they be exiled from the land ¹¹⁴. This is for them a disgrace in the world, and in the Hereafter for them is severe punishment.

113. Reason for its revelation: When the people from the tribe of Uriena came to Madinatul Munawwarah to accept Islam, they became sick. The Holy Prophet صلى الله عليه وآله وسلم ordered them to drink the milk and urine of the camels given in charity. On doing this they all became well but they became so reviled that they ran away with fifteen camels.

رَأْسُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَكُسُفُونَ ﴿٣٣﴾

one murder will be the same for the other murders i.e. blood compensation. like the sin for one murder would be the same as for other murders, e.g. Hell-Fire and the Wrath of Allah. However, there would be a difference in the nature of sin and punishment.

111. That he saved you from death in different ways e.g. some who were dying from hunger and thirst and provided with food and water, or someone who were unjustly being put to death, and He saved him. Hence, in this verse the act of saving is connected to all. From this we learn that it is absolutely correct to say that our Beloved Prophet grants honour, wealth, belief, children, gives paradise and saves from hell, because the Holy Prophet is connected with all the bounties of Allah.

112. From this we learn that the sins of the Prophets' children are more severe than the crimes of others because in this instance the Israelites were reprimanded in a peculiar way.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ
وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا
أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ
الْأَرْضِ ۚ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

The Holy Prophet صلى الله عليه وآله وسلم sent Hazrat Yassaar (May Allah be pleased with him) after them. These wretches however martyred Hazrat Yassaar (May Allah be pleased with him) after cutting off his hands and feet. Later these people were arrested and brought back. This verse was revealed on this occasion. From this incident two issues emerge:

1. War against the Holy Prophet

صلی اللہ علیہ وآلہ وسلم is equal to declaring war against Allah.

2. Enmity against the Friends of Allah is equal to declaring war against Allah Almighty and His beloved Nabi صلی اللہ علیہ وآلہ وسلم because though the people of Uriena fought against Hazrat Yassar (May Allah be pleased with him) this has been declared war against Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم.

34. Except for those who repent before you have control over them¹¹⁵. And know that Allah is Forgiving, Most Merciful¹¹⁶.

115. By this is meant that if the dacoits sincerely repent before their arrest, they should not be punished for their crime after their arrest.

116. Although this repentance will save

SECTION 6

35. O you who believe! Fear Allah and seek the means of approach¹¹⁷ to Him, and strive in His way that you may obtain prosperity¹¹⁸.

117. From this is understood that a Muslim should seek mediation of Prophets and saints of Allah with their deeds because deeds were included in "fear of Allah" then the command to seek appearance as a means of approach. Furthermore, it is understood that one has to strive in order to seek the mediation before it

36. Undoubtedly, those who became¹¹⁹ infidels, if they possessed all that is in the earth and as much more again to ransom themselves thereby from the punishment of the Day of Judgement, it shall not be accepted from¹²⁰ them, and for them is a painful punishment.

114. There are three types of thieves

(dacoits) and as such the punishment too is of three types:

1. He who obstructs or blocks the road.
2. He who blocks the way and seizes the wealth.
3. He who kills to seize the goods.

The punishment for the three are the following:

1. Banishment
2. Cut off hands and feet.
3. Execution.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ
تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ۝

them from the punishment of the Hereafter as well as robbery, but returning of the goods and retaliatory punishment e.g. Capital punishment, will remain. For this reason they should repent before their arrest.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا
إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ
لَعَلَّكُمْ تُفْلِحُونَ ۝

can be obtained.

118. From this is understood no pious Muslim can reach Allah Almighty without mediation, though it should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not included in this because he is the mediator for everyone. Who can dare be his mediator!

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا
بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ
مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

119. They became disbelievers by rejecting the Holy Prophet ﷺ. Rejection of the Holy Prophet ﷺ is part of every type of apostasy. Rejection of the Holy Prophet ﷺ can also result in the rejection of Allah Almighty. Therefore this verse appears after

the verse of mediation.

120. From this there is a hint that the non-atonement of the wealth is a means of punishment for the disbelievers while the charities of the believers will be accepted, and through the blessings of this they will be relieved of their punishment.

37. They will wish to get out of the Fire, but they will not be able to come out of it. For them is the everlasting punishment ¹²¹.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ٣٧

121. From this we understand that the eternal stay in Hell and the intensity of the punishment remaining constant without any decrease in its intensity is a special fate of the non-believers. The believer will not be eternally placed in Hell, and his punishment too will be made less intense. In fact life of some will be taken out of their bodies at the time of being sent into Hell and would be put back in

the body after being taken out of Hell. However the punishment of some disbelievers will be less intense on commencement while others would be punished severely. Some others would have their punishment lessened after a few days of its commencement. Abu Talib is given light punishment, while the punishment of Abu Lahab becomes lesser on every Monday.

38. And whosoever of the man and the woman is a thief ¹²², then cut of their hands ¹²³, in recompense for what they have ¹²⁴, done, a punishment from Allah. And Allah is Exalted in Might, the Wise.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنْ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٣٨

122. A thief is he who steals secretly hidden goods from secure places. Thus to steal undercover goods of a combatant non-believer is not a theft because these goods are not made secure. Similarly if goods are stolen from an open Masjid it is not theft because though the goods are in a safe place, the place itself is not secured. The same is the case regarding goods left on the road, garden, farming land etc. From this thousands of issues are deduced i.e. it will not result in cutting of hands.

entire body is involved in adultery while only the hands are used for stealing. Hence the entire body of the adulterer is punished. It should be borne in mind that adultery is caused by lust which is found more in a woman hence woman is mentioned first. Force has more to do with stealing which is found more in man.

123. It should be remembered that although the hands of the thief are cut but the reproductive organ of the adulterer is not cut off so as not to stop procreation. Also, the

124. From this is understood that the thief will not be liable for surety of squandered goods because Allah Almighty has determined cutting of the hands of the thief as his full retribution as can be deduced from the general use of the pronoun 'what'. However, if he is in possession of stolen goods, it would be returned to the owner.

39. Then whosoever repents after his wrongdoing and reforms himself then Allah will turn to him with His Mercy. Indeed, Allah is Ever-Forgiving, Most Merciful 125.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَاصْلَحَ فَإِنَّ
اللَّهَ يَتُوبُ عَلَيْهِ ۖ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ۝٣٩

125. From 'those who repent' is understood that after cutting off of his hands the thief should be made to repent because he has violated Divine Right as well. It should be remembered that the condition for establishing the punishment of death is that the stolen goods must not be of lesser value than two and three quater rupees i.e. ten dirhams. (This value for Rupees was during commentators time) The case should

be taken to the local authority and the theft should be proven either by admission of guilt by the thief or two witnesses. It should also be remembered that before the case of theft reaches the local authority it is violation of human right which can be pardoned by the owner. But afterwards it becomes infringement of Divine Right which can then not be pardoned by the owner.

40. Do you not know that to Allah belongs the kingdoms of the heavens and the earth? He punishes whom He pleases 126. And Allah has the power to do everything 127.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَ
الْأَرْضِ ۖ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ
يَشَاءُ ۖ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝٤٠

126. If the thief repents he would be saved from the punishment of the Hereafter but not from the penalty of this world. That is intended by forgiveness.

can forgive whichever criminal He may please, and punish which ever criminal He may please. It does not mean that He would punish any person without any crime. Hence there is no contradiction in the verse.

127. By 'He can do everything' means He

41. O Messengers! 128 Let them not grieve you who hasten towards infidelity. Some of them say from their mouths: "We believe"; but their hearts are not Muslims 129. And some Yahud listen to falsehood with deep interest and listen very well to other people 130, who have not come to you. They change the words of Allah from their places, and say: "If you get this command, then accept it, and if you do not get it, then be on your guard 131. And whom Allah pleases to misguide, then never will you possess (power to

يَا أَيُّهَا الرُّسُلُ لَا يَحْزُنْكَ الَّذِينَ
يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
أَمَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۚ
وَمِنَ الَّذِينَ هَادُوا ۖ سَعُونَ لِلْكَذِبِ
سَعُونَ لِقَوْمٍ آخَرِينَ ۚ لَمْ يَأْتُوكَ
يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ
يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ
وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ وَمَنْ يُرِدْ

مع الوقف على الأول يجوز

do) for him to do a thing against Allah ¹³².

Those are the people whose heart Allah intends not to purify ¹³³. To them is there disgrace in this world, and they will face severe punishment in the Hereafter.

128. From this emerge two issues:

1. The Holy Prophet صلى الله عليه وآله وسلم should not be addressed by his name or with common, ordinary words. Allah Almighty has addressed all other Prophets by name but has always addressed the Holy Prophet

صلى الله عليه وآله وسلم with beautiful titles.

2. The learned should not be dismayed if their efforts fail to move the people. Remember, not every soil or earth benefits from rain.

129. These people were hypocrites before hand, now they have merely made their infidelity known. Thus by 'towards infidelity' is meant display of infidelity. From this is understood that if a hypocrite gives expression to infidelity he too in terms of Islamic law would be an apostate.

130. By this is meant the Yahud do not listen to truth, but to falsehood. They will not listen to you Oh Prophet (Peace be upon you) but will listen to those leaders who do not come to your court.

131. A married partner from a respectable Jewish family of Khaiber committed adultery. In the Taurat, punishment prescribed for adultery was stoning to death. The Yahud presented this case to the Holy Prophet

صلى الله عليه وآله وسلم and ordered the people not to accept the Holy Prophet's صلى الله عليه وآله وسلم decision if it is in favour of stoning to death, but if the decision is anything different they should accept it. When these people arrived in Madinatul Munawwarah they took along Jewish scholars like Ka'ab bin Ashraf from there to influence the decision. When the case was presented to the Holy Prophet he gave the order for stoning to death which the Yahud refused to accept. At this the Holy Prophet

الله فِئْتَهُ فَلَنْ تَكِلَ لَهُ مِنْ الله شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣١﴾

صلى الله عليه وآله وسلم said: "Do you accept Ibn Sooriya, your priest from Fidak. They replied that he is their most learned scholar. The Holy Prophet صلى الله عليه وآله وسلم asked to bring him. After hearing the case he under tremendous constraint admitted that the penalty for adultery is Rajam- stoning to death. As a result of this the Holy Prophet صلى الله عليه وآله وسلم ordered the adulterer to be stoned to death. Reference in this verse is made to the above incident. Remember this stoning to death is a form of punishment and not as a form of restrictive ordinance, because in the restrictive ordinance of stoning to death chastity is a condition, and for chastity Islam is a pre-requisite, while people under discussion are infidels. Therefore their political laws cannot be enforced on the infidels.

132. This blessed verse has clarified the meaning of all those verses and Ahadith in which it appears that the Holy Prophet

صلى الله عليه وآله وسلم has no power over the gain or loss of anyone. From this verse it is understood that while no one has any power in respect of Allah Almighty, but with Allah's blessings He does bestow power on His select servants to make them persons of authority.

133. From this is understood that only those persons will benefit from the company of the pious who go there taking themselves to be empty handed. Those who go with a pre-conceived mind can hardly hope to receive any benefits. Can just an empty bucket bring up water from the well? Can a cloth hued in white become sky! He who is severely blackened from the beginning cannot be expected to take on colour.

42. They are avid listeners of lies, devourers of things forbidden ¹³⁴. So if they come to you, judge between them or turn your face from them ¹³⁵, they shall not harm you at all. And if you judge between ¹³⁶, them then judge with justice ¹³⁷. Surely, Allah loves those who are just.

134. From this emerge a few issues:

1. To talk in slighting terms of a non-believer in his absence is permissible.
2. Bribery, interest, etc are totally forbidden.
3. It is permissible to accept gifts and enter into trade with those whose lawful and unlawful income is mixed, because the Holy Prophet صلى الله عليه وآله وسلم accepted a gift from Maqwaqis, King of Alexandria, and the noble Companions took loans and entered into trade with the Yahud to whom the Holy QUR'AAN refers as devourers of unlawful things.

135. It should be remembered that it is incumbent upon the ruler to solve the lawsuits of his subjects while it is not necessary that one arbiter should be an arbiter of another. This is left to the will of the person. Here the latter is intended because at that point in time the Yahud of Khaibar were not as yet subjects of

43. And how will they make you a judge when they have the Tauraat with them wherein there is Allah's judgement. Thereafter, they turn their faces from it. And they are not to believe ¹³⁸.

138. The purpose of this verse is to explain that the Yahud did not really come to the Holy Prophet صلى الله عليه وآله وسلم to seek his judgments but to seek ease in their difficult matters from

SECTION 7

44. Indeed, We have sent down the Tauraat in which was guidance and light. According to it, the Yahud were instructed by Our obedient Prophets ¹³⁹, and men of learning and jurists. It was desired from

سَعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ ۖ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۚ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۚ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٣٢﴾

the Holy Prophet صلى الله عليه وآله وسلم. They would always try to make the Holy Prophet an arbitrator to solve their lawsuits, while in the verse "And if you judge between them" the decision of the government is intended. Hence this verse is not abrogated from it. It should be remembered that the giving of a verdict on a religious issue is totally different from the decision of an arbiter. It is obligatory upon a Mufti to give a verdict on a religious issue, while the arbiter is not duty bound to the council.

136. Because Allah Almighty is the protector and the helper of the Holy Prophet صلى الله عليه وآله وسلم

137. In political matters judgement is given in accordance with Islamic law while in matters concerning inheritance and worship, according to their faith.

وَكَيْفَ يُحْكُمُونَكَ وَ عِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ۚ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٣٣﴾

him, other wise the decision regarding the problem is found in the Tauraat i.e. stoning to death. They accept the Tauraat, but they never believe in the Holy Prophet

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَ كَانُوا

them to preserve ¹⁴⁰, the Book of Allah, and they were witnesses thereto. So, do not fear people, but fear Me (Allah) and never accept a mean price ¹⁴¹, for Our Verses. And whoso does not judge by what Allah has sent down ¹⁴², then it is those who are the infidels.

139. From this verse one understands that a new Book was not revealed to every Prophet. Although the Taurat was revealed to Hazrat Moosa (On whom be peace) many Prophets after him gave orders from it for their followers. It should be remembered that there are approximately one hundred and twenty four thousand prophets but out of these there are only three hundred and thirteen Messengers, and revealed books are only four. From this we also gather that all those laws of the Taurat which are mentioned by Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم in the QUR'AAN and Hadith without any refutation are incumbent upon us as well. (Tafseer Abi Sa'ood)

140. From this it is understood the protection of the Divine Book is obligatory upon the learned Ulema, whether it is protection of its words, its meaning or its laws.

141. By 'mean price' is meant to change the the commands of Allah be it due to the fear of the people or due to the greed for personal gains, is totally and absolutely forbidden and is a grave sin. As for printing and selling the

45. And We (Allah) made obligatory upon them ¹⁴³, in the Taurat, a life for a life, and eye for an eye, and a nose for a nose, an ear for an ear and a tooth for a tooth. And in injuries there is equitable retaliation ¹⁴⁴. Then whoso recompenses with a happy ¹⁴⁵, heart, then that shall be expiation ¹⁴⁶.

عَلَيْهِ شُهَدَاءٌ فَلَا تَخْشَوُا النَّاسَ وَ
اُخْشَوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا
قَلِيلًا وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٣٩﴾

Holy QUR'AAN, using it for Taweez, accepting salary for teaching the QUR'AAN or delivering a sermon, etc are concerned, they do not constitute the selling of the verses of the QUR'AAN for personal gain as can be seen from the following verse. One noble Companion fixed the payment of thirty goats from the person who was bitten by a snake. Thereafter Surah Fateha was recited and blown on the patient as a result of which he was cured. All those soldiers obtained the goats and ate its meat. When the matter was related to the Holy Prophet صلى الله عليه وآله وسلم he asked for the meat and partook of it.

142. By 'judges not' is meant he does so by taking the laws of Allah to be incorrect or disseminate royal decrees as Divine laws as was the practise of the Jewish scholars. Thus the passing of laws and decrees by the present British salaried officers in accordance with British law is not included in this verse, because these officials are compelled to carry this out without regarding these current laws as religious laws.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ
بِالنَّفْسِ ۖ وَالْعَيْنَ بِالْعَيْنِ ۖ وَالْأُذُنَ
بِالْأُذُنِ ۖ وَالْأُذُنَ بِالْأُذُنِ ۖ وَالسِّنَّ
بِالسِّنِّ ۖ وَالْجُرُوحَ قِصَاصٌ ۖ فَمَنْ تَصَدَّقَ بِهِ
فَهُوَ كَفَّارَةٌ لَّهُ ۖ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ

for his sin. And whoso judges not according to what Allah has sent ¹⁴⁷, down, then they are persons unjust¹⁴⁸.

143. i.e. Oh Muslims! You too should follow this practise. Allah Almighty outlined this law of Taurat in the QUR'AAN without prohibiting its execution on us.

144. From this we learn the equality or parity is in capital punishment, inflicting wound, murder, etc but there is no parity in the nature of the murder or wound e.g. if someone kills a person by smashing his head, the murderer can be killed by beheading him with a sword, and not by smashing his head. If this is the case then how would that person be punished who has killed a small girl by raping her. This parity is in obtaining capital punishment but not in the nature of the crime, ie it is not necessary that the murderer should also be killed in the same way.

145. If the oppressed person forgives the oppressor by not opting for the retaliatory law

46. And We brought Isa, son of Mariam ¹⁴⁹, to follow their footsteps, confirming what is in the Taurat revealed before ¹⁵⁰, him. And We gave him the Injeel wherein there is guidance and light, and confirms the Taurat that had come before ¹⁵¹, it. It is a guidance and an advice for the righteous.

149. From this emerge two issues:

1. Hazrat Isa (On whom be peace) was born without a father, otherwise he would be connected with the father;

2. Hazrat Isa (On whom be peace) is the last prophet of the Israelites who has come after all the prophets of the Israelites. Hence, he is called the Confirmer.

150. Injeel abrogates Taurat as well as confirms what was in it, because the Injeel has proclaimed the Taurat to be a true Book of

اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٣٥﴾

nor accept monetary compensation then the forgiveness of this oppressed would be useful retaliation for the injustice of the oppressor and he will be acquitted of its punishment. However, it is important to repent for saving himself from the punishment of the Hereafter.

146. From this is understood that award of Capital punishment is concerned with human rights which can be forgiven by those whose right is infringed. This is the understanding of human rights. However, Divine rights cannot be forgiven by any human being.

147. One who regards Islamic laws to be wrong and accepts the current laws in practice to be right is an infidel.

148. Here the meaning of unjust or tyrant is an infidel or a polytheist. Says Allah Almighty: "Undoubtedly, the association with Allah is a tremendous wrong." (S31:V13)

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٦﴾

Allah, though it has brought to an end its laws. Thus abrogation is not the contradiction of confirmation. Observe, our Holy QUR'AAN is the abrogation of all the previous revealed books, as well as their confirmer.

151. Hazrat Isa (On whom be peace) too would confirm what was in the Taurat and in the Injeel. Or Hazrat Isa (On whom be peace) proved the authenticity of Taurat after coming into this world because it contained in it his coming.

47. And let the people of the Injeel judge by what Allah has revealed ¹⁵², in it. And whoso judges not by what Allah sent down, then it is those who are the transgressors ¹⁵³.

152. By this command is intended bringing faith in the Holy Prophet ﷺ. Otherwise, even the present day Nasara too are not subscribing to the remaining laws of the Injeel, because the Injeel has been abrogated. A Muslim ruler too would inflict punishment according to Islamic law and not of that religion. However, they will enjoy complete religious freedom.

153. Here the word sinner is intended to

48. And (O Beloved Prophet) We have revealed to you the true Book confirming the Books preceding it, and as a guardian and witness ¹⁵⁴ over them. So you judge between them according to what Allah has sent down ¹⁵⁵. O listener! Follow not that desires leaving ¹⁵⁶ the Truth that has come to you. We ordained a law ¹⁵⁷ and a way for all of you. And if Allah had willed, He would have made you all a single people ¹⁵⁸. But, He desires to test you in what He has given you ¹⁵⁹. So desire to excel in good deeds. You are all to return to Allah. Then He shall tell you what you used to dispute.

154. From this is understood that the Holy Prophet (Peace be upon him) has full knowledge about all the heavenly Books, because Allah Almighty made him a witness to testify about the Taurat, and it is common knowledge that one cannot testify if one is not fully acquainted with the matter.

155. From this verse is understood that a Muslim judge can pass judgement on law-

وَلِيَحْكُمُ أَهْلُ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۖ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٣٤﴾

mean one of sinful beliefs, ie. an infidel as can be seen from the previous verse. Hence, there is no inconsistency in the verses. He who does not accept Allah's word to be true is an infidel, a tyrant as well as a sinner. From this it is understood that it is not permissible to regard present day courts as instruments of justice and the legal office bearers as officials of justice because they are not run on Islamic Laws.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّئًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٣٥﴾

suits of the infidels as per the QUR'AAN and give punishment as per the QUR'AAN eg. for theft, their hands will be cut off. This was the very reason the Holy Prophet ﷺ showed the Jewish scholars the verse in Taurat on Rajam (Stoning to death) and asked for the execution of this punishment because at that point in time the Holy Prophet ﷺ was not the governor but the arbitrator.

156. From this is understood that it is a serious crime for a religious scholar to give a favourable verdict or for a judge to pass a biased judgement on account of bribery, favouritism, partiality or selfish motives. It is further understood that every Law of Islam is true and just; against these all unIslamic laws are false and unjust. It should be borne in mind that every Muslim is being addressed here. For this reason the words in the next verse are: "For all of you."

157. This means that the previous Prophets were unanimous in their beliefs but were different in their religious subsidiary activities. This does not mean that even today every nation is prescribed different laws, because the QUR'AANic laws today are incumbent upon every

49. And (O Muslims) judge according to what Allah has sent ¹⁶⁰, down, and follow not their desires and be on guard against them, lest they cause you to slip ¹⁶¹, from any command of Allah revealed to you. Then, if they turn their faces then know that Allah wishes to give them punishment ¹⁶², for some of their sins. And no doubt, many people are disobedient.

160. It should be remembered that the Holy QUR'AAN, Hadith Shareef, Consensus of Muslim opinion and opinion based on analogy are all included in "Whatever Allah Almighty has revealed." The Holy QUR'AAN is a salient and clear revelation, Hadith Shareef is a concealed revelation, to act upon the consensus of the Ummah has been commanded by the Holy QUR'AAN while opinion based on analogy is the way of communication of the Holy QUR'AAN and Hadith Shareef.

50. Do they seek the judgement of the Days of Ignorance? ¹⁶³, And who is better in judgement than Allah for people of firm faith?

person and all are duty bound to them.

158. By 'single people' is meant from beginning to end the people had one prophet and a set of religious laws. No religion would become abrogated and everyone would receive guidance to act up to it. However it did not turn out to be like this.

159. The revelation of different laws on different prophets was based on wisdom to which the pious servants show obedience. However the disobedient wretches do not accept these differences. Instead they quibble on these issues. Thus during every period rules and laws were sent according to their needs. An experienced doctor will always prescribe different treatment according to the patient's needs.

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ يُرِيدُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۖ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

161. From this it is understood that no person should regard himself safe from the deception of the infidels and the wiles of the devil. If the Holy Prophet صلى الله عليه وآله وسلم was asked to exercise caution regarding this, then who are we.

162. For anyone to adore things according to his whims and fancy which is contrary to the laws of Shariah is indeed a sign of Divine punishment for him. Verse:

"If thou desireth good fortune from any abode, Learn first to become a devotee of that abode."

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

163. In Madinatul Munawwarah lived two tribes, Bani Nazeer and Bani Kuraiza who were always at loggerheads with one another. Bani Nazeer being stronger could always take double compensation for their dead but they would only pay half compensation to Bani Kuraiza for their dead. Bani Kuraiza complained to the Holy Prophet ﷺ for the injustice and cruelty of Bani Nazeer.

SECTION 8

51. O you who believe! Do not take the Yahud and Nasara as friends¹⁶⁴. They are friends of each other among themselves¹⁶⁵. And whoso of you makes them his friends, then he is one of them. Indeed, Allah does not guide people that are unjust¹⁶⁶.

164. Reason for its revelation:

This verse was revealed concerning the noble Companion Hazrat Abadah ibn Samit (May Allah be pleased with him) and Abdullah ibn Ubay, the notorious hypocrite. Hazrat Abadah (May Allah be pleased with him) said that although the aristocratic Yahud are my friends but now I despise that friendship which is bereft of Allah and his Beloved Prophet

ﷺ. But Abdullah ibn Ubay said that it is important for him to maintain friendship with the Yahud, though he loves Allah and His Rasool ﷺ. After listening to their discussion the Holy Prophet told the hypocrite that maintaining friendship with the Yahud is your work, not that of Abadah (May Allah be pleased with him). From this emerge a few issues:

1. To keep friendship and close association with the Yahud and Nasara and seeking their aid unless under extreme circumstances, is totally forbidden.
2. To keep close companionship with the infidels is the sign of hypocrites.

The Holy Prophet in passing judgement said that the blood of both tribes is equal, hence the compensation should be equal as well. The Bani Nazeer refused to accept this. The above was revealed on this occasion. From this we learn that showing displeasure at Islamic laws and obeying ones own desires is the way of the infidels.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ ۖ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥١

3. If close companionship with the People of the Book is forbidden then to maintain this type of relationship with the polytheists is forbidden to the highest degree because these polytheists are worse than the People of the Book.

165. By this is meant in opposition to Islam. These Yahud and Nasara are friends unto one another, though in reality in their personal relationship with one another they are totally divided. Says Allah Almighty: "And we cast among them enmity and hatred" (S5:V64). And further Allah Almighty says: "And you will think of them as a united gang." (S59:V14) Hence there is no inconsistency in the verse.

166. Therefore, Hazrat Abu Moosa Ash'ary (May Allah be pleased with him) had employed a Christian scribe. When Hazrat Umar (May Allah be pleased with him) asked for a reason the reply was he was a capable scribe and it is difficult to run the affairs of Basrah without his help. Hazrat Umar (May Allah be pleased with him) asked, "What will you do when he dies?" (Tafseer Khazain) From this we learn that in an Islamic state Non-Muslims should not be given key posts.

52. You will come across such people who have a disease in their hearts and they run towards the Yahud and Nasara saying: "We fear lest a misfortune befall ¹⁶⁷, us". Due to it Allah may bring a victory soon or a Commandment from Himself ¹⁶⁸. Then they will be regretful of what they had concealed in their hearts ¹⁶⁹.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ
تُصِيبَنَا دَآئِرَةٌ ۖ فَعَسَى اللَّهُ أَنْ يَأْتِيَ
بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَى
مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٥٢﴾

167. The meaning of this could be that the hostilities between the Yahud and Nasara result in the Muslims suffering worldly difficulties because all our dealings are with them which could come to a standstill. Or it could mean Oh Muslims if we remain with you and cut off links with the People of the Book then in times of difficulties we will be destroyed because you are a poor minority while they are wealthy and greater in number. Thus they can be of use to us, not you.

168. In this verse the victory refers to either victory in general or the conquest of Makkah, and commandment refers to the eviction of the infidels and polytheists out of the sacred

territories of Hejaz (Makkah and Madinah), or banishing the Yahud out of Madinatul Munawwarah. It should be remembered that Allah Almighty made both these predictions come true.

169. The cause of the disgrace of the hypocrites is that they are victims of double standards, inwardly they are infidels but outwardly they show to be believers. The infidels would be destroyed and Madinah would be an abode for Muslims only, which would result in the disgrace of the hypocrites. From this it is evident that the end result of a selfish desire of keeping friendship with all is regret.

53. And the believers say: "Are they the same who swore by Allah in their oaths with full strength that they were with you? Their deeds were destroyed ¹⁷⁰, and they were left in loss.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ
أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ أَنَّهُمْ
لَمَعَكُمْ ۖ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا
خُسْرَيْنِ ﴿٥٣﴾

170. From this is understood that professed piety and hypocrisy are the causes of destruction of our good deeds. Thus the meaning of this verse is that the outward good deeds of the hypocrites like Salaah, Fasting, Zakaat and Hajj etc are neither religiously correct nor will these be rewarded in the

Hereafter. This does not at all mean that at first their deeds were correct but now they have been made null and void. Furthermore, we learn that Muslims should always be different from the infidels in form and behaviour; do not assume their image nor imitate their manners.

54. O you who believe! Whoso of you will deviate from your religion ¹⁷¹, then soon Allah shall bring such people ¹⁷², who will be dear to Allah, and Allah will be dear to them. They will be humble towards the Muslims and stern towards the infidels. They fight in the way of Allah and will not fear the reproach of one who reproaches ¹⁷³. This is the bounty of Allah, which He gives to whom He wills. And Allah is All-Embracing, All-Knowing.

171. In this blessed verse one important information of the unseen is given: that some reciters of the Kalimah (ie Muslims) would become apostates. Thus during the rule of Hazrat Abu Bakr Siddique (May Allah be pleased with him) some became apostates by rejecting the institution of Zakaat while others became apostates by accepting Musalama Kazzab as a prophet.

172. Here the word "People" refers to Hazrat Abu Bakr Siddique (May Allah be pleased with him) and his army, while "shall bring" means to re-establish authority and power through these people. Otherwise these people were present at that time as well.

55. Only Allah is your friend ¹⁷⁴ and His Messenger and the believers, that they establish Prayer and pay Zakaat and bow down before Allah ¹⁷⁵.

174. In this verse the word 'friend' cannot be taken to mean Khalifa nor can this verse be specific reference to the Khalifat of Hazrat Ali (May Allah be pleased with him). Some reasons for this are: 1. Allah Almighty and His Beloved Prophet ﷺ are nobody's caliphs, and they too are mentioned here as friends. Thus one word cannot be used simultaneously to mean several things.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ
عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ
لَوْمَةً لَآئِمَةً ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٥٤

173. In this verse the truth about Hazrat Abu Bakr Siddique (May Allah be pleased with him) and his rule is clearly mentioned, because it is he who fought against the apostates during his Caliphate, the wars of Hazrat Umar and Hazrat Uthman (May Allah be pleased with them) were fought against the infidels while the wars of Hazrat Ali (May Allah be pleased with him) were against the rebels. Only Hazrat Abu Bakr Siddique (May Allah be pleased with him) waged war on the apostates which is mentioned in this verse. It should be remembered that during the time of the Holy Prophet

ﷺ no war was waged on the apostates, though they were put to sword.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ رَاكِعُونَ ٥٥

2. At the time of the revelation of this verse Hazrat Ali (May Allah be pleased with him) was not Caliph as yet. If the verse is taken to mean the period after the Holy Prophet ﷺ then the Caliphate of Hazrat Ali (May Allah be pleased with him) cannot be proven without separation of this period. After the rule of the first three Caliphs is also the latter period.

3. The word 'only' is used for emphasis. If the Caliphate is taken to rest only upon Hazrat Ali (May Allah be pleased with him) then the Caliphate of the other eleven Imams would be null and void. In any case the meaning of the word Wali here is a friend or helper.

175. This verse was revealed in connection with Hazrat Abdullah ibn Salaam (May Allah be pleased with him) who told the Holy

Prophet صلى الله عليه وآله وسلم that our people have forsaken us and have vowed to boycott us. To this Allah Almighty's reply is why are you dejected. If the Yahud have severed ties with you, you have found Allah Almighty, His Beloved Prophet صلى الله عليه وآله وسلم and those Muslims who give Zakaat as well as offer Salaah involving Ruku.

56. And whoso takes Allah and His Messenger and Muslims as his friends, then surely, the party of Allah is dominant 176.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ
آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

176. From this emerge two issues:

1. To make friends with the pious servants of Allah is the way of the believers, because holding them dear to you is equal to holding Allah Almighty dear to you; and hating them is equal to hating Allah Almighty.

2. A Muslim will always be respected and gain the upperhand by living with his own people. By separating from your own people in order to join the infidels will always result in his shame and disgrace. Only that branch will remain green which is connected to its root.

SECTION 9

57. O you who believe! Do not take any of them as your friend who has made mockery of your religion and a plaything. Those who were given the Book before 177, you and the infidels 178. **And remain fearing Allah, if you believe.**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ
اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ
وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

177. Reason for its revelation:

Rafa'ah ibn Zaid and Suaib ibn Harith would only verbally express Islam but inwardly they were infidels i.e. hypocrites. Some Muslims liked them. This verse was revealed regarding them. (Roohul Bayaan, Khazain). From this emerge two issues:

1. To recite the Kalimah without inner conviction is to make fun of Islam.

2. Every reciter of Kalima is not a Muslim nor

58. And when you call the people for Prayer 179, **they make a mockery and a plaything of it. That is because they are wholly unwise people** 180.

is it permissible to keep friendship with such a person.

178. In this verse if the word "infidels" is taken to mean all the infidels then this is making it common after the special, because the People of the Book and the hypocrites too were infidels. However if this is taken to mean the polytheists and definite infidels then its meaning is obvious.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُؤًا
وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

179. Imam Saadi (May Allah be pleased with him) states that in Madinah resided a Christian who whenever he heard the Muazzin recite "I bear witness that Muhammad صلى الله عليه وآله وسلم is the Messenger of Allah" he would say: "Let the liar (Allah forbid) burn!" Through the Splendour and Dignity of Allah Almighty, the servant of this man one night forgot to put off the fire. When the entire household slept one flame arose and burned the Christian and his entire household.

180. From this emerge a few issues:

1. Azaan is a pre-requisite for the five daily prayers.

59. Please declare, O People of the Book, which of our acts look bad to you? Only this that we believe in Allah and what has been sent down to us and what was revealed before us. And most of you surely are defiantly disobedient 181.

181. By this is meant oh People of the Book we regard all your Prophets and Books as true, yet why do you offend us. Is it because we have brought faith on the Holy Prophet

as well. Think for yourselves who are the real tyrants, we or you! It should be remembered that the word 'MOST' is used here to show some from them were true believers, like Hazrat Abdullah ibn Salaam, etc. In *Tafseer Khazin* it is stated that the reason for its revelation was: once a group of Yahud came

60. Please declare: "Shall I inform you about those who are in a worse condition 182, with Allah than that and those who have been cursed by Allah? On them is His Wrath, that He made some of them monkeys and pigs and worshippers of Taghat (Shaitaan) 183. Those are worse in position and further astray from the Right Path".

82. This means those who believe in the Prophets will be in the mercy of Allah Almighty anyone who rejects even one prophet, prayers,

the proof for it being this verse.

2. The dreams of the pious are absolutely reliable in terms of religion, on the contrary, Laws of Shariah become liable through such dreams. The Azaan was heard in a dream but it is verified by the Holy QUR'AAN.

3. To make fun of any religious act is infidelity. Observe! Allah has called the person an infidel who jested about Azaan. Similarly to make fun of any of these: a religious act, the Masjid, the Ka'bah, the Salaah, etc is an act of infidelity.

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَتَّقُونَ مَنَّا
إِلَّا أَنْ أَمَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا
أُنْزِلَ مِنْ قَبْلُ وَأَنْ أَكْثَرُكُمْ
فَسِقُونَ ٥٩

to the Holy Prophet صلى الله عليه وآله وسلم to accept Islam. They asked the Holy Prophet which of the Prophets does he accept. The objective was to ascertain whether he believed in Hazrat Isa (On whom be peace) if so they would not declare faith in him. When they found out that the Holy Prophet believed in all the prophets, they declined to accept Islam. This verse was in connection with this incident.

قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً
عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ
عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ
وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرُّ مَكَانًا وَ
أَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ٦٠

upon him be the Wrath and Curse of Allah.

183. This means oh Yahud, reflect upon your past and present condition then judge for

yourselves whether you are the beloved of Allah or the accursed. In the past your faces were changed into pigs and donkeys. You worshipped the calf, and even now you are engaged in idol worship. From this verse one

61. And when they come to you ¹⁸⁴, they say: "We are Muslims". But, they were disbelievers when they entered (the religion) and were infidels when they had departed ¹⁸⁵. And Allah Knows well what they are concealing ¹⁸⁶.

184. Reason for the revelation:

A group of Yahud came to the Holy Prophet صلى الله عليه وآله وسلم and began to express faith outwardly while inwardly they were still infidels. This verse was revealed regarding them.

185. From this is understood an unfortunate wretch will not benefit from the company of the good. In whatever condition he comes to

62. And you will see many of them hastening towards sin and transgression¹⁸⁷, and eating what is forbidden. Indeed, they are practising evil deeds.

187. Here by sin is meant the sin of concealing the verses of Taurat which were in praise of the Beloved Prophet صلى الله عليه وآله وسلم while 'transgression' refers to their own

63. Why do their clergymen and priests not forbid ¹⁸⁸, them from saying sinful words and eating things forbidden? How wretched is what they have been practising.

188. One learns a religious scholar will be held responsible for the sins he sees being committed and does not put a stop to it despite having the power to do so. It is the duty of an Aalim to safeguard himself as well as others.

learns that without firm faith mere ancestry of the pious and their greatness will not help you. The Yahud would show arrogance at being children of prophets.

وَ إِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا
بِالْكَفْرِ وَ هُمْ قَدْ خَرَجُوا بِهِ^ط وَ اللَّهُ
أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ^{١١}

the pious he returns in the same way. A bucket full of urine will not be able to bring up anything from the well. If these people did not benefit from the blessed company of a Prophet from whom else will they benefit?

186. From this we learn that Allah Almighty loves His Beloved Prophet صلى الله عليه وآله وسلم so much that He reveals to him all the secret schemes of his enemies.

وَ تَرَى كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي
الْإِثْمِ وَ الْعُدْوَانِ وَ أَكْلِهِمُ السُّحْتَ^ط
لَيْسَ مَا كَانُوا يَعْمَلُونَ^{١٢}

addition to the Taurat, 'eating that which is forbidden' refers to bribes which they had accepted in order to change the laws of the Taurat for the people.

لَوْ لَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَ الْأَحْبَارُ
عَنْ قَوْلِهِمُ الْإِثْمَ وَ أَكْلِهِمُ السُّحْتَ^ط
لَيْسَ مَا كَانُوا يَصْنَعُونَ^{١٣}

We further learn that it is incumbent upon the religious scholars to propagate Islam whether by speaking, writing or through their personal action.

64. And the Yahud have said: "The Hand of Allah is tied up" ¹⁸⁹. Their own are tied up ¹⁹⁰, and on them be the curse of Allah for their utterances. But, His Hands are wide open ¹⁹¹. He gives to whom He pleases ¹⁹². And (O Beloved Prophet!) What has been revealed to you from your Lord will increase many of them in wickedness and infidelity ¹⁹³. And We have cast among them enmity and hatred till the Day of Judgement¹⁹⁴. Whenever they kindle the fire of war, Allah extinguishes ¹⁹⁵, it. And they run about on the earth for mischief. And Allah does not love the mischief-mongers.

189. Reason for its revelation:

At first the Yahud of Madinah were very wealthy, but due to their enmity, and hostility towards the Holy Prophet صلى الله عليه وآله وسلم poverty began to creep into them. At this Fakhaas, a Jew said that Allah's Hands have become tight ie He has become a miser (Allah forbid). In reply to him the verse was revealed. From this emerges two issues:

1. One's sustenance decreases with the increase of sins, while it becomes abundant through the pious.
2. The word of one is the word of the people if the people do not disassociate themselves from it. Observe, this name was uttered by Fakhaas only but Allah Almighty has said it was the word of the Yahud.

190. i.e. In this world or in the Hereafter. Their hands will be tied up in this world by making them miserly and niggardly and in the Hereafter they would be tied in chains and thrown into Hell. This is what happened and will happen to them. No nation in the world is more stingy than the Yahud.

191. By 'hands wide open' is meant extremely kind and generous by cherishing His friends and not despising His enemies.

Literally Allah Almighty is pure of human

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ
أَيْدِيهِمْ وَلُعِنُوا بِهَا قَالُوا بَلْ يَدُهُ
مَبْسُوطَةٌ ۖ يُفْقُ كَيْفَ يَشَاءُ ۖ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ وَالْقَيْنَا
بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَامَةِ ۖ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ
أُطْفِئَهَا اللَّهُ ۖ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا ۖ وَاللَّهُ لَا يُحِبُّ الْفَاسِدِينَ ﴿٦٤﴾

qualities of hands and opening the hands.

192. By this is meant bestowing wealth on some and making some poor. However, this is not because there is any shortage in His treasure or any fault in His kindness. This is not only in accordance with human demands but is full of inherent wisdom.

193. In that the Holy QUR'AAN is the cause of accentuating the infidelity and rebelliousness of these unfortunate wretches. As revelation of the QUR'AAN increases so will their rejection of it. Strongly spiced food can make a person with weak stomach ill, but that's no fault of the food. Similarly light of the sun blinds the bat. From this discussion emerges three issues:

1. QUR'AAN and Hadith accentuates the infidelity of those whose hearts are bereft of the love of the Holy Prophet صلى الله عليه وآله وسلم as is the case with today's irreligious and misguided Molvis. The greatness of religion is due to the greatness of the promulgator of religion.

2. There can be increase and decrease in infidelity but this is due to the nature of infidelity not in its quantity eg nobody is a half or a quarter infidel.

3. For the Believer of the Holy QUR'AAN is a

means of accentuating his Faith and Knowledge of the Divine. Says Allah Almighty: "Then as far as those who believe, it has increased them in faith." (S9:V124)

194. In this verse mention is made of their actual enmity for one another; their coming together to oppose the Muslims, or making friendship with someone on the basis of expediency, all of which is temporary. Hence, this verse is not contrary to the following verse: "They are friends of each other among

themselves." (S5:V51)

195. By "extinguishes" is meant these Yahud make every effort to unite all the infidels to fight the Muslims but in most cases they are not successful in this. And even if there ensues a battle between them and the Muslims, they suffer a humiliating defeat at the hands of the Muslims. The Battle of the Trench, and the Battles of Qadisiya and Yarmook during the rule of Hazrat Umar (May Allah be pleased with him) are living proof of this.

65. And had the people of the Book believed ¹⁹⁶ and feared Allah, then indeed We would have removed their sins and would surely have caused them to enter the Garden of Bliss ¹⁹⁷.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا
لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلُهَا
جَنَّتِ النَّعِيمِ ١٥

Allah Almighty says about them "had they believed."

197. By this is meant that had the People of the Book believed, Allah Almighty would have obliterated all their previous sins and they would have been entitled for Paradise. This makes it clear that through the blessings of Islam the sins of the period of infidelity are obliterated. These exclude infringements of human rights. These have to be compensated for.

196. From this is understood that there is no faith if one rejects the Holy Prophet

صلی اللہ علیہ وآلہ وسلم and accepts all the revealed books and Prophets. The august personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the very cornerstone of faith. If you have accepted this you have accepted all. If you have turned away from him you have rejected all. Observe! Because the people of The Book did not believe in the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

66. And had they maintained the Taurat and ¹⁹⁸ Injeel and what had been revealed to them from their Lord they would have received provisions from above them and from underneath their feet ¹⁹⁹. A party among them is moderate. And most of them are doing evil things ²⁰⁰.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَ
مَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلُوا مِنْ
فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ
أُمَّةٌ مُقْتَصِدَةٌ ٢٠٠ وَ كَثِيرٌ مِنْهُمْ سَاءَ
مَا يَعْمَلُونَ ٢١

198. By "had they maintained" is meant if they had believed in the Holy Prophet

صلی اللہ علیہ وآلہ وسلم, because this is commanded in the Taurat and Injeel.

199. That is, there would be abundance in the rain from the sky and growth from the earth. From this is understood that adherence

to ones religion and obedience to Allah result in the increase of ones sustenance.

200. By this is meant all the people of the Book are not equal. Some who are moderate would believe in the Holy Prophet صلی اللہ علیہ وآلہ وسلم like Hazrat Abdullah Ibn Salaam. Some are very biased who are not blessed with faith.

SECTION 10

67. O Beloved Messenger! Effectively deliver what has been revealed to you from your Lord. And if you are unable to do so, then you have not conveyed ²⁰¹, any message. And Allah will protect you from the people ²⁰². Surely, Allah does not guide the infidels ²⁰³.

201. From this is understood that the Holy Prophet (Peace be upon him) did not conceal any laws pertaining to propagation of the deen. Hence, his request for pen and ink at the time of his physical death and not having anything written was not on account of any command with regard to propagation but its purpose was to write and order from the previously explained orders. Otherwise this would be contrary to this verse.

202. By this is meant that no non-believer would martyr the Holy Prophet صلى الله عليه وآله وسلم. Before the revelation of this verse the noble Companions would keep guard over the Holy Prophet صلى الله عليه وآله وسلم. After the revelation of this verse that guard was removed. Allah Almighty made good this promise. Observe,

68. Please declare: "O People of the Book! You are (standing) on nothing until you establish Tauraat and the Injeel ²⁰⁴, and what has been revealed to you from your Lord ²⁰⁵. And, undoubtedly, O Beloved Prophet! What has been revealed to you from your Lord ²⁰⁶, will increase many of them in their wickedness and infidelity ²⁰⁷. Then grieve not for the infidels.

204. By believing in the Holy Prophet صلى الله عليه وآله وسلم. This does not mean that to act upon the laws of Taurat and Injeel now, because both these books are now abrogated as well as distorted.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِيكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ٢٤

every infidel was the Holy Prophet's enemy, and he was alone, yet the Messenger of Allah صلى الله عليه وآله وسلم was always dominant over them. None of them could do anything to him. In the battle of Uhud when the infidels caused injury to the Holy Prophet صلى الله عليه وآله وسلم is not contradictory to this verse. It should be remembered that no Prophet was martyred by the infidels in a battle. Those Prophets who were martyred did not have Jihad obligatory on them.

203. Neither the infidels, Jinns nor any human will gain power over the Holy Prophet صلى الله عليه وآله وسلم. Other creations are already subservient to him in that the trees and stones recite his Kalima, while the sun and moon do as they are instructed.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۚ وَلِيُزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ٢٥

205. At this point in time the QUR'AANic inference is that all your deeds and actions are in vain until you do not make the Holy QUR'AAN your pattern of life.

206. From this we learn that revelation of the Holy QUR'AAN on the Holy Prophet

صلی اللہ علیہ وآلہ وسلم is equal to revelation on all because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the original object, the rest are subservient to him. For this reason it is said: "to you."

207. From this it is understood the Holy QUR'AAN and Hadith are like rain. Although rain can make the sown seed grow it cannot change it. Those who already have the seed of villainy

69. Surely, those who call themselves Muslims ²⁰⁸, and similarly the Yahud and the Sabians (star worshippers) and the Nasara whoso of them believe in Allah and the Last Day ²⁰⁹, with a true heart and act righteously, shall neither have any fear nor shall they grieve ²¹⁰.

208. By this is meant those who merely recited the Kalima became Muslims on national level but did not become staunch religious believers. They were mere hypocrites. It is for this reason that Allah Almighty says: "Whoso of them believes with true heart in Allah." From this one learns that Qadiyanis, Chakralwies, etc are not true believers but Muslims on national level only.

209. From this we learn that Nasara,

70. Undoubtedly, We had taken a covenant from the Children of Israel, and We sent Messengers to them. Whenever any Messenger came to them with those things which their hearts did not desire, they falsified a group of them (Messengers) and another, they had slain ²¹¹.

211. The Nasara and the Yahud were equally responsible for falsifying the Prophets and the messages they brought with them, but it is only the Yahud who were responsible for martyring the Prophets (May Allah be pleased with them). Many Prophets of Allah were martyred by them, including Hazrat Zakaria and Hazrat Yahaya (On whom be

in them, the Holy QUR'AAN will serve to accentuate it, while those who have the seed of faith and knowledge of the Divine in their hearts their faith and knowledge will grow from strength to strength. It is for this reason that an infidel is made to recite the Kalima when making him Muslim. Thereafter, QUR'-AAN, etc is taught so that the Kalima helps to sow the seed of faith and the Holy QUR'AAN, Hadith etc is used to water this seed.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا
وَالصَّبِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٩﴾

Yahud, worshippers of stars, etc are not believers, even if they believe in all the revealed books. Otherwise "whoso of them believes," would not have followed after them.

210. From this is understood that every pious believer is a saint because similar merits and status are mentioned regarding the saints. Further, we understand that the fear of Allah is the means of achieving fearlessness of the world.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَ
أَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَلَّمَا جَاءَهُمْ
رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٢٠﴾

peace). It should be remembered that no Prophet was martyred in a battle at the hands of non-believers. Hence this verse does not contradict those verses in which promise is made about success and victory of the Prophets. Says Allah Almighty: "Allah has already decreed, that most surely I will prevail, I and My Messenger." (S58:V21)

71. And they imagined that there shall be no punishment (for them). As such they became blind and deaf. Then again Allah accepted their repentance ²¹². Yet again, most of them became blind and deaf ²¹³. And Allah is seeing their deeds.

212. Allah Almighty accepted their repentance saving them from the clutches of the cruel king Bakht Nasr. This king disgraced and persecuted them. Then one Persian king overpowered Bakht Nasr to free them. It should be remembered that Allah accepted the repentance of children whose parents were responsible for martyring Prophets, not the repentance of their parents. Allah did not guide the killers of Prophets to repent and the repentance of insulters of Prophets by religious law is never accepted.

72. Surely, those are infidels who say: "Messiah, son of Maryam is Allah" ²¹⁴, while Messiah had said: "O Children of Israel, worship Allah, my Lord ²¹⁵, and your Lord". Undoubtedly, whoso associates someone with Allah ²¹⁶, then Allah has forbidden Paradise for him and his abode is Hell ²¹⁷. And there is no helper of the unjust ²¹⁸.

214. The *Yacoobiya* and *Malikaniya* sects among the Nasara called Hazrat Isa (On whom be peace) as God. These people believed in the transmigration of Divine Spirit i.e. they believed in the divinity of Hazrat Isa (On whom be peace). They believed that divine spirit had penetrated Hazrat Isa (On whom be peace) as fragrance and colour had penetrated the flower. Similarly, the *Nusiriyya* among the Shias too believe in Hazrat Ali (May Allah be pleased with him) as God.

215. By this is meant this nonsensical prattle of these Nasara is contrary to the teachings of Hazrat Isa (On whom be peace)

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا
ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا
كَثِيرٌ مِنْهُمْ ۖ وَاللَّهُ بَصِيرٌ بِمَا
يَعْمَلُونَ ﴿٤١﴾

213. They became infidels by intending to martyr Hazrat Isa (May Allah be pleased with him) but they failed. It should be remembered that in this verse "most" is not subject of "became deaf", its subject is "them". "Most" is actually its substitute. Otherwise "They became deaf" would not have been in the plural. From this it becomes apparent that on the first occasion not all but some became deaf and dumb because here the word "most" is used which was not mentioned earlier.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ
يَبْنَىٰ إِسْرَءِيلَ عَابِدُوا اللَّهَ رَبِّي وَ
رَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٥٢﴾

because he always referred to himself as the servant of Allah, while they are calling him God.

216. From this is understood to attach children to Allah Almighty is polytheism, and those Nasara who hold such beliefs are polytheists. In spite of this they are still called People of the Book because they believe in Injeel. Those polytheists who believe in the angels as the daughters of Allah are called by this name because they did not believe in any

of the revealed Books. From this we learn that belief in a prophet can sometimes lessen ones infidelity and polytheism or sometimes accentuate it like the apostate sects of Islam.

217. This gives a hint that no infidel will reside in Araaf (a place between heaven and hell). Also Araaf will not be a permanent place

73. Indeed, those are infidels who say: "Allah is a third of the three gods ²¹⁹ and there is no god but the one God. And if they do not desist from what they are saying, they shall face a painful punishment and will die as infidels ²²⁰.

219. It is the belief of the Christian sects Marcosin and Nastooriya that Allah is divided into three. Father, son and the holy spirit. Their trinity consists of God the father, Hazrat Isa on whom be peace) the son and Hazrat Jibraeel as the holy spirit. This is the meaning of trinity.

74. Then why do they not turn to Allah and seek His forgiveness? ²²¹, And Allah is Forgiving, Merciful.

221. In this context turning (repentance) means to refrain from polytheism while forgiveness refers to proclaiming Unity of Allah Almighty. Repentance also means to repent from false beliefs while forgiveness refers to repenting

75. Messiah bin Mariam was only a Messenger ²²². Many Messengers have passed before him. And his mother is a truthful woman ²²³. Both used to take food. See, how clear signs We have explained for them. Then see how they turned away.

but a temporary one. Those for whom paradise is forbidden will be in Hell, not in Araaf.

218. From this one learns that Allah Almighty has appointed helpers for the believers, because being without helpers is a punishment for the infidels, from which the believers are safe.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ
ثَلَاثَةٍ ۖ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ ۚ
وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ
الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ۝

220. By this is meant that though all of them are infidels those who remain infidels until death are deserving of this punishment because verification is based on one's time of death. Hence it is important that one should repent quickly. For this reason repentance is the subject of the discussion that follows.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

from evil deeds. Repentance could also mean expression of regret at previous infidelity while remaining firm on the Unity of Allah in the future could mean forgiveness. Hence, there is no inconsistency or repetition in this verse.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ وَأُمُّهُ
صِدِّيقَةٌ ۖ كَانَا يَأْكُلَنِ الطَّعَامَ ۖ أَنْظِرْ
كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَلِي
يُؤْفَكُونَ ۝

222. The word "is not" is used for negation, ie Hazrat Isa (On whom be peace) is neither Allah nor the son of Allah but he is the servant and prophet of Allah Almighty. It does not mean that Hazrat Isa (On whom be peace) did not possess any other qualities besides prophethood. He is the Word of Allah, the Spirit of Allah as well as the Messiah. Likewise, in "Say you apparently in facial outlook of a man, I am like you" (S18:V110) the meaning of negation is as above.

223. The truthful person is he who does not talk lies while a faithful person is he who does not have the capacity to tell a lie, From this we learn that if any people exaggerate about the pious persons, you should not revile these pious

76. Please declare (O Beloved Prophet): "Do you worship besides Allah that which is neither master of your loss nor of profit ²²⁴. And Allah is the Hearing, the Knowing".

224. On his own a person does not possess the power to benefit or harm anyone. Due to Allah's bounty Hazrat Isa (On whom be

77. O People of the Book! Do not commit any excess in your religion unjustly ²²⁵, and follow not the desires of the people who have already gone astray and caused others to go astray and have strayed away from the right path ²²⁶.

225. By this is meant do not accentuate the false because in so doing the Yahud completely rejected the Prophethood of Hazrat Isa (On whom be peace) while the Nasara have made him into a god. From this we learn that in matters of religion it is permissible to make additions to truth eg the *Ijma'* (consensus) and *Qiyaas* (Analogy) as basis for religious matters after the Sunnah of the Holy Prophet

people, instead refute the claims of these people in order to maintain the dignity of the pious. Observe, when the Nasara have called Hazrat Isa (On whom be peace) and Bibi Mariam as gods, Allah Almighty has referred to these pious persons with dignity. Remember, that the mention of food in this verse is to show that food is an important source for worship. Before the time of eating, at the time of earning lawful sustenance, for the energising of his limbs, after eating, for its digestion etc the person is totally dependent on Allah. Every work is done for the purpose of earning a livelihood, while all types of sicknesses are due to the poor eating habits.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٤٦

peace) is the remover of calamities and hardships, can give life to the dead and cures the diseased.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ٤٧

صلی اللہ علیہ وآلہ وسلم

226. From this is understood that it is evil to emulate the path of those who are immoral and gone astray, while it is a good act to follow the pious guides and those who are accepted by Allah Almighty. Says Allah Almighty: "Then follow you their path." (S6:V90). Further Allah Almighty says: "And be with the truthful." (S9:V119)

SECTION 11

78. Cursed were those who committed infidelity from amongst the children of Israel through the tongue of Dawood and Isa son of Mariam ²²⁷. This was due to their disobedience and transgression ²²⁸.

227. The Saturday fishing of the People of Ailah was a curse for them because this was totally prohibited for them in their religion. In response to their disobedience Hazrat Dawood (On whom be peace) cursed them and as such Allah Almighty transformed them into monkeys and swines. Those who enjoyed the food of AlMaidah too became apostates after witnessing this miracle. Hazrat Isa (On whom be peace) cursed this disobedience at which Allah Almighty changed five thousand of them into monkeys and swines. From this we learn that the curse of the pious is very perilous. The

79. Whatever bad they did, not preventing one another ²²⁹, from wrongdoing. They definitely used to do evil things.

229. From this one learns that it is obligatory to stop people from doing evil and

80. You will see many of them befriending infidels. What an evil thing they had sent forth for themselves that Allah's Wrath ²³⁰, fell upon them. And they shall dwell in punishment eternally.

230. From this we learn that friendship with infidels is the cause of Allah's displeasure

81. And if they had believed in Allah and the Prophet (Muhammad) and what had been revealed to him, then they would not have taken the infidels as friends ²³¹. But many of them are defiantly disobedient.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ
عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ
ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

curse of the pious has always resulted in Divine retribution.

228. This means you should not be discouraged and disheartened by their waywardness or rebelliousness. These are chronic criminals and rebels whose punishment had turned them into monkeys and swines. Their present peaceful existence is only due to the fact that you oh My Beloved Rasool صلى الله عليه وآله وسلم are a mercy unto mankind and in your presence punishment would not descend upon the earth.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ
لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

command them to do good. Termination of propagation can result in Divine punishment.

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ
كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ
أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي
الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

which at times is totally forbidden, at times is infidelity.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِّ وَمَا
أُنْزِلَ إِلَيْهِ مَا اتَّخَذُواهُمْ أَوْلِيَاءَ ۚ
لَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾

231. From this is deduced that friendship with the infidels means accepting the outer appearance, their traditions. This is also a sign of a hypocrite. The love of Allah Almighty and

His Beloved Rasool ﷺ and their enemies cannot be gathered in one heart. It is impossible for this union of light and darkness.

82. You shall surely find the Yahud and polytheists ²³², the bitterest enemies of the Muslims, and surely you shall find the nearest in friendship to Muslims those who used to say: "We are Nasara" ²³³. That, because among them are men of learning and monks and they are not proud ²³⁴.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ
آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِلَّذِينَ آمَنُوا
الَّذِينَ قَالُوا إِنَّا نَصْرِي ۖ ذَلِكَ بِأَنَّ
مِنْهُمْ قَسِيصِينَ وَرُهَبَانًا وَأَنَّهُمْ لَا
يَسْتَكْبِرُونَ ۝٨٢

232. From this emerge one important issue: Infidelity due to enmity is worse than enmity due to love. Observe, the Nasara became infidels due to their excessive love while the Yahud and polytheists became infidels because of their extreme hatred. But both are referred here as "bitterest enemies". The Shias and Wahabis are in this category. The Shias are gone astray because of their excessive love while the Wahabis are gone astray because of their hatred.

233. In this verse praise is accorded to the King of Abyssinia and his companions who were Nasara at first but later believed in the Message of the Holy Prophet ﷺ and cried at listening to the Holy QUR'AN, gave sanctuary to the early Muslims who had migrated from Makkah Mukarrama to Abyssinia and were of service to them, sent gifts and messages of loyalty to the Holy Prophet ﷺ. Remember, that eleven men and four women migrated from Makkah to Abyssinia which included Hazrat Uthman bin Affan and his beloved wife Bibi Ruqayya (May Allah be pleased with them).

daughter of the Holy Prophet ﷺ. This migration took place in Rajab, in the fifth year of the Call. When they were granted peace and security more Muslims began to migrate there. Soon this group of Muslims increased to eighty two men and a number of women. It was King Negus who was responsible for the marriage of Hazrat Umme Habeebah (May Allah be pleased with her) to the Beloved Prophet ﷺ. This marriage was performed in proxy, as the Holy Prophet ﷺ was in Madinah at the time of marriage and she was in Abyssinia. Umme Habeebah (May Allah be pleased with her) was the daughter of Hazrat Abu Sufyan. This verse: "It is near that Allah may create friendship between you and those of them who are your enemies." (S60:V7) refers to this. It is this marriage which was largely responsible for softening the heart of Abu Sufyan. (Ruhul Bayaan, etc)

234. From this emerge two issues:

1. The presence of the learned and the pious among the people is a mercy of Allah for the people.
2. Arrogance and pride are terrible vices.

PART 7

83. And when they hear what has been revealed to their Messenger ²³⁵, you see that eyes are overflowing with tears ²³⁶, because they have recognized the truth. They say: "O our Lord! We have accepted faith. Therefore, write us among the witnesses of truth ²³⁷."

235. Before Hijrah, eleven men and four women migrated from Makkah to Abyssinia to escape from the persecution of the infidels. In this group were Hazrat Uthman Bin Affan (May Allah be pleased with him) and Hazrat Ruqayya and Umme Salma (May Allah be pleased with them). Later Hazrat Ja'fer bin Abu Talib (May Allah be pleased with him) and others followed. This is called the first migration. This group of eleven men and four women arrived in Abyssinia in the month of Rajab, fifth year of the Call of Islam. When the infidels came to know that Muslims had been granted sanctuary in Abyssinia they sent a group to King Negus to turn the king against the Muslims by telling him that the Muslims are trouble makers who will spread dissension in his kingdom. King Negus replied that he will question these emigrants first before taking any decision. Thus the Muslims were called to the royal court. The King's first question to the Muslims was: "What is your belief regarding Hazrat Isa (On whom be peace)." Hazrat Ja'fer bin Abu Talib (May Allah be pleased with him) in reply recited a few verses from Surah Mariam. The recitation brought the learned men of the Nasara, and even the king to tears. King Negus informed the Muslims that

84. And what has happened to us that we should not have faith in Allah and in the Truth that has been revealed to us, when we are eager that our Lord would admit us with the righteous people ²³⁸.

238. The Abbyssinian deputation who returned to Abbyssinia after accepting Islam was censured by the Yahud of Abbyssinia for

وَ إِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ

تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

he has granted them peace and security in his land and accepted Islam. May Allah be pleased with him. This verse describes the above incident. Thereafter a deputation of seventy men came to Madinah. The Holy Prophet ﷺ welcomed them cordially and recited verses from Surah Yasin to them. On hearing the recitation they too began to weep aloud.

236. From this we learn that to shed tears of love at the time of remembrance of Allah Almighty is an excellent form of worship. Similarly to weep out of fear of Divine Punishment and hope for Divine Mercy too is an act of worship. In addition to sway to and fro at the time of reciting the Holy QUR'AN is sunnat because this movement is an expression of love by the devotees, just as a light breeze brings sapple branches into movement. The reciter of the Holy QUR'AN moves through the Divine breeze of Mercy.

237. By this is meant include us with those believing Companions who have already bore testimony to the *Kalimatut Tauheed*. From this is understood that the previous and the present Muslims are equal in respect of faith. The end on Doomsday of both will be together.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

accepting Islam Their reply to these Yahud was as described by Allah Almighty in this verse.

85. So, Allah will reward them for such admission and give ²³⁹, them gardens beneath which rivers flow and they will abide therein forever. And that is the reward for the doers of good.

239. From this is understood that Allah is the acceptor of the slightest good of the people. If He accepts just one word He can pardon his entire sins. The people of this deputation were

86. And those who committed infidelity and falsify Our signs, they shall be the inhabitants of Hell ²⁴⁰.

240. In this verse there is a reprimand for these

SECTION 12

87. O believers! Do not make unlawful the pure things which Allah has made lawful for you ²⁴¹, and do not trespass the limits of Allah. Undoubtedly, Allah likes not those who trespass the limits ²⁴².

241. Hence do not regard things used for Fateha as unlawful. Do not make a lawful thing unlawful by swearing an oath. Do not regard anything as unlawful which is not regarded as unlawful by Allah Almighty. From this we learn that originally there is permission and liberty in the things. Prohibition could have come about due to temporary circumstances. Proof is required for the purpose of prohibition, but is is not necessary to provide a proof for its permissibility.

242. Reason for its revelation: This verse

88. And eat of that which Allah has provided you as lawful and pure ²⁴³, and fear Allah in Whom you believe ²⁴⁴.

243. Lawful things are those which cannot become unlawful. Pure things are those which cannot become dirty. Saliva, mucus etc are not

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

forgiven just for giving this reply. May Allah forgive our sins too because of the blessings of this deputation.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

Yahud who had taunted this deputation for accepting Islam.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

was revealed concerning those Companions who after an inspiring sermon of the Holy Prophet صلى الله عليه وآله وسلم had taken a vow to remain in seclusion in the home of Hazrat Uthman bin Mazoon to cut off all links with the world. They said that they would wear sack-cloths, fast continuously, worship Allah throughout the night, not eat meat and not sleep in soft beds. From this we learn that it is forbidden to abdicate the world. The meaning of *Tasawuf* is not to abstain from lawful things *Tasawuf* is achieved by abstaining from forbidden things.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

unlawful but lawful things, but they are not clean. Thus, tasty and sumptuous things are good i.e. eat them as much as you can provided they are lawful.

244. By this is meant eat as much of the wholesome things but always fear Allah Almighty. Do not be negligent of pious deeds.

89. Allah will not hold you responsible for oaths taken by misunderstanding ²⁴⁵, but He will hold you responsible for oaths which you have made binding ²⁴⁶. Then, the penalty for breaking such oaths is the feeding of ten needy people with average food with which you feed your fasting members, or clothing them or freeing of a slave. Then, whoso finds not anything of these, for him is the fasting of three days ²⁴⁷. This is the alternative penalty for your oath when you have sworn. And guard your oaths ²⁴⁸. Thus, does Allah explain His signs to you so that you may be grateful.

245. In the Hanafi school "Laghwa" is that oath which one swears under misunderstanding, at a false incident thinking it to be true. For this is neither expiation neither sin because there is no intention of telling a lie.

246. By this is meant there is no blame for an oath which ones swears unintentionally. There is a sin for a false oath sworn intentionally. Remember oaths are of three types: 1. LAGHWA OATH, 2. GHAMOOS OATH, 3. MUNAQHIDA OATH. The Laghwa oath has already been explained. Ghamoos oath is a false oath sworn intentionally at any previous incident. This is a sinful deed but it will not require expiation. Munaqidah is to swear an oath for any future thing which one fails to fulfil. For this there is expiation for the atonement of this sin. In this verse mention is made of all of these three types of oaths

90. O believers! Wine and gambling and idols ²⁴⁹, and foretelling through arrows are only unclean things, a work of Shaitaan ²⁵⁰. So, save yourselves from them, that you may prosper ²⁵¹.

The world is like a zero, if it is empty of religion it is useless, but if it is with religion it increases by tenfold.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْبَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْبَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْبَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْبَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

and the expiation of the Munaqidah The expiation for this is either to free a slave or feed or clothe ten poor and needy Muslims. If the person is unable to carry out any of these three then he should keep three fasts

247. Remember, fasting will only atone this sin if the person is genuinely able to carry out any of the above acts. The fasts of expiation should be kept consecutively. The expiation of an oath can only be compensated after one breaks the oath, not before it.

248. From this one gets a hint that an oath is taken in order to fulfill it and not to break it because the order is to fulfill it. Thus you cannot compensate for it before breaking the oath because the purpose of expiation is not the oath but breaking the oath. The causer cannot precede the cause. (Hanafi)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْبَيْسُ وَالْإِثْمَانُ وَ الْأَرْزَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

249. By alcohol here is meant alcohol that is fermented from grapes is both impure and totally forbidden. Whether it intoxicates or not, it is totally forbidden. Similar is the case with gambling, i.e. totally forbidden. As far as the other types of alcohol are concerned, if they intoxicate they will be forbidden without doubt, however there is a difference of opinion if they are consumed in lesser quantity, though the correct view is that they are forbidden no matter what quantity is consumed. To worship idols, to manufacture idols, to trade with them are all forbidden. Similar is the case with foretelling or augury, accepting or giving money for foretelling through an occult book are all forbidden.

91. The devil (Shaitaan) desires only to infuse hatred and enmity among you through wine and gambling ²⁵², and to bar you from the remembrance of Allah ²⁵³, and from Prayer will you then desist?

252. The devil succeeds in placing hatred in the hearts of people when they are drunk. The loser in gambling will always develop hatred for the winner which sometimes can lead to murder as has been proven many times. This is their loss in this world, while religious loss includes negligence of Salaah and remem-

92. And obey Allah and obey the Messenger ²⁵⁴, and be careful. Then, if you turn back, know then that the duty of Our Messenger is only to deliver the Message clearly ²⁵⁵.

254. Obedience to Allah Almighty is based on all His commandments, while obedience to the Holy Prophet صلى الله عليه وآله وسلم is based on all his sayings and practising his Sunnah. Whatever the Messenger of Allah صلى الله عليه وآله وسلم commands is obligatory to carry out, whatever he practices at all times is Sunnat-e-Muakkidah.

255. From this we learn that if people do not

250. All these are forbidden because the devil causes these acts to be performed. Remember, the devil does not do all these acts himself but uses others to do them. He himself is a staunch unitarian believing in the unity of Allah. This verse abrogates those verses in which permission for the consumption of Alcohol were given.

251. From this emerge two issues:

1. Success will not be achieved by just doing pious deeds, but through the abstention of evil deeds. These are two wings of piety. A bird does not fly with one wing only.

2. Abstention of evil deeds must not be done for mere show but for the purpose of achieving success.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَيْرِ وَالْمَيْسِرِ
وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ
فَهَلْ أَنْتُمْ مُنْتَهُونَ ⑨١

brance of Allah.

253. From this we learn that anything that takes you away from Salaah and the remembrance of Allah is evil and should not be practised. It is for this reason that commerce after the Friday Azaan has been made unlawful.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ
وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَوْا إِنَّمَا
عَلَى رَسُولِنَا الْبَلَدُ الْمُبِينُ ⑨٢

practise upon the teachings and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم it will in no way have an adverse effect on the Messenger of Allah صلى الله عليه وآله وسلم. If anyone refuses to accept the sun, it will in no way dim its radiance. Propagation was obligatory on the Holy Prophet صلى الله عليه وآله وسلم which he accomplished to the last letter. We need him for our success, he does not need us.

93. On those who believe and do pious deeds there is no sin ²⁵⁶, for what they eat when they fear and keep faith ²⁵⁷, and do righteous deeds. Again fear and keep faith, then again fear and remain righteous. And Allah loves the righteous.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَوْا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ٩٣

256. From this one learns that there is no accountability of sin before religious laws regarding it are not revealed because at that point in time these acts were not declared as sinful besides polytheism. Even though the laws of prophethood may not have reached the people, it is still obligatory on the people to declare faith in the Unity of Allah Almighty because every particle is declaring and expressing the Unity of Allah. This verse is

revealed regarding those pious people who would consume alcohol but had died before revelation of its prohibition.

257. Here piety (Taqwa) has been mentioned at three places. The meaning of the first is to refrain from evil beliefs, the second signifies abstention from alcohol and gambling while the third signifies to abstain from every form of evil. (Khazainul Irfaan).

SECTION 13

94. O believers! Allah will surely test you with such hunting game which your hand and spears may undertake in order that ²⁵⁸, Allah may make known those who fear Him without seeing. Then, after this, whoso crosses the limit, for him is a painful punishment ²⁵⁹.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ٩٤

258. This verse is hinting at one incident which occurred in 6th Hijri, namely the treaty of Hudaibiya. Muslims were in their Ihram and hunting while this is unlawful in Ihram. Allah Almighty was testing the Muslims by bringing birds, animals, hunting animals, to loom over their conveyance. If Muslims wanted to they could easily have killed these with their hands or spears, but they refrained from it. Thus every Companion passed the test with distinction.

Muslims. Firstly they were forewarned about this test, thus they were ready; secondly, Allah Almighty kept the Muslims steadfast, because many Israelites who were the companions of Taloot had failed in their test of the river. Our Holy Prophet صلى الله عليه وآله وسلم has already disclosed the questionnaire and its reply regarding the examination of the grave to his followers, whereas examination questions in reality should be kept concealed. Thus this is indeed a favour of Allah Almighty on the Beloved Prophet صلى الله عليه وآله وسلم.

259. In this incident Allah Almighty bestowed two special bounties upon the

95. O believers! Kill not game while you are in a pilgrim's garb (Ihraam) ²⁶⁰. And whoso among you kills intentionally ²⁶¹,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ ۚ وَمَن قَتَلَ مِنْكُم مَّتَعِدًا

the his compensation is that he should give a like animal from amongst the cattle as judged by two just persons among you. This offering should reach the Ka'bah. Or, as an alternate compensation he should give food to some needy persons or should fast ²⁶², to its equivalent²⁶³, so that he may taste the enormity of his deed. Allah has pardoned what happened in the past. But, if anyone repeats it, Allah will take retribution from him. And Allah is Mighty in exacting retribution ²⁶⁴.

260. From this we learn that hunting animals of land while in Ihram is forbidden. However one is allowed to hunt rabid dog, wolves, animals of prey vultures, crows, rats etc. In like manner one would be forgiven for killing mosquitoes ants or bugs. (*Khazainul Irfaan*)

261. Anyone in Ihram who hunts animals of land intentionally or by error would be duty bound to pay compensation for this. Mention of intentional hunting is being made here, while mention regarding unintentional hunting is made in the Hadith.

262. According to Imam Abu Hanifa (May Allah be pleased with him) the pronoun "whatever" refers to "from amongst the cattle" while according to Imam Shafae and Imam Muhammad (May Allah be pleased with them) this word refers to "like animal". Hence, "like animal" according to Imam Abu Hanifa signifies its implied meaning i.e. its value while Imam Shafa'ee (May Allah be pleased with him) takes it to mean the actual animal. Therefore to pay the value of the hunted animal is obligatory according to Imam-e-Azam (May Allah be pleased with him) while according to

96. Lawful to you is the game of the sea (fishing) ²⁶⁵, and its eating for you and the travellers.

فَجَزَاءُ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بِلِئَةِ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَنَّا سَلَفٌ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ٩٥

the Shafa'ee school of thought the compensation will be a like domesticated animal and its equivalent value in cash will be payable according to the monetary system where the animal was hunted

263. From this we understand that the compensation for a hunted animal is based on three factors:

1. To purchase an animal of similar type and have it sacrificed at the Haram Shareef.
2. To purchase wheat with money equal to the value of the animal and have it distributed among the poor in quantity of Fitrā ie 2,5 kg per person.
3. To keep one fast for every 2,5 kg of wheat purchased from the price money of the hunted animal.

264. From this verse one learns about the prohibition of hunting while in Ihram. It is proven from Hadith Shareef that it is forbidden for the Mohrim to assist the hunter or even to point in his direction. The slaughtered meat of a hunted animal can neither be eaten by the Mohrim, a pilgrim or a non-pilgrim. In addition if a Mohrim hunts several animals he will have to pay one kaffarah for each animal.

أَحْلَلْنَا لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ مَتَاعًا لَّكُمْ وَلِلْغِيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ

And forbidden to you is the game of the land, as long as you are in Ihraam ²⁶⁶. And fear Allah towards Whom you are going to rise.

265. It is permissible for the Mohrim to hunt aquatic creatures e.g. angling. Aquatic creatures are those born in water while land animals are born on land no matter where they live.

266. It should be remembered that two types of hunting are unlawful, hunting at the sacred Haram and hunting by one in Ihram. Animals in and around the Sacred Haram can neither be hunted by one in Ihram or the one

97. Allah has made the Ka'bah, the Sacred House as an establishment for the people ²⁶⁷, as is the sacred month and off-springs of the Sacred House and the animals with the marks hanging in the necks ²⁶⁸. That is so that you may know that Allah has the knowledge of what is in the heavens and what is in the earth and that Allah knows everything.

267. By this is meant the religious and worldly affairs of the Muslims are functional or firmly in existence because of the Holy Ka'bah. Here the one in distress obtains sanctuary. Through the Holy Ka'bah the sustenance of the people of Hejaz (Saudi Arabia) is established. It is the Holy Ka'bah which has made Salaah, Hajj and Umrah possible. Hence it is indeed a

98. Know that the torment of Allah is severe in retribution. But, Allah is Forgiving, Merciful ²⁶⁹.

269. Because Allah Almighty is most Merciful we should cherish hope of His Mercy

99. The Messenger has no obligation but to deliver the Message ²⁷⁰. And Allah knows what you disclose and what you conceal.

الْبَرِّ مَا دُمْتُمْ حُرَمًا ۚ وَ اتَّقُوا اللَّهَ
الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

not in Ihram i.e. the one who is not allowed to hunt. Those animals are in Allah's sanctuary. In this verse discussion is regarding prohibition of hunting for those in Ihram. This restriction ends as soon as one is out of Ihram. However, to hunt animals at the sacred Haram are prohibited at all times and on all persons whether in Ihram or out of it. In fact animals of the Haram should not be removed from their places.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيًّا
لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ
وَالْقِلَآئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ
يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

great bounty and blessing of Allah.

268. HADYI or UDHIYA (Qurbani) and the month of Muharram too have our religious and worldly affairs connected with them. Qurbani provides for the need of the poor as well as the rich Qurbani is a means of fulfilling one of the obligations of Islam.

إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٨﴾

and at the same time inculcate His fear in our hearts. It is this fear and hope which have kept our faith alive.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

270. In this verse there is mention made of our Holy Prophet's ﷺ state of independence meaning he is not in need of us but it is we who are in need of him. If anyone

disobeys him it will not harm him in any way because he has already conveyed the Message of Allah Almighty. If anyone does not use the light of the sun it will not harm the sun.

100. (O Beloved Prophet!) Please declare: "The pure and the impure are not equal, even though the abundance of the impure may please ²⁷¹, you. Then remain fearing Allah, O men of understanding, so that you may prosper.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ
أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ
يَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ١٠٠

271. From this we learn that numerical strength and majority opinion are not always reliable or credible in religious matters. One sincere Muslim can be a majority on his own, not million of nonbelievers and irreligious people. We further learn that believers and non-believers; pious and sinners; lawful and

unlawful; pure and vile cannot be equal. Those who claim that Hindus and Muslims are equal and brothers unto one another are certainly violating this verse. Says Allah Almighty: "The inhabitants of the Fire and the inhabitants of Paradise are not equal." (S59:V20). In fact the learned and the ignorant too are not equal.

SECTION 14

101. O believers! Do not question about such things which if disclosed to you may displease ²⁷², you. And if you will, ask while the QUR'AAN is being revealed, they would be made clear to you. Allah has already pardoned them. And Allah is Forgiving, the Forbearing ²⁷³.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ
أَشْيَاءَ إِنْ تُبَدِّلَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا
عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدِّلَكُمْ ١٠١
عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ١٠١

272. Reason for its revelation:

Some people would ask worthless things from the Holy Prophet ﷺ like: "Oh Messenger of Allah ﷺ I have lost my camel can you please tell me where it can be found?" etc. This was against the respect of the Holy Prophet ﷺ. Once overcome by their irate questions the Messenger of Allah ﷺ said: "Ask whatever you want to ask I will give you a reply to all your questions." One asked: "What will be my end?" He replied: "The Fire of Hell!" The second enquired: "Who is my father?" The reply was: "You are an illegitimate. You are not conceived from your fathers sperm," because someone else was his mothers husband. To discourage this type of

questioning the above verse was revealed in which it is told that do not make our Beloved Messenger ﷺ a means of revealing your secrets. From this we learn that the Holy Prophet ﷺ had full knowledge of what is, what was and what will be. To have the son is in the present, but whether it will be an inmate of Hell, is its end, and the Holy Prophet ﷺ is aware of both the beginning and the end, even though he may not reveal this knowledge. In one Hadith it is reported that Hajj is an obligatory act. To this one enquired Oh Messenger of Allah, is it obligatory each year? At this the Holy Prophet ﷺ remained silent. When this question was repeated several times the Messenger of Allah

replied: "Had I said yes, Hajj would have become obligatory upon you annually. Whatever I do not discuss you should not ask." From this emerge two issues:

1. Allah Almighty has left the Holy Prophet صلى الله عليه وآله وسلم in charge of all duties and laws. His approval and disapproval determine religious duties.

2. Everything is permissible unless it is prohibited by Islamic laws as can be seen from "Allah has already pardoned them."

273. This also gives a hint that do not bring

102. The people before you questioned them, then they became disbelievers therein ²⁷⁴.

274. By this is meant that the followers of the previous Prophets were unable to carry out.

103. And Allah has not appointed ²⁷⁵ any "Bahira", "Saiba", "Waseela" or "Hami" (names of sacred animals, she-camels, she-goats of the time of the pagans) ²⁷⁶. But yes, the infidels fabricate a lie against ²⁷⁷ Allah. And most of them lack understanding.

275. By "not appointed" is meant that Allah Almighty had not prohibited the eating of this meat but it is permissible. From this we learn that no animal becomes unlawful by just referring it to someone in its lifetime, yes, if at the time of slaughtering anyone besides Allah's name is invoked that animal will become unlawful for eating. Says Allah Almighty: "And the animal that has been slaughtered by calling a name other than Allah." (S2:V173) Thus if those animals were regarded unlawful then polytheists were correct in their claim.

276. The polytheists would set aside these four animals in the name of their idols. Then they would regard their meat and milk as unlawful for consumption. This verse was revealed to refute their claim. One was "Bahira" a she-camel which gives birth five times but its fifth off-spring is a male after which they would slit its ears; the second was "Saibah" a she-camel on which they would take

about restrictions with regard to pensions, etc pay them without any conditions. It is thus clearly understood that anything which is not made unlawful by Islam is lawful. It is found in a Hadith that whatever is made lawful by Allah Almighty is lawful and whatever He has prohibited is unlawful and on any matter that silence is maintained is pardonable. Thus things like Meelad gatherings and Urs gatherings etc which are not prohibited by the holy Prophet صلى الله عليه وآله وسلم are permissible.

قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

the severe laws because their severity was as a result of their repeated questioning.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ وَكَثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

a vow that if the sick would become well or the traveller returned safely then my she-camel is a "Saibah" or if a male; the third was "Wasilah" or a she-goat which had given birth to seven kids the last of which would be twins consisting of one male and one female; the fourth was "Hamia" a camel which would be freed after it had carried ten grass loads.

277. That these pagans were regarding these animals as unlawful because they were set aside or freed on the names of their idols, although they are lawful for consumption. From this we learn that to regard these animals as unlawful is the way of the non-believers. During warfare the noble Companions of the Holy Prophet

صلى الله عليه وآله وسلم would capture all types of goods of the non-believers, including these animals. They would regard all this as war booty and distribute them amongst them and eat their meat without making any distinction between them.

104. And when it is said to them: "Come to what Allah has revealed to the Messenger" ²⁷⁸; they say: "Enough for us is that wherein we found our forefathers". What? Even though their fathers knew nothing, nor were they guided ²⁷⁹.

278. From this we learn that it is not sufficient merely to accept the QUR'AAN, but it is important to accept the Beloved unto whom the QUR'AAN was revealed ie. with the QUR'AAN it is important to accept the Hadith as well. True guidance will be revealed when one has the QUR'AAN in hand only the Holy Prophet in his heart.

279. From this one learns that accepting the 105. O those who believe! Take care ²⁸⁰, of yourselves. He who has gone astray, will not harm you when you are on the right way ²⁸¹. Towards Allah is the return of you all. Then, He will tell you what you were doing ²⁸².

280. Do not neglect yourselves by worrying about others. First you eradicate your own faults thereafter make an attempt to straighten others.

281. You will be on the right path by correcting your beliefs and doing good deeds.

106. O you who believe! ²⁸³ Be witnesses among yourselves when death ²⁸⁴, approaches any of you. At the time of making a will let there be two just persons from among you or two of the others ²⁸⁵, when you are a traveller on the earth and the calamity of death befalls you. Detain them both after prayer ²⁸⁶, they should swear by Allah if you are in any doubt ²⁸⁷, that we shall not purchase any wealth in exchange ²⁸⁸, of the oath, even though he may be a near relation, and will not conceal the testimony of Allah. If we do so, we are surely among the sinners.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ^(١٠٣)

customs of ignorant forefathers which are contrary to the Holy QUR'AAN are the ways of the non-believers. It is absolutely important that we should follow the way of life of the pious. Says Allah Almighty: "And be with the truthful." (S9:V119) For this reason the verse places restrictions with "they knew nothing" and "they were not guided."

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ^(١٠٤)

This verse includes doing propagation of Islam Anyone who has the capacity for propagation and does not do so is not on the correct path.

282. From this we learn that the deeds of the angels are indeed the deeds of Allah Almighty, yet Allah says: "We will give the information."

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمُونَ بِاللَّهِ إِنْ أُرْتَبِتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّ مِنَ الْآثِمِينَ ^(١٠٥)

283. Reason for its revelation:

Hazrat Budail, slave of Amar ibn Aus went on a mercantile trip to Syria with two Nasara Tameem ibn Aus and Adi ibn Buda. On reaching Syria Hazrat Budail became ill. Without anybody knowing he made a list of his goods and placed it with them. At the time of his death he counselled Tameem and Adi to return his goods to his family when they returned to Madina. After the death of Hazrat Budail the two Nasara checked Hazrat Budail's goods in which they found a silver bowl which was gold plated. They stole the bowl and returned the rest of the goods to Hazrat Budail's family. On checking the list they found the bowl missing. They immediately approached these two Nasara to enquire about it but they feigned ignorance about it and said we returned the goods to you as we found them. This case was then taken to the court of of the Holy Prophet صلى الله عليه وآله وسلم. Here both denied any knowledge of it. Later this bowl was found in Makkah Muazzama. The present owner informed that he had purchased this bowl from Tameem and Adi. This verse was revealed at the time of the above incident. (Khazainul Irfaan; Tafseer Khazini; Tirmizi Shareef)

284. By this is meant signs of death must

107. Then if it is discovered that they became guilty of any sin ²⁸⁹, then two others should stand ²⁹⁰, in their place from among those nearest to the deceased whose right has been injured by this sin (this false evidence). Then they should swear by Allah that our evidence is more upright than the evidence of these two. And we crossed ²⁹¹, not the limit. If it were so, then we should be the unjust ²⁹².

289. The words "amongst the sinners" refers to the incident of Adi and Tameem when both were proven to be liars after the bowl was recovered in Makkah Mukarramah.

290. By this is meant two heirs of the

become visible, without any hope of recovery, as most wills are drawn up under such conditions, although wills can be drawn prior to this. Similar laws would be applicable for this as well. It is on the nature of the will that an heir is bequeathed ownership of his wealth without any recompense, but this ownership is dependent upon death only.

285. By this "besides" is meant defendant, not the infidels, because the testimony of the infidels against the believers is not valid i.e. Muslims from other tribes. For this reason mention of a journey is made with it.

286. After Salaatul Asr, because it is the time when the people get together. Also, Arabs would refrain from talking lies at this time. From this we learn that one should take a vow at that place and time which is held auspicious by the people. Thus the Holy Prophet

صلى الله عليه وآله وسلم made them stand by his Mimbar (Pulpit) to take the oath. Even today, a person who venerates the pious should be taken to the Mazaar to take the oath or he should swear an oath in the Masjid or at the sacred Kabah, as these are auspicious places.

287. By "doubt" is meant doubt concerning their trustworthiness or piety. (Khazainul Irfaan)

288. By this is meant they should not take a false oath in matters of wealth.

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا
فَأَخْرَجَ يَقُومُ مَقَامَهُمَا مِنَ الَّذِينَ
اسْتَحَقَّ عَلَيْهِمُ الْأُولَٰئِينَ فَيُقْسِمْنَ
بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَ
مَا اعْتَدَيْنَا إِلَّا إِذَا لَيْنَ الظَّالِمِينَ ۝

deceased should swear an oath that both these so called trustees are false. From this we learn that in monetary matters as well as in most other matters testimony of two is essential. In matters concerning adultery it is important to

have four witnesses. The testimony of one person is sufficient to accept the sighting of the Ramadaan crescent, when the sky is overcast. Sometimes one testimony and one place is deemed acceptable. Says Allah Almighty: *"And a witness from the household of the woman bore witness."* (S12:V26)

291. Thus when the bowl was recovered from Makkah Muazzama Hazrat Budail's two

108. That is more likely that they may give the testimony, as it should be, or fear that some oaths may be rebutted after their ²⁹³, oaths. And fear Allah and listen to His Commands. And Allah gives ²⁹⁴, not the way to the disobedient.

293. The essence of the discussion is oaths of this nature are taken in these matters so that people will subsequently give up telling lies out of fear of embarrassment and punishment.

294. By this is meant infidels will not receive guidance to answer questions in the grave or on the Day of Judgement or obtain a means of entering Paradise. The believers will through the blessings of Allah Almighty be able to answer the questions in the grave and on the Day of Judgement correctly which

SECTION 15

109. The day when Allah will gather the Messengers and say: "What answer was received by you ²⁹⁵?" They will submit: "We have no knowledge ²⁹⁶. Surely You are the All-Knowing of the Unseen".

295. From this we learn that all questions are not always asked because of the ignorance of the enquirer, there are other means for them as well. In this verse the purpose of Allah's enquiry is to show the claim of enmity of the infidels in respect of the Prophets of Allah (Peace be on them).

296. This reply of the infidels could firstly be for establishing the respect of the Divine Court on the Day of Judgement or to show contempt at the infidels for rejecting

heirs swore an oath that it belongs to their legator and they are truthful in this matter.

292. From this we learn that sometimes there can be two claimants of a thing and it would be essential to establish the testimony of both. We further learn that it is obligatory upon negators of claim to testify. The incident of Hazrat Budail has already been discussed earlier in respect of reason for its revelation.

ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهٍ أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَالسَّعْيُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝١٠٨

would enable them to find their place in Paradise as if they are its permanent residents. Or it could also mean that Allah Almighty does not show the infidels the way to do good deeds in the world because good deeds are dependent upon correct beliefs. This does not mean that Allah deprives the infidels in the world from guidance towards faith. The Holy Prophet صلى الله عليه وآله وسلم converted the non-believer to Islam. Till this day thousands of non-believers are entering the fold of Islam

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۖ قَالُوا لَا عِلْمَ لَنَا ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝١٠٩

intercession. At other times this very Prophet صلى الله عليه وآله وسلم would be lodging complaints about the indifference of his people. Says Allah Almighty: *"And the Messenger said, O my Lord my people took this QUR'AAN as a thing abandoned."* (S25:V30) This verse in no way proves the lack of knowledge of the Prophets nor does it falsify them in any way. Also there is no inconsistency of any kind in this verse. How is it possible for the Prophets to forget the hardships and lies to which they

were subjected by their people. On the Day of Judgement every human being will remember 110. When Allah will say: "O Isa, son of Mariam, remember My favour upon you and your mother ²⁹⁷, when I aided ²⁹⁸, you with the Holy Spirit. Then you spoke to the people from the cradle and in maturity. And (remember) when I taught you the Book and wisdom and Tauraat and Injeel ²⁹⁹, and when you designed from clay a form like that of a bird, by My Command, then you breathed into it. Then it began to fly ³⁰⁰, by My Command. And you healed the blind and the leper, by My Command ³⁰¹, and you brought forth to life the dead ³⁰², by My Command. And when I restrained the children of Israel ³⁰³, from you, when you came to them giving clear signs. Then infidels among them said: "This is nothing but an open magic ³⁰⁴".

297. By "favour" on Hazrat Isa (On whom be peace) is meant Allah Almighty made him "The Word of Allah" and the "Spirit of Allah"; made Jibraeel his servant. Favour on mother includes making her the most noble woman in the world, mother of the "Word of Allah", to dismiss the accusations of the Yahud concerning her, He made the suckling infant to testify in her favour, etc.

298. From this we learn that help from the pious and acceptable sages of Allah is a certainty and a bounty from Allah. We further learn that Prophets are of greater excellence than angels because Hazrat Jibraeel Alaihis Salaam was appointed as a special servant and helper of Hazrat Isa (On whom be peace).

299. The co-ordination of these two words is of explanatory nature. By "Book" and "Wisdom" is meant Taurat and Injeel or it could mean the mystical meanings of Taurat and Injeel; while by Taurat and Injeel is meant

"That Day when man will call to mind all that he strove for." (S79:V35)

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ ادْكُرْ
نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ
أَيَّدْتُكَ بِرُوحِ الْقُدُسِ ۖ تَكَلَّمَ النَّاسُ
فِي الْهَيْدِ وَكَهْلًا ۚ وَإِذْ عَلَّمْتُكَ الْكِتَابَ
وَ الْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ وَإِذْ
تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي
فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۚ وَ
إِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۚ وَ إِذْ كَفَفْتُ
بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ
إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ۝

all he did in this world, says Allah Almighty: the words of those books. Also by "Book" is meant the Holy QUR'AAN and "Wisdom" would refer to Hadith Shareef. On his first stay on earth Hazrat Isa (On whom be peace) led his life in accordance with the teachings of Taurat and Injeel, while on his second coming he will make the people to act upon the Holy QUR'AAN and Hadith Shareef. This will take place nearing Qiyamah. He will neither learn the QUR'AAN and Hadith from anyone nor will he follow any person. Because the Holy QUR'AAN is superior to Taurat and Injeel, it is mentioned before them. From this we learn that Allah Almighty teaches the Prophets without any aid, ie they are taught directly by Allah Almighty.

300. This verse serves as a proof for the incantational blowing and special recitals of the saints. Wherever they give their blessings and bounties they always blow on the person. Hazrat Jibraeel (May Allah be pleased with

him) too had blown in the upper garment of Bibi Mariam (On whom be peace). Hazrat Israfeel (May Allah be pleased with him) too will blow on the trumpet through which the people will come back to life. We thus learn that there is great effect in blowing. Allah Almighty had blown into Hazrat Adam (On whom be peace). Till today the saints of Allah blow on people.

301. From this we learn that the Prophets, with the command of Allah and His approval, drive away calamities and difficulties. To be blind or a leper is a calamity or affliction which was cured by Hazrat Isa's (On whom be peace) breath (blowing). The sand of Madinah is curative. The water of Zam Zam which came into being through the foot of Hazrat Ismail (On whom be peace) too is curative. The water flowing over the foot of Hazrat Ayub (On whom be peace) too was curative. Says Allah Almighty: *"We said strike the ground with your foot, here is like the cool stream for bathing and for drinking"*. (S38:V42)

302. Hazrat Isa (On whom be peace) would raise the dead from the grave. Thus he made Hazrat Sham bin Nooh (On whom be peace) alive when he was in his grave though Hazrat Sham had died thousands of years earlier. From this we learn that Allah Almighty

111. And when I inspired in the hearts of the disciples ³⁰⁵ to believe in Me and in My Messenger, they said: "We have belied and you bear witness that we are Muslims ³⁰⁶".

305. When revelation is connected to a non-prophet it would mean to place in the heart. says Allah Almighty: *"And we inspired the mother of Musa"* (S28:V7). In another verse Allah Almighty says: *"And your Lord inspired the bee"* (S16:V68). Here too revelation will have similar connotation.

112. When the disciples said ³⁰⁷: "O Isa, son of Mariam, is your Lord able to send down upon us from

gives life to the dead through the miraculous powers of His Beloved sages, though these people had already completed their earthly lives. Thus if Hazrat Ghouse Paak (May Allah be pleased with him) had brought back the ship which had sunk twelve years previously is not beyond comprehension. In this ship was a wedding procession whose groom was KABEERUD DEEN and whose title was aquatic or riverine groom, while he is now known as SHAH DOLAH. His grave is found in Gujrat, Pakistan.

303. By "when I retained" is meant when the Yahud had arrested Hazrat Isa (On whom be peace) with the intention of killing him on the cross Allah Almighty raised him alive to the heavens leaving his enemies in total loss.

304. During the time of Hazrat Isa (On whom be peace) medicine was very popular. Therefore he was given a miracle which was in vogue at that time, just as witchcraft was in vogue during the time of Hazrat Moosa (On whom be peace). Hence he was given a miracle of similar type. Had Mirza Ghulam Qadiani been a prophet he should be highly proficient in science and technology which are currently in vogue. In fact his inventions would have been superior to all the present inventions.

وَ إِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا
بِي وَ بِرَسُولِي ۚ قَالُوا آمَنَّا وَ أَشْهَدُ
بِأَنَّكَ مُسْلِمُونَ ۝

306. From this emerges two issues:

1. One must not conceal ones faith and Islam but make it known to others. 2. To make the Prophet a witness to your faith is a virtuous and excellent deed, as they are the witnesses of Allah.

إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا

heaven a table full of food?" 308, He said: "Fear Allah if you have faith³⁰⁹".

307. The word Hawari is derived from Hoor meaning pure whiteness. Hawaries were the close disciples of Hazrat Isa (On whom be peace). They were genuine and sincere believers. Some of them were launderers. Some were fishermen and some were dyers. These disciples were twelve in number.

308. At this point in time they were ignorant of rules and etiquette thus they

113. They said: "We desire that we should eat of it and our hearts³¹⁰, may be satisfied and we may see with our own eyes that you spoke the Truth to us and we may become witness thereof³¹¹".

310. By this is meant after you have received "convincing knowledge" you should proceed to "positive knowledge", as Hazrat Ebrahim (On whom be peace) said to Allah Almighty: "Oh my Lord, show me how You shall give life to the dead." Subsequently he said: "I like that my heart may be at rest." (S2:V260) From this we learn that there are various degrees of faith, and that ordinary human beings cannot be in the category of faith of a Prophet.

114. Isa, son of Mariam, said: "O Allah, our Lord! Send to us a table full of food from heaven, so that it may be an occasion of rejoicing for us, the first and the last of us³¹², and a sign from You. And provide for us, and You are the Best of Providers³¹³".

312. From this we learn that to celebrate the day of the Holy Prophet's صلى الله عليه وآله وسلم blessed birthday is proven through a Prophet because the Holy Prophets صلى الله عليه وآله وسلم birth is a greater blessing than the tray of food sent down to Hazrat Isa. Also, this incident helps to prove the permissibility to celebrate specific days of Allah's bounties and refer to these days as blessed days, as it is the way of

مَا يَدَّةً مِّنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٣﴾

addressed Hazrat Isa (On whom be peace) the "Spirit of Allah" by mere name and used similar types of words for Allah Almighty. However those who are ignorant of the rules of etiquette will not be regarded as disrespectful.

309. Making demands for miracles is not the way of the believers. Refusal to accept a miracle you had demanded to see results in the coming of Divine punishment.

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ
قُلُوبُنَا وَ نَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا
وَنَكُونَنَّ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٤﴾

311. By this is meant the disciples said that they would become eye witnesses of your prophethood while those who will come after us should benefit from our physical testimony. Hazrat Isa (On whom be peace) ordered his disciples to keep thirty fasts. On completion of this task he made them to offer a prayer (dua) and he himself made dua which is described in this verse. Remember the purpose of eating from the tray as described in this verse is not just eating a nutritious or curative meal.

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا
أَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ
لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ
وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾

Prophets Appointing fixed days too is the way of Prophets. The big day of the Christians is the commemoration of this very event.

313. There are three meanings of the word "Sustainer":

1. The Giver of sustenance; 2. Creator of sustenance; 3. The Supplier of sustenance. In this the third meaning is intended. Those who

outwardly supply sustenance to others and are a means of their sustenance e.g. the rich provide for the poor, the ruler to his subjects as they are the outward means of supplying sustenance. Of course Allah Almighty is the true and absolute provider of sustenance as He is the causer of causes. From this we learn that it is better to supplicate to the pious for the fulfil-

115. Allah said: "I am sending it down to you, but if any of you disbelieve³¹⁴, thereafter, then surely I shall punish him with such a punishment which I had never awarded to anyone else in the universe³¹⁵".

314. These words were addressed by Allah Almighty to all the followers, not just the disciples, ie. anyone after seeing this miracle and rejects it will be severely punished.

315. From this we learn that if you ask for a miracle and then fail to bring faith after

SECTION 16

116. And when Allah will say: "O Isa, son of Mariam! Did you tell the people³¹⁶: "Make me and my mother two gods besides Allah? He will submit: "You are Holy. It was not me who could say so about which I have no³¹⁷, reach. If I had said that, You would surely have known it. You know what is in my heart, and I do not know what is in Your Knowledge³¹⁸. Surely, only You are the Knower of the Unseen".

316. From this we learn that even if the ruler is knowledgeable it is allowed to ask such questions for the purpose of investigation. The outcome of any case should be decided after full investigation, then only will it be truly just and unbiased.

317. By this is meant my duty is not to incline your hearts towards infidelity because I am sent to propagate faith. Just as a tangerine

ment of your desires because the disciples of Hazrat Isa (On whom be peace) did not pray themselves for the tray of food but had asked Hazrat Isa (On whom be peace) to pray for it. For dua to be effective you require both the correct impression created through words and tongue. To feel the effect of the bullet you require a rifle.

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ١١٥

seeing it, will bring the punishment of Allah. Abu Jahl had asked for a number of miracles which were shown to him, but though he rejected faith, no punishment followed. This was because Allah Almighty says: "And Allah will not punish them whilst you are amongst them." (S8 : V33)

وَ إِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَن أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۖ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۖ تَعْلَمُ مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ١١٦

will not be obtained from a mango tree, a false word will not be uttered by a prophet of Allah.

318. We learn that the meaning of "Nafs" is both heart and person. Because the attributes of Allah Almighty are not non-personal, the word "Nafs" is used here with the intention of meaning knowledge. Thus the actual meaning is I cannot understand your knowledge without you making it known to me. Says Allah

Almighty: "The Knower of the unseen reveals not His secret to anyone except to His chosen Messenger." (S72:V26-27) Hence the 117. "I did not say to them anything except that which You had commanded me ³¹⁹, that worship Allah my Lord and your Lord ³²⁰. And I was a witness over them so long as I remained among them. Then when You took me up, then You were the Watcher ³²¹, over them, and everything is present before You³²²".

319. From this we learn that every word and action of the Prophet is in accordance with Divine Command while our propagation is in accordance with the Prophet's صلى الله عليه وآله وسلم order. Hence they become Prophets while others are not, even if they are engaged in propagational activities and do all deeds which are performed by Prophets.

320. In this verse there is refutation of Christian beliefs of calling Hazrat Isa (On whom be peace) as God. The words of Hazrat Isa (On whom be peace) are that Allah Almighty is your Lord and my Lord and both of us are His servants.

321. This does not mean that during my 118. "If you punish them, they are Your bondsmen ³²³, and if You forgive them, then surely You are Mighty, the Wise ³²⁴".

323. No one can stop You from meting out punishment and You are not overexcessive in their punishment, as You are their Master and they are Your slaves and the Master has full right to punish His slaves for their crimes. Thus who dares to take objection on you!

119. Allah said: "This is the day when the truth will ³²⁵, benefit the truthful". For them are gardens ³²⁶, beneath which rivers flow. They shall abide therein forever. Allah is pleased ³²⁷, with them and

knowledge of the Prophet cannot be negated from this verse. They are knowledgeable about the creation.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

lifetime I had no knowledge about them and after my death I became knowledgeable about them. But its true meaning is that during my lifetime I was responsible for them to propagate the Message of Allah to them but after death my responsibility of propagation is over and now they are placed in Your Hands.

322. The word "Shaheed" is derived from "Shahaadat" meaning to witness, or to be present. Hence the word "Shaheed" means a witness, and one present. Allah Almighty is beyond any restriction of space, everything is present in His Sight. His absolute Mastery and Power is present everywhere.

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَ إِنْ
تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

324. From this one learns that intercession of infidels is not permissible. Therefore Hazrat Isa (On whom be peace) did not expressly intercede for them and Allah Almighty also declared truth and honesty as a means of obtaining salvation.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ
صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَاضٍ اللَّهُ

they are pleased with Allah. This is the greatest success ³²⁸.

325. By this is meant those who are steadfast in the world on true belief and doing good deeds will reap the benefits today while those who had false beliefs and did evil deeds will be in total loss today. From this we learn that there is no salvation and forgiveness for the infidels even though they may be the off-springs of the pious. No one is exempted from good deeds. As you sow, so shall you reap!

326. From "*For them*" we learn that the garden of Paradise will become the property of the inmates, and that every inmate of Paradise will be given several of these gardens. Not just one river will flow in these heavenly gardens, but there will be rivers made of milk, honey, water etc.

120. To Allah belongs the kingdom ³²⁹, of the heavens and the earth and whatever is in them. And He has Power over everything ³³⁰.

329. By "Kingdom" is meant to obtain outward ownership while to gain power over the concealed and inner things is referred to as dominion. Kingdom can be gained by man through the blessings of Allah, but sovereignty belongs to Allah alone. A king can sentence a person to death, send him to prison, but he cannot give life to the dead or make the beautiful into ugly. The king has power and control over the physical, not the spiritual. The

عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝١١٩

327. By "*is pleased*" is meant that Allah Almighty will be pleased with their few good deeds while they are pleased with the little sustenance He provides for them. Allah Almighty will forgive their sins. These people are not displeased with their Lord when calamities are sent upon them. From this we learn regarding every sincere and pious person one can say: "*May Allah be pleased with him.*" These words are not only restricted to the noble companions

328. The greatest achievement lies in gaining the pleasure of Allah Almighty. Becoming king is not the true attainment of perfection, the attainment of perfection lies in becoming a pious servant of Allah.

لِلَّهِ مُلْكُ السَّمٰوٰتِ وَٱلْاَرْضِ وَ مَا فِيْهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ ۝١٢٠

saints of Allah are the deputies of the Prophets and the Hand of Providence. From their hands Divine happenings become evident.

330. Remember that in this context impossibility and expediency are not part of "everything", hence they are irrelevant or extraneous to the power of Allah. To believe from this verse that Allah Almighty can talk a lie is the height of stupidity because this is an impossibility with Divine Personality.



آياتها ١٦٥ سُورَةُ الْأَنْعَامِ مَكِّيَّةٌ ٥٥ رُكُوعَاتُهَا ٢٠

SURAH AL-ANAAM (THE CATTLE)

(MAKKAN) Revealed Before Hijrah

165 VERSES 20 SECTIONS 3100 Words , 12935 Letters

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

1. All praise be to Allah Who created the heavens ¹, and the earth and established the darkness and the light ², yet the infidels ascribe equals to their Lord ³,

1. Even though both heavens and earth are seven, the heavens are distantly situated from one another, while the crusts of the earth are cloudy clung to one another. For this reason the Holy QUR'AAN always refers to the heavens in the plural and the earth in a singular entity. Thus there is no inconsistency in the QUR'AANic verses.

2. From this we learn that darknesses are more while light is only one. Similar is the condition of physical darkness, as well as the spiritual darknesses of infidelity and impiety.

3. From this is understood that before polytheism can take place man has to be made the equal to Allah Almighty in some respects

2. It is He Who created you from clay ⁴, then he commanded a term ⁵, and there is a determined promise with Him ⁶ yet you doubt.

4. By this is meant that He has created your forefather Hazrat Adam (on whom be peace) from clay and made you from his progeny. It could also mean He created you from the semen, the sperm from the blood, the blood from nourishment and nourishment from clay. Here physical creation is being discussed. It should be remembered that clay was created from water, for this reason it is stated in another place: "And" we made every living thing from water". (S2:V30) 5. On the completion of this

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ①

e.g. polytheists of Makkah were associating the angels as daughters of Allah Almighty, the Christians regard Hazrat Isa (on whom be peace) as the son of Allah, as father is homogeneous with son. Also, the polytheists worshipped their idols by taking them as beings similar in some respects to Allah Almighty as they called the angels the daughters of Allah. Without believing in this association of equality polytheism cannot be envisaged. A believer does not in his wildest imagination give such similarity to the Prophet or saint. He believes in them as the servants of Allah only. Thus to apply these verses on Muslims is indeed a height of stupidity.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَ اللَّهِ ثُمَّ أَنْتُمْ تُنْتَرُونَ ②

decreed term death will occur. Remember that those who were raised from the dead by Hazrat Isa (on whom be peace) some of whom had lived, were given a new life through the dua of Hazrat Isa (On whom be peace). Here mention is made of a decree which is the power of Allah Almighty. Hence, there is no inconsistency in the verse.

6. This determined promise is resurrection of the dead from their graves.

3. And He is the very Allah of the heavens and the earth ⁷, He knows all your secrets and what you reveal and He knows your doings ⁸.

7. That Allah Almighty is being worshipped everywhere. It should be remembered that besides man and jinn none of the creation is disobedient or polytheists. All are submissive

4. And there comes to them no signs of their Lord, but they turn their faces away from it.

5. Then undoubtedly they falsified the truth ⁹, when it came to them, so now they are to be informed of that which they were mocking ¹⁰ at.

9. By 'belied the truth' is meant belied the Quraan, or the Holy Prophet صلى الله عليه وآله وسلم or his miracles, or the special commands of Allah Almighty.

10. Either these punishments will be sent in this

6. Have they not observed ¹¹, how many generations We have destroyed before them? We gave them such establishments on the earth which We gave you not ¹², and We sent them rain in torrents and caused rivers to flow beneath ¹³, them. Then We destroyed them on account of their sins, and after them raised up another generation ¹⁴.

11. In this verse observed either means to understand or seeing the ruined colonies and places of their people, as these incidents had already occurred before them, because these people during their travels would pass through these colonies and towns.

12. By this is meant physical strength, material strength equipment at surface level is granted more than you to them. From this we learn no power can repel the punishment of Allah Almighty.

13. These historical events are well known to

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يُعَلِّمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ٣

to their Lord.

8. He will therefore take full account from you concerning these matters.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ٤

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ٥

world e.g., the defeat at the Battle of Badr, or until they die, or in their graves or on the Day of Judgement. All these things about which they were mocking are very near, i.e. are not too distant from them.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ٦

the people of Makkah. From this we learn that History is a noble science, and that historical events which are not contrary to the Quraan are authentic and reliable.

14. By "another generation" is meant Allah destroyed the former people. He established other people in these localities e.g. Pharoah and tyrants like the Pharoah. In some cases these colonies were never populated again e.g., the colonies of Aad and Thamud. Thus in this verse mention is not made of the absolute law.

7. And if We had revealed to you (O Muhammad) something written on a paper so that they would have touched it with their hands, even then the infidels would have said: "This is nothing but manifest magic" 15.

15. Reason for its revelation: Nadar ibn Harith, Abdullah bin Ummayyah, Naufal ibn Khuwailid etc, said that we will not bring faith in the Holy Prophet صلى الله عليه وآله وسلم until such time that he does not present to us the Holy Quraan in the form of a written book, and the angels bear testimony about your prophethood in our presence saying that the QUR'AAN is the Book of Allah and you are the Prophet of Allah صلى الله عليه وآله وسلم. This verse was revealed

8. And they said: "Why has not an angel been sent on him?" 16, And if We had sent an angel the matter would have been finished 17, and they would not have been given time.

16. Whom we could see, otherwise not one, but many angels would come down to the Holy Prophet صلى الله عليه وآله وسلم. At times they would come in human form whom the Noble Companions would also see. These infidels had demanded that these angels should come in their original form and they should then see them in that form.

17. "Have been finished" means they should

9. And if We had appointed an angel (as Messenger) We would surely have made him a man 18, and they would have the same doubt in him as they have now 19.

18. So that people could listen to his speech and derive benefit from it, which is the object of the coming of the Prophet. From this we learn that a woman cannot be a prophet. Says Allah Almighty: "And we sent not before any but

وَلَوْ نَزَّلْنَاهُ عَلَىٰ كِتَابٍ فِي قِرْطَاسٍ
فَلَيَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الذِّينَ كَفَرُوا
إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ①

at the occasion on which Allah Almighty informs His Beloved Prophet صلى الله عليه وآله وسلم that Oh My Beloved these people are talking nonsense. Even if you were to show them these things they will still not bring faith, but refer to them as witchcraft. When they had seen the splitting of the moon, they have heard the stones and trees reciting the Kalimah, they had also referred to these miracles as witchcraft.

وَقَالُوا لَوْ لَا أُنْزِلَ عَلَيْهِ مَلَكٌ ۖ
وَلَوْ نَزَّلْنَاهُ مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا
يُنْظَرُونَ ②

have been destroyed, or for the reason that they were unable to see the angels, if they had seen them they would have died; or after asking for the miracle had they not brought faith, divine punishment would have come upon them. The first reason is stronger because Abu Jahl had seen many miracles for rejecting them. demanded by him yet had not died

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا
وَلَلْبَسْنَا عَلَيْهِمْ مَا يُلْبَسُونَ ③

men to whom we reveal." (S16:V43)

19. By this is meant that even if the angels had come in human form these infidels would have had the same doubt.

10. And assuredly (O Beloved Prophet)! Messengers before you were mocked at, then those who were mocking at them, their mockery surrounded them ²⁰.

20. In this there is a consolation to the Holy Prophet صلى الله عليه وآله وسلم that he should

SECTION 2

11. Please declare (O Beloved Prophet): "Travel in the land ²¹, then observe what the end was of those who were beliers" ²².

21. By 'earth' here means that earth upon which punishment had come down upon the previous people, and where signs of big localities are still evident. Also, here the command in this verse is more for persuasion, not for obligation.

22. From this it is learnt that in order to inculcate in oneself the fear of Allah one should travel to such places on which Allah's

12. Please declare: "To whom belongs whatever is in the heavens and in the earth?"²³, Please declare: "It belongs to Allah. He has made it obligatory for Himself (to confer) His Mercy with generosity ²⁴. He will surely gather you on the Day of Resurrection. There is no doubt in it". Those who have put their souls in loss would not believe ²⁵.

23. Firstly they themselves will intimate that all of this belongs to Allah Almighty in whom they believe. If they do not admit this then you should reply to them. From this we learn that whatever is being spoken of, is more emphatic when it is reiterated by the person addressed, as this will be remembered over a longer period.

24. Mercy in this world include His general mercy, sending provisions, not sending down punishment in a hurry, sending prophets for the guidance of mankind, etc. while mercy in the

وَلَقَدْ اسْتَهْزَيْ بِرُسُلٍ مِّن قَبْلِكَ
فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ^{١٠}

not feel dejected and sad at their mocking because this has always been their way.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْكَاذِبِينَ^{١١}

punishment has come down. Similarly if one wants to behold the places on which Allah's mercy pours, then one should travel to places in which the shrines of the pious are found which would inspire one towards obedience and reverence to Allah Almighty. It further tells us that traveling for the purpose of strengthening one's faith is a means of obtaining the Mercy of Allah.

قُلْ لِّمَن مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ
قُلْ لِلّٰهِ^ط كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةً^ط
لَّيْجَمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيَمَةِ لَا رَاٰبَ
فِيْهِ^ط الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا
يُؤْمِنُوْنَ^{١٢}

Hereafter is setting aside His special Mercy for the believers only.

25. By infidels here means those whose death on infidelity is proclaimed by Allah Almighty e.g. Abu Lahab, Abu Jahl, etc otherwise many infidels have and are declaring faith in the Holy Prophet صلى الله عليه وآله وسلم. Or this could mean those infidels who are stubborn in their infidelity do not receive guidance. One who has become an infidel due to misunderstanding can easily be brought to the straight path.

13. And to Him belongs whatever dwells in the night and the day ²⁶. And He is the All Hearing, All Knowing.

26. By "whatever" is meant the entire universe, because day and night are experienced by the

14. Please declare (O Beloved Prophet): "Shall I take for a protector anyone other than Allah ²⁷, the Originator of the heavens and the earth, Who feeds but is not fed? ²⁸, Please declare (O Beloved Prophet): "I have been commanded to submit ²⁹, and never to be a polytheist ³⁰.

27. Reason for revelation: The infidels of Arabia had tried to induce the Holy Prophet صلى الله عليه وآله وسلم to give up the propagation of the Unity of Allah Almighty and go back to the beliefs of his ancestors and countrymen. This blessed verse was revealed as a reply to these infidels. (*Khazainul Irfaan*) From this we learn that the rights of Allah Almighty are greater than that of the entire creation.

28. By this is meant that Allah Almighty is completely independent of everybody and everything, it is everybody who is dependent on Him. Although the sun, the moon etc do not eat, they neither feed anyone. They are not independent but are totally dependent on Allah Almighty.

29. From this it is hinted that the Noor of the Holy Prophet صلى الله عليه وآله وسلم is the first.

15. Please declare (O Beloved Prophet) "If I disobey my Lord, then I fear the punishment of a Mighty Day" ³¹.

31. It should be remembered that here the impossible is kept pending upon the impossible because it is not only totally impossible for the Holy Prophet صلى الله عليه وآله وسلم to disobey Allah Almighty but the punishment of the Holy Prophet صلى الله عليه وآله وسلم in the Hereafter too

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

entire creation.

قُلْ أَغَيْرَ اللَّهِ اتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

creation of Allah Almighty, as well as, it is His first worshipper. In such a case "I have been commanded" makes mention of the command of the first creation. The commentary of this is that the Hadith Shareef in which the Holy Prophet صلى الله عليه وآله وسلم says: "The first thing which was created by Allah is my Noor (light). This Hadith Shareef has been narrated in different ways. Thus the Holy Prophet صلى الله عليه وآله وسلم is the first worshipper in this Ummah because the Prophets are worshippers and submissive to the Will of Allah before their followers

30. Allah Almighty did not say do not indulge in polytheism. This passage is more eloquent i.e. forget about indulging in polytheism, do not be from the polytheists. In custom and habits, in personal appearance, and actions be totally different to the polytheists.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

is totally impossible. In fact it is due to his mediation that others will be relieved of their punishment. The following verse is an example of this: "Say you, if worst comes to worst there has been a son to the Most Affectionate, I would have worshipped him" (S43:V81)

16. On that day, from whosoever the punishment will be diverted, Allah indeed has had mercy ³² on him. And that is the clear success.

32. From this we learn that protection from Divine punishment on the Day of Judgement will be due to the Mercy and Kindness of Allah

17. And if Allah causes any evil to you, then there is none to remove ³³, it, but He. And if He brings you good, then He is Powerful over everything ³⁴.

33. None can ward off Divine punishment without His permission and wishes. The punishment which is removed by the pious sages of Allah and through the good deeds too is taken away by Allah Almighty through His Bounty and Kindness and through their mediation.

18. And He is Supreme over His bondsmen ³⁵. And He is the very Wise, the All Aware.

35. All types of servants, whether territorial or celestial are included. None is beyond His control, and none controls Him. Some pious servants who gain the favours of Allah through their constant imploration achieve this

19. Please declare (O Beloved Prophet): "Whose evidence ³⁶, is the greatest?" Please declare: "Allah is the Witness ³⁷, between you and me and this QUR'AAN revealed to me, so that, with it, I may warn ³⁸, you and whomsoever it reaches ³⁹. Then do you give this evidence that besides Allah there are other gods?" ⁴⁰. Please declare: "He is One Allah to be worshipped, and I totally disassociate from what you associate with Him".

36. Reason for its revelation: When the infidels of Makkah asked the Holy Prophet صلى الله عليه وآله وسلم to present a witness who would

مَنْ يُصْرِفُ عَنْهُ يَوْمَئِذٍ فَقَدْ رَاحَهُ
وَذَلِكَ الْفَوْزُ الْمُبِينُ ١٦

Almighty. Your good deeds alone are not sufficient for this. Good deeds are merely a means, not an end.

وَ إِنْ يَسْسُكْ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ ١٧ وَ إِنْ يَسْسُكْ بِخَيْرٍ فَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٨

34. Therefore worship that Lord. None is worthy of worship besides Him, because true Lord is He who has absolute power over everything and is not dependent on anyone or anything.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ١٩ وَهُوَ الْحَكِيمُ
الْخَبِيرُ ٢٠

because they are the beloveds of Allah, and through His Bounty and Kindness not out of their mastery over Him. There are many examples of this.

قُلْ أَمَى شَيْءٍ أَكْبَرُ شَهَادَةً ٢١ قُلِ اللَّهُ
شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ ٢٢ وَأُوحِيَ إِلَيَّ
هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَ مَنْ بَدَعَ
أَيْتَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً
أُخْرَى ٢٣ قُلْ لَا أَشْهَدُ ٢٤ قُلْ إِنَّمَا هُوَ إِلَهُ
وَاحِدٌ ٢٥ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ٢٦

testify to his prophethood Allah revealed this verse in which it is said that Allah Almighty is my witness; because He is the greatest of all

witnesses.

37. Allah Almighty gave testimony of the Holy Prophet صلى الله عليه وآله وسلم in different ways:

1. He made His most beloved servants to testify about His Messenger's صلى الله عليه وآله وسلم prophethood.

2. The Book which He revealed on him gives testimony to this effect.

3. He conferred many miracles on him.

These are all testimonies of Allah Almighty. From this we learn that bearing testimony of Allah is the way of life of the Holy Prophet صلى الله عليه وآله وسلم and bearing testimony about the Holy Prophet صلى الله عليه وآله وسلم is the way of Allah 'Almighty. Allah Almighty Himself is the witness of the Holy Prophet صلى الله عليه وآله وسلم. For this reason both testimonies are proclaimed in the Kalimah Shahadah, so that both these ways (sunnahs) are carried out.

38. By this is meant that if Allah Almighty was not my witness then why should He have revealed His final Book on me? His revelation

20. Those to whom We gave the Book recognize this Prophet as they recognize their sons ⁴¹. Yet, those who put the souls in loss ⁴² would not believe.

41. Just as the father knows his son before proof of his birth, these people too know the Holy Prophet صلى الله عليه وآله وسلم in a like manner. The father learns to identify the son only through hearsay and after the child has reached the age of discretion. Hence, the identification of the son is greater, therefore comparison is given through his knowledge, otherwise the Holy Prophet صلى الله عليه وآله وسلم is like a father. From this we also learn that mere identification of knowing the Holy

SECTION 3

21. And who is more unjust than the one who forges a lie against Allah ⁴³, or belies His signs. Surely, the unjust will never get prosperity.

43. By being unjust is meant to associate and connect that to Allah Almighty what is said by Him. In this, those Ulama (Learned) are inclu-

of the Holy QUR'AAN upon me is in itself is a testimony of my Prophethood.

39. From this we learn that the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم and the guidance of the Holy QUR'AAN is not limited to any period, place or people. Further we learn that he to whom the message of the Holy QUR'AAN has not reached, his mere belief on the QUR'AAN would be deemed sufficient for his belief as was the case with the Naturalist Group as they are excluded from "whom so ever it reaches."

40. From this we learn that it is important for a believer to declare his faith openly and keep himself aloof from all irreligious people. He should regard infidelity and polytheism as most detestable sins. Thus feigning piety (TAQIYYA) is not worthy of a believer, that is the way of the hypocrites. A believer should openly proclaim his faith through his personal appearance, behaviour, action and speech.

الَّذِينَ اتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ٢٠

Prophet صلى الله عليه وآله وسلم is not faith; declaring belief in him is faith.

42. They remained in loss by not accepting faith out of envy and their names are listed with those whose death will be on infidelity. It should be remembered that the infidelity of Satan was due to envy. Those who bear envy towards a prophet or a saint or the noble Companions of the Holy Prophet صلى الله عليه وآله وسلم would hardly declare faith, as they are following the footsteps of Satan.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ
كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ٢١

ded who intentionally misinterpret the QUR'AAN, as this too is forging a lie against Allah Almighty.

22. And the day when We shall raise them altogether ⁴⁴, then We shall say to the polytheists: "Where are those associates who you used to assert?" ⁴⁵.

44. It is understood that on the Day of Judgement the infidels will be grouped with the infidels, and the believers will be with the believers. Says Allah Almighty: "And today be separate, O you culprits." (S36:V59). Thus on the Day of Judgement the company of people will be based on Faith. May Allah Almighty raise us and group us with the pious people. Ameen!

45. To call their idols as polytheistic could be to disgrace them, just as Allah Almighty would be

23. Then there will remain no fabrication for them, but to say: "By Allah, our Lord! We were not polytheists" ⁴⁶.

46. Firstly these people will try to deny their crimes then on another occasion they will admit them. Hence, there is no inconsistency in the verse. Also the denial of these polytheists would be deliberate, otherwise every person on that day would be fully aware of his deeds.

24. Please look! How they lied against themselves and were lost from those things, which they were concocting ⁴⁷.

47. By this is meant their idols, their priests, magicians and ascetics will not benefit them. These people would maliciously

25. And among them are some who listen to you ⁴⁸, and we have put veils over their hearts so that they understand it not ⁴⁹, and in their ears is heaviness. And if they may see all the signs, even then they will not believe ⁵⁰ in them. In as much as they may come to you disputing, these infidels say:

وَيَوْمَ نَحْشُرُهُمْ جَبِيْعًا ثُمَّ نَقُوْلُ
لِلَّذِيْنَ اَشْرَكُوْا اَيْنَ شُرَكَاؤُكُمُ الَّذِيْنَ
كُنْتُمْ تَزْعُمُوْنَ ﴿٢٢﴾

saying to the inmates of Hell: "Taste it, yes, certainly you are the honourable, the benignant." (S44:V49) From this we learn that calling of the apostates by the Holy Prophet صلى الله عليه وآله وسلم as his Companions at the pond of Kauthar is not due to an error but to disgrace and embarrass them. Otherwise the blackness of their faces, being handcuffed, their stopping by angels at the Pond of Kauthar would be sure signs of their infidelity.

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّا اَنْ قَالُوْا
وَاللّٰهِ رَبَّنَا مَا كُنَّا مُشْرِكِيْنَ ﴿٢٣﴾

Says Allah Almighty: "That day when man will call to mind all that he strove for." (S79:V35) For this reason it is said "they lied against themselves" meaning they lied deliberately against themselves. Hence, the meaning of the verse is crystal clear.

اَنْظُرْ كَيْفَ كَذَبُوْا عَلٰى اَنْفُسِهِمْ وَضَلَّ
عَنْهُمْ مَا كَانُوْا يَفْتَرُوْنَ ﴿٢٤﴾

and deceptively associate partners with Allah Almighty.

وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۖ وَجَعَلْنَا
عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْ
اُذَانِهِمْ وَقْرًا ۖ وَ اِنْ يَّرَوْا كُلَّ اٰيَةٍ لَا
يُؤْمِنُوْا بِهَا ۚ حَتّٰى اِذَا جَاءُوكَ
يُجَادِلُوْنَكَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا اِنْ

"These (verses) contain only stories of the past generations".

48. Reason for its revelation: One day a group of infidels like Abu Sufyan, Abu Jahl, Waleed, Nadzar etc by chance heard the Holy Prophet صلى الله عليه وآله وسلم reciting the Holy QUR'AAN. People asked Nadzar what the Holy Prophet صلى الله عليه وآله وسلم was saying. He replied that the Holy Prophet was moving his tongue to tell stories like me. Abu Sufyan said that to him these words were sounding good. On hearing this Abu Jahl uttered that it is better to die than to admit this. This verse was revealed at this occasion. (Khazainul Irfan)

49. Although this verse was revealed concerning people like Waleed, Nadzar, Abu Jahl it

26. And they forbid from it and keep far from it ⁵¹, and they ruin not but their own souls, but they do not understand it.

51. Reason for the revelation: This verse is revealed regarding all those polytheists who would neither accept faith nor would they allow others to become believers, so much so that they would stop the people from going to the gatherings of the Holy Prophet صلى الله عليه وآله وسلم. Saayyidina Hazrat Abduallah

27. And if you could see when they will be made to stand ⁵², before the fire, then they will say: "Would that we are returned (to earth). Then we will not falsify the verses of our Lord and might become Muslims".

52. By "made to stand" is meant standing at the edge of the Fire of Hell before they are thrown in it. These infidels will be brought together and made to stand at the edge of the Fire so that before they are separated in different groups

28. But it has become clear to them what they used to conceal ⁵³ before. And if they were sent back, they would do the same from which they were forbidden. And surely, they are

هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ٢٥

also includes all those persons who are like these wretches. From this we learn that only that person will understand the Holy QURAAN correctly in whose heart there is love for the receiver of the Quraan, the Holy Prophet صلى الله عليه وآله وسلم.

50. From this we learn that the eye which sees every common thing is different to that eye which perceives and beholds Truth. says Allah Almighty: "And you see them looking at you and they see nothing." (S7:V198) To see the Holy Prophet صلى الله عليه وآله وسلم with that ordinary eye does not make a person his Sahabi (companion).

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٢٦

Ibn Abbas (May Allah be pleased with him) says that this verse was revealed concerning Hazrat Abu Talib who would protect the Holy Prophet صلى الله عليه وآله وسلم from the harm of the infidels, but he himself had not accepted Islam explicitly (KHAZAINUL IRFAAN).

وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ٢٧

they would collectively express regret at the evil before they are thrown in the Fire. From this we learn that they would be recalling whatever they had done.

بَلْ بَدَالَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ٢٨ وَلَوْ رُدُّوا لَعَادُوا لِمَانْهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ٢٩

liars 54.

53. On the Day of Judgement when it would be said to the infidels. Where are your false gods? They would be taking false oaths to conceal their polytheism, that they were not polytheists. At that time their limbs would be testifying about their polytheism at which they will have no option but to admit. Mention in this verse is being made about the above. (KHAZAINUL IRFAAN). Thereafter they would request Allah Almighty to send them back to the world with the promise that they would not commit.

29. And they say: "This is the only life we have in this world and we are not to be raised ⁵⁵ alive again".

55. The present day polytheists of India who acknowledge and accept reincarnation too believe in the concept of reward and punishment but say that this will take place in this world e.g the criminal after death will come back to this world in the form of a dog, cat, etc and receive their reward and punishment in this world. They do not believe in the Hereafter or.

30. And if you could see when they shall be made to stand before their Lord ⁵⁶. He will say: "Is not this (second life) the truth?" ⁵⁷, They will say: "Yes, by our Lord". He will say: "Then now taste the punishment as a retribution for your infidelity" ⁵⁸.

56. They will be standing undercover from Allah Almighty, because the vision of Allah Almighty in Jannat (Paradise) is especially for the believers only. Says Allah Almighty: "Yes, certainly they are deprived of the sight of their Lord that day." (S83:V15)

57. This question is for the acknowledgement and not because of the lack of knowledge of the questioner.

58. It should be remembered that the words are

infidelity. The reply to this is appearing further 54. From this we learn that for a habitual criminal this world is a life imprisonment and the Hereafter an eternal Hell, because his life in this world is temporary but in the Hereafter it is eternal. A habitual criminal is he would always commit a crime on being freed, to the extent that crime has become a habit to him. Thus this punishment is correct and not in excess to his crime.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا
نَحْنُ بِبَعُوثِينَ ۝٢٩

in the Day of Judgement. This type of belief is wrong by inference and intellect, because if they do not feel hardship when in the form of dog or cat then what type of punishment would this be? Also, no earthly life is complete with ease or hardship. The punishment of Allah Almighty must be bereft of ease and His reward must be free of hardship.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ ۖ قَالَ
الَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ وَ
رَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ
تَكْفُرُونَ ۝٣٠

either of the angels which is attributed to Allah Almighty because the words and works of the special servants of Allah is acknowledged as the words and works of Allah Almighty. Or Allah Almighty Himself would be addressing these wicked souls directly. By those verses in which it is said that Allah Almighty will not speak to the infidels is meant words of mercy, while this is the address of anger. Hence, there is no inconsistency in this verses.

SECTION 4

31. Certainly they remain losers who denied the meeting with their Lord, so much so, when the Hour came to them suddenly ⁵⁹, they said: "We are sorry that we committed a mistake ⁶⁰, in accepting it and that we bear our burden on our backs" ⁶¹, O! What an evil burden they are bearing ⁶².

59. Before Qiyamat takes place there will be many signs appearing about it, but the actual occurrence of Qiyamat will be sudden and without knowledge.

60. By the expression of woe means they rejected Qiyamat and as such did not prepare for it. Thus error or guilt here signifies error in belief.

61. From this we learn the evil deeds of the infidel will be riding upon him while the believers would be riding on some of his good deeds e.g. His sacrifice will become his conveyance. The good deeds of the infidels will become light and their sins will become heavy, the good deeds of the Believers will become

32. And the worldly life is nothing but a play and amusement ⁶³. And surely, the last abode is better for those who fear ⁶⁴. Do you not then understand

63. The worldly life is that which is spent on sensual desires, while the life which is spent to accumulate deeds for the Hereafter is though a life in the world, but it is not a worldly life. Hence, the lives of the Prophets of Allah Almighty and the pious servants are not worldly lives at all but, lives for the sake of religion. Thus, there is a great difference

33. We know that what they say grieves you, they belie ⁶⁵, you not, but the evildoers deny the signs of Allah ⁶⁶.

65. Reason for it revelation: Once Abu Jahl's friend, Akhnas bin Thareek asked him if according to him whether Muhammad

قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ
حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا
لِحَسْرَتِنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ أَلَا
سَاءَ مَا يَزِرُونَ ﴿٣١﴾

weighty and his sins, light. If the stomach is ailing the food will become a burden for the eater, if the stomach is in good condition the food becomes light and energising. Thus the inference to this is correct.

62. From this is understood that deeds on the Day of Judgement would be in physical form. They would be heavy as well, therefore they would be weighed. Remember the weight of the sins will be heavy on the necks and the necks of the infidels will be made so long that all their sinful deeds will be placed on them including all their wealth and jewels. However, on the Scale, sins of the believers will be lighter and those of the infidels.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَ
لِلْآخِرَةِ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۖ
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

between lives of the negligent and lives of the intelligent.

64. By this is meant those who fear Allah Almighty. From this we learn that besides piety and acquiring pious deeds everything of this world is play and amusement which will not bear any results.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ
بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

is a true prophet. Abu Jahl replied that he is absolutely true because never

a single lie has ever been uttered by him, but I do not believe in him because in his family i.e. in the progeny of Quraysh every form of noble deed is already found, now if Prophethood too reaches them then what is left for the rest of Quraysh. The above verse was revealed at this occasion. In some traditions it is reported Abu Jahl saying Oh Muhammad صلى الله عليه وآله وسلم we do not regard you as false, but we regard the Book which you have brought to be false. (Khazain) Allah Almighty says in this verse Oh My Beloved Rasool صلى الله عليه وآله وسلم they are not calling you false, but they are saying this to Me.

66. Because they regarded the Holy Prophet صلى الله عليه وآله وسلم to be *SADIQUE TRUTHFUL, AMIEN TRUSTWORTHY*, wise and intelligent. Even to this day the infidels regard him in this light. From this we

34. And the Messengers of Allah were falsified before you, but they endured patiently when they were belied and were persecuted, until Our help⁶⁷ came to them. And there is none to change the words of Allah, and the news of the Messenger has already come to you.

67. The message of this verse is a second manner of consoling the Holy Prophet صلى الله عليه وآله وسلم. Oh My Beloved Nabi prophets before you were also called

35. And if their turning away of faces has grieved⁶⁸, you, then if you can do, seek a tunnel in the earth or up by a ladder unto heaven and bring a sign for them⁶⁹. And if Allah has willed them he would have gathered them⁷⁰, on the guidance. So, (O listener) never be from the ignorant⁷¹.

68. It was the desire of the Holy Prophet صلى الله عليه وآله وسلم that every infidel should believe in Islam at which this verse was revealed. This desire of the Holy Prophet صلى الله عليه وآله وسلم was not based on the fact that he had no knowledge of them dying as non

learn that those who reject the perfection and excellence of the Holy Prophet صلى الله عليه وآله وسلم are worse than the polytheists of Makkah: "It is possible to reject Allah Almighty because none have visualised him; But rejection of the excellent qualities of the Holy Prophet صلى الله عليه وآله وسلم is not possible because all have seen him." The polytheists had rejected Allah Almighty because none had visualised him. But how could they refuse to accept the holy Prophet صلى الله عليه وآله وسلم after they had personally seen him and his excellent miracles. Subhanallah! Observe in what perfect manner Allah Almighty has consoled His Beloved Nabi صلى الله عليه وآله وسلم by saying that these polytheists are calling Me and My verses as false, but they are not calling you false!

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ
فَصَبِرُوا عَلَىٰ مَا كُذِّبُوا وَ أُوذُوا حَتَّىٰ
أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ
وَلَقَدْ جَاءَكَ مِنْ نَّبَايَ الْمُرْسَلِينَ ٣٣

false, but they exercised patience. Thus to exercise patience in the face of persecutions of the infidels is the way of life of the prophets. By doing this your rewards will be measured.

وَ إِنْ كَانَ كِبَرُ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ
اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ
أَوْ سُلْبًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۖ وَلَوْ
شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا
تَكُونَنَّ مِنَ الْجَاهِلِينَ ٣٥

believers but because the demand of mercy of one who is personification of mercy is beyond control and spontaneous. Just as a concerned doctor does his utmost to cure the patient till the end, even though he is fully aware that he will not be able to save his life. His effort is

indeed due to his mercy and kindness. Similar is the case here with the Holy Prophet صلى الله عليه وآله وسلم. This is a verse of solace and comfort.

69. This passage reveals intense loveliness. Just as a teacher expresses anger at a very industrious student for his extra hardwork, he does so not because he is really angry but it shows the obedience of the student and the concern and love of the teacher for him. Otherwise it is quite clear that the Holy Prophet صلى الله عليه وآله وسلم had not erred in any way. The desire for guidance is always a good quality to inculcate in oneself.

70. Allah Almighty would certainly like if every one can proclaim faith. But this is not the intention. There is a difference between love and intention. The Holy Prophet صلى الله عليه وآله وسلم too would love to see everyone

36. Only those can accept who listen 72, and Allah will raise those whose hearts are dead 73. Then, towards Him will they be returned.

72. By this is meant hearing of acceptance. Anyone who does not possess this quality is dead. For this reason reference that follows is about the infidels whose hearts are dead.

37. And they say: "Why has not a verse been revealed to them 74, from their Lord?" Please declare: "Allah has the power to reveal such a verse, but most of them are fully ignorant" 75.

74. From those signs which we are asking e.g coming of the punishment in the world, rain of stones as they were saying: "You then rain down upon us stones from heaven." (S8:V22) Otherwise the Holy Prophet صلى الله عليه وآله وسلم had shown many miracles, many of which were shown as requested by them. However, those wretches never accepted these miracles as

38. And there is one crawling on earth nor any bird that flies on its wings, but are the communities like you 76.

becoming a believer and the effort too is towards this, but this is not the intention. Says Allah Almighty: "Undoubtedly, this is not that you may guide whosoever you like." (S28:V56) In this verse Allah Almighty first says: "whomso you like" which is followed by "whomsoever He will."

71. This address and rebuke cannot be for the Holy Prophet صلى الله عليه وآله وسلم because he was extremely eager for the guidance of Allah's creation. In another place Allah Almighty explains avidness as follows: "desires of your welfare" (S9:V128). This type of greed is praiseworthy and reproach cannot be for the one who is praised. Hence, the true object of this verse is: "Oh believer, do not take an objection on Allah Almighty why He has not given guidance to everybody."

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۖ وَالْبَوَاتِ يُبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

73. For the punishment on the Day of Judgement, meaning these infidels will never proclaim faith.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

true miracles like the present day stubborn debator who also claims that no proof was provided by You. .

75. As they were requesting their own death themselves. It was indeed through the mercy of the Holy Prophet that these miracles did not come down.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ۚ

وقف غفران وقف منزل عند البعض على يسون

We have left out nothing in the Book⁷⁷. Then, to their Lord shall they be raised.

⁷⁶. From this we learn that we cannot call the Holy Prophet صلى الله عليه وآله وسلم a being like us, because Allah Almighty has likened the animals to us. Therefore if we cannot say that the animals are like us then how does the Holy Prophet صلى الله عليه وآله وسلم become like us? Says Allah Almighty:

"The similtude of His Light is as a niche wherein is a lamp." (S24:V35). In the light of this verse who would say the Light of Allah is like a lamp?

⁷⁷. The word Book either signifies the Holy QUR'AAN or the LAWHE MAHFOOZ THE DIVINE TABLET i.e. We have revealed in the QUR'AAN every type of knowledge, nothing

39. And those who belied Our signs are deaf and dumb in utter darkness

⁷⁸. Allah sends those astray whom He wills and places on the Straight Path, whom He wills ⁷⁹.

⁷⁸. For example the deaf and dumb, if they get caught up in the darkness they will not be able to obtain guidance because darkness would render their eyes useless. They will neither obtain guidance through their own voice or the voice of others because they can neither talk nor hear.

40. Please declare (O Beloved Prophet): "Have you seen when the punishment of Allah comes to you, or the Hour is established? Will you call upon any other than Allah, if you are truthful?"

41. But, you will call Him alone. So, if He pleases He would remove ⁸⁰, that for which you call Him, and you would forget the associates ⁸¹.

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٩﴾

has been kept back, this is because no one was more beloved to Allah Almighty than the Holy Prophet صلى الله عليه وآله وسلم for whom these could be kept. This proves the Holy Prophet's صلى الله عليه وآله وسلم complete knowledge of the unseen because every type of knowledge is in these Books and all these Books are within the knowledge of the Holy Prophet صلى الله عليه وآله وسلم. Also if Allah Almighty did not want to inform anyone of these various forms of knowledge why in the first has He written them. The object of writing them does not mean Allah Almighty feared that He might forget them. Without doubt they have been written with the view of making them known to others.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ۚ مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ ۖ وَ مَنْ يَشَاءِ يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٠﴾

⁷⁹. The Straight Path is the Path of the Saints and Prophets of Allah Almighty. In whichever sect there are no saints that sect is bereft of the Straight Path. Says Allah Almighty: "Guide us on the Straight Path. The Path of those whom you have favoured" (S1:V56).

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ ۚ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤٢﴾

80. From this we learn that some prayers of the infidels are accepted.

81. In times of difficulty the infidels too call upon Allah Almighty and not the idols. At present times the polytheists of India when ill,

SECTION 5

42. And indeed We sent Messengers towards communities before you. Then seized with misery and hardship so that they might beseech ⁸².

82. It is thus evident that difficulties and hardships in the world are a Mercy of Allah

43. Why did it not happen that when Our punishment came upon them, they would have beseeched? ⁸³, But, their hearts were hardened and the devil made fair to them their deeds in their eyes ⁸⁴.

83. So that the punishment could have been removed. From this we learn that declaring faith and offering repentance at the times of seeing the signs of punishment is a means of warding off the punishment as was done by the people of Hazrat Yunus (On whom be peace). However after the descent of the

44. Then when they forgot that with which they were all admonished, We opened unto them the gates of all things ⁸⁵, until when they became delighted at what they were given ⁸⁶. Then, We seized them suddenly ⁸⁷, now they were left in despair ⁸⁸.

85. From this we learn that despite our sins and disobedience, to obtain worldly comforts is a wrath and punishment of Allah Almighty because due to this man becomes more negligent and daring to commit sins. In fact this sometimes makes him think that sins are good, otherwise I would not have been blessed with these comforts. This is indeed blasphemy and infidelity. We further learn that coming of hardships on the pious servants is a means of obtaining Mercy of Allah Almighty

request the worshippers to blow on them for relief. From this is understood that those who do not call upon Allah Almighty in their difficulties are more hard hearted than the polytheists.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ
بِالْبَاسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٣٢﴾

Almighty as they help to turn His servants to Him and elevate the ranks of the pious and the wise.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

punishment faith and repentance will not prove beneficial, as was the case with Pharoah. "Until the drowning overtook him" (S10:V90)

84. It is evident that from all the punishments the worse is the hardness of the heart i.e. being heartless which will not allow the teachings of a Prophet to have the desired effects.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِهَا
أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٣٤﴾

because due to this the status of the pious is increased.

86. To express joy on receiving the bounties of Allah Almighty out of arrogance and boast is sinful and the way of the infidels. However if this is done to express gratitude then it is good as this is the way of the pious. Says Allah Almighty: "And publicise well the favours of your Lord." (S93:V11). Further Allah Almighty says: "Say you, only Allah's Grace and only His Mercy on it therefore let them

rejoice." (S10:V58). Here the first condition is applicable.

87. The death of a Believer has three names:

1. **WAFAT** the time of having completed ones work, what will follow is the time for comfort and rewards.
2. **WISAAL** the means of meeting the beloved.
3. **SHAHADAT** the means of gaining the presence of Allah Almighty.

The death of an infidel too has three names:

1. Wrecked and perished. "Then We perished them after wrecking." (S25:V36)
2. Extinction/destruction. (S6 : V6)
3. Seizure (S6 : V44) (S7 : V9596)

45. Then the unjust ⁸⁹ were uprooted completely. And all praise belongs to Allah, the Lord of all the worlds ⁹⁰.

89. From this we learn that the people on whom Divine punishment descends do not leave behind any generation to follow. Those people who were metamorphosed into lesser beings were totally destroyed, Hence, the present day monkeys and dogs are not their offspring.

90. From this we learn that the destruction of the infidels is the bounty of Allah Almighty at which one should express gratitude to the

46. Please declare (O Beloved Prophet): Have you considered if Allah should take away your ears and eyes and seal up your hearts ⁹¹. Then who is the God other than Allah Who could bring these things back ⁹² to you? See how in different manners We explain the signs, but they turn away their faces.

91. In a manner that the advice of the advisor will prove ineffectual, he will not be able to see the verses and signs of Allah with his eyes and would not be able to hear the words of Allah Almighty i.e such a person would be a seeing blind and a hearing deaf. It is possible that

Similarly the name of a believer's life is "Pure life" while that of an infidel is 'Straightened life' (S20:V124)

88. Because of this some say that sudden death is bad because it does not provide time to repent. But while this is punishment for the negligent, it is a mercy to a pious believer as it saves him from the the pangs of sickness. Therefore the death of Hazrat Sulaiman, Moosa and Uzair (May Peace of Allah be upon them) was sudden. Even if the neglectful person dies of sickness his death will be sudden, and a believer's sudden death will be a death of preparation.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Almighty. The Holy Prophet offered Sajdah at the death of Abu Jahl, and ordered to observe fast on the Day of Ashura (10th Muharram) because Pharoah was destroyed on this day. Hence, at the death of a believer one should recite "to Allah we belong" while at the death of a dangerous enemy one should recite "All Praise be to Allah Almighty."

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَابْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ أُنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ ۝

here the literal meaning of the verse is intended
92. By this is meant none so ever can bring. The medicine of the doctor, the Dua of the pious etc. too cannot have curative power without the will of Allah Almighty. They are only the means, not the end.

47. Please declare (O Beloved Prophet): "Have you considered if the punishment of Allah comes upon you suddenly or openly. Then, who will be destroyed, but the unjust people?" 93

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ
بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ
الظَّالِمُونَ ﴿٩٣﴾

93. By tyrant is meant the infidel. The punishment of Allah Almighty comes to destroy the infidels. If animals and some innocent people are destroyed through it, it is no punishment for them but a means of elevating the status of the pious through it, as is

reported in Hadith Shareef. It should be remembered that this punishment denotes visible punishment which had come upon the previous people (Ummah). The inherent punishment like incidental disaster, drought, death and destruction, etc can come due

48. We do not send the Messengers but to give glad tidings and to warn

94. Then those who believed and amended themselves, to them there is no fear, nor any grief.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنْذِرِينَ ۚ فَمَنْ أَمَنَ وَاصْلَحَ فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٩٤﴾

94. By this is meant that giving glad tidings about the bounties and mercy of Allah Almighty. To put fear of Allah's punishment in people is also from the qualities of the Holy Prophet صلى الله عليه وآله وسلم but giving glad tidings of the coming Prophets was the quality

of the other Prophets of Allah Almighty not the way of our Holy prophet صلى الله عليه وآله وسلم as he is the seal of the Prophets. Remember, that when ever prophecy is coupled with warning it will denote glad tidings of mercy.

49. And those who falsified Our signs, punishment shall reach them because of their disobedience 95.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَسْهُمُ الْعَذَابُ
بِمَا كَانُوا يَفْسُقُونَ ﴿٩٥﴾

95. Here, disobedience means infidelity while punishment denotes the eternal punishment of Hell. From this we learn that the deceased infants of the infidels would not be punished in

the Hereafter, because punishment is the result of their infidelity and disobedience which was not committed by these small children.

50. Please declare 96: "I neither say to you that I possess the treasures 97, of Allah, and nor do I say that I know the unseen myself, and nor do I say to you that I am an angel. I follow only that which is revealed 98 to me". Please declare: "Are the blind and the seeing equal? Do you then not ponder?" 99

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ
وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي
مَلَكٌ ۚ إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ
قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
أَفَلَا تَتَفَكَّرُونَ ﴿٩٦﴾

96. Reason for revelation: The infidels of Makkah would tell the Holy Prophet صلى الله عليه وآله وسلم if you are the true Prophet of Allah then provide us with wealth and riches. Turn the mountains into gold, inform us about the rates of market prices of things to come. In reply to their demand these verses were revealed in which Allah Almighty asks the beloved Prophet صلى الله عليه وآله وسلم to tell them that I have claimed to be a Prophet, I have made no claims about these things. These infidels would also say that if you are a prophet why do you enter into marriage? The reply was that though marriage is not necessary for angels, it is for a Prophet.

97. In this there is the negation of the claim, not of having the treasure. The Holy Prophet said: صلى الله عليه وآله وسلم "I have been given the keys of the treasures of the earth." Allah Almighty said: "Oh beloved! Undoubtedly, We have bestowed you abundance of good." (S108:V1) Similarly, negation is to the claim to the Knowledge of the Unseen, not of the Knowledge of the Unseen. For this reason the adage are three, the claims are two. But in "I am an angel" there is the negation of both the claim and the adage or implication. Whereas in the earlier instance the claim is negated the

SECTION 6

51. And with this QUR'AAN warn those who fear that they shall be raised towards their Lord in a manner that there shall be no supporter ¹⁰⁰ nor any intercessor for them besides Allah in the hope that they may become Godfearing.

100. From this it is understood that Allah Almighty will provide helpers and intercessors for the believers, while the lack of these for the infidels is Allah Almighty's punishment for

52. And do not drive away ¹⁰¹, those who call upon their Lord morning and evening, seeking His Pleasure ¹⁰². Neither are you accountable for them ¹⁰³,

adage is proven i.e. neither am I an angel, nor do I claim to be one. In the other two negation is only regarding the claim i.e. although I do have the treasures of Allah, and I do possess Knowledge of the unseen, I do not lay claim about them.

98. By this is meant I will only give you and inform you about that which I am permitted by Allah Almighty to do so. Thus with the permission of Allah Almighty the Holy Prophet صلى الله عليه وآله وسلم in one sitting informed his Noble Companions about all things that would be taking place until the Day of Judgement, and made people wealthy. Says Allah Almighty: "Allah and His Messenger has enriched them out of His Grace." (S9:V74)

This verse proves beyond any shadow of doubt the propriety and the bestowed Knowledge of the Holy Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم bestowed Paradise on Hazrat Rabeeah (May Allah be pleased with him) as can be seen from *Muslim Shareef*.

99. To ponder over the miracles and to learn about the high status and dignity of the Prophet of Allah صلى الله عليه وآله وسلم is the work of the believer, to remain blind and ignorant about these is the work of an infidel.

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

them. Thus if anyone says I have no helpers is inadvertently admitting his infidelity, as this is the condition of the disbelievers.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۚ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا

and nor are they accountable for you. Then if you drive them away, then this is far from justice ¹⁰⁴.

مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ
فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٢﴾

101. In this there are glad tidings for the pious servants of Allah Almighty who will not be turned away from the doors of the Holy Prophet صلى الله عليه وآله وسلم neither in this world, nor in the Hereafter. Thus those who want to gain the nearness of the Holy Prophet صلى الله عليه وآله وسلم should engage themselves in the Remembrance of Allah Almighty. This order is eternal, until the Day of Judgement.

to join him. The Holy Prophet صلى الله عليه وآله وسلم turned down their request. This verse was revealed in support of the Holy Prophet's صلى الله عليه وآله وسلم action in which Allah Almighty says that Oh My Beloved Prophet صلى الله عليه وآله وسلم neither are you responsible for their guidance, nor will you be questioned about it. Hence, you should not reject these destitute people in the hope of guiding these infidels.

102. The word Murid is obtained from here i.e. the Murid is he who takes allegiance on the hand of his Shaikh Murshid religious mentor, to seek the pleasure of Allah Almighty.

104. It should be remembered that here injustice does not mean infidelity nor to torment anyone. To refuse anyone permission to come to you is not a sin. Hence, this meaning is very appropriate, that this type of action is beyond a person of your calibre who is the personification of kindness and excellent disposition. From this we learn that to love the poor and destitute is the way of the prophets.

103. Reason for Revelation: Once the leaders of the Makkan infidels came to the Holy Prophet صلى الله عليه وآله وسلم and saw that he was surrounded by the poor and the destitute. They said that they feel ashamed to be in the company of these beggars. If the Holy Prophet صلى الله عليه وآله وسلم would turn them away from his company then only are they prepared

53. And thus We made one of them a trial for the others that when the wealthy infidels may say, seeing the needy Muslims: "Are these people whom Allah has favoured among ¹⁰⁵, us? Does not Allah know well the grateful?" ¹⁰⁶.

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا
أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا
أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

105. This means that the infidels have always been rejecting the truth about Islam by looking at its poverty and always say if Islam was a true religion and infidelity was false then why were the Muslims poor and the infidels wealthy!

106. This means faith and guidance are not dependent on wealth, Allah Almighty knows who possesses the capacity for gratitude and who is bereft of it. Allah Almighty always guides those who are grateful to Him.

54. And when those who believe in Our signs come to you ¹⁰⁷, then say to them ¹⁰⁸: "Peace be upon you. Your Lord has prescribed mercy on Himself ¹⁰⁹, that whoso of you

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا
فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى
نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ

does some evil ignorantly and repents ¹¹⁰, thereafter and amends, then undoubtedly Allah is Most Forgiving, Ever Merciful” ¹¹¹.

107. In this verse are included all those Muslims who would be presenting themselves sincerely to the court of the Holy Prophet صلى الله عليه وآله وسلم until the Day of Judgement. Only these are entitled to glad tidings that are to follow. The rising of the sun means its coming to us, while our going to the sun means that we must remove all cover. The Holy Prophet صلى الله عليه وآله وسلم has already come to us as Allah Almighty says: *"Assuredly there has come to you a Messenger"* (S9:V128). Thus we can reach the Holy Prophet صلى الله عليه وآله وسلم by removing all covers of negligence and thoughtlessness.

108. There are three types of beggars, the one begs openly. Regarding them is said: *"They should come to you and then beg forgiveness."* (S4:V64) The second type offers prayer to the generous, regarding them is said: *"Send upon him blessings and salute him fully well in abundance."* (S33:V56) The third type does not express anything verbally, but only come to the generous. This verse is regarding them.

109. From this emerge two issues:

55. And as such We explain fully Our signs in detail that the way of the guilty may become evident ¹¹².

112. It is important for the believer to learn everything about faith as well as about infidelity. Religious knowledge is acquired to practise the religion while the knowledge of infidelity is acquired for abstention from it.

SECTION 7

56. Please declare (O Beloved Prophet): "I have been forbidden ¹¹³ to worship those who call besides Allah". Please declare:
: "I shall not follow your vain

سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهَا
وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٣﴾

1. Through the blessing of the servitude to the Holy Prophet صلى الله عليه وآله وسلم one can obtain the Mercy of Allah Almighty, forgiveness of ones sins, etc.

2. That Allah Almighty has prescribed these things upon Himself, and not by anyone else. Hence, there is no inconsistency in the verse.

110. It should be remembered that the repentance for each sin is different. If one has infringed anyone's rights, then fulfilment of these rights is important for the repentance, thereafter repent verbally. If you have not performed Salaah its repentance is to perform their Qaza. Without this, repentance is not appropriate.

111. From this we learn that repentance constitutes of two parts, one is to express regret at what had happened and the other is correctional steps for the future. If either of these is not fulfilled repenance will not be accepted. The use of 'thereafter' informs us that if any one repents after a long time it would be accepted as long as this is done before the person dies.

وَكَذَلِكَ نَقُصُّ الْأَيَاتِ وَلِتَسْتَتِينَ سَبِيلُ
الْمُجْرِمِينَ ﴿٥٥﴾

It is for this reason that Allah Almighty outlined the theory and practice of the non believers in the Holy QUR'AAN so that people can abstain and refrain from these, and the Path of Truth can become apparent and fully known.

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ

desires ¹¹⁴. If it be so, then I would go astray and would not remain among the guided ones".

113. By this is meant before the revelation of the QUR'AAN Allah Almighty prohibited the Holy Prophet صلى الله عليه وآله وسلم from idolatry through natural means and, after the revelation of the QUR'AAN through religious injunctions. Thus the Holy Prophet صلى الله عليه وآله وسلم never committed idolatry nor any sin, nor eaten any meat of an animal slaughtered in the name of idols. Thus the Holy Prophet's صلى الله عليه وآله وسلم.

57. Please declare (O Beloved Prophet): "I have the shining proof ¹¹⁵ from my Lord and you falsify it. I have not that with me for which you are hastening ¹¹⁶. There is no order but of Allah ¹¹⁷. He explains the truth and He is the Best of Judges".

115. By "showing proof" is meant the Prophetic Light, Light of the Holy QUR'AAN, the Mystical Knowledge of Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم was always of this light and a proof for others. For this reason the Holy QUR'AAN refers to him as proof and light. Says Allah Almighty: "Undoubtedly a manifest argument has come to you from your Lord." (S4:V175) The Holy Prophet صلى الله عليه وآله وسلم is indeed the clear proof of Allah Almighty.

116. By this is meant Divine Punishment is not by me nor within my permanent control, otherwise by now it should have descended upon you because I do not give respite to Allah Almighty's criminals. This does not mean that punishment would not descend through the curse of the Holy Prophet صلى الله عليه وآله وسلم. He through the Grace of Allah Almighty, has been given full authority over Paradise and Hell. Hazrat Rabeeah (May Allah be pleased with him) had requested the Holy Prophet صلى الله عليه وآله وسلم to grant him

أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا
مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

worship and obedience, his piety and Godliness was not dependent on the revelation of the QUR'AAN. He is pious and a worshipper at birth and in essence a talking QUR'AAN.

114. Neither now, nor before the occurrence or rise of Prophethood, because the Holy Prophet صلى الله عليه وآله وسلم says that Allah Almighty has always protected me from misguidance and wrong belief.

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ
بِهِ ۖ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۖ
إِن الْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ الْحَقُّ وَهُوَ
خَيْرُ الْفَصِلِينَ ﴿٥٧﴾

Paradise. The Holy Prophet صلى الله عليه وآله وسلم had proclaimed that whoever would purchase the Well of Roomah as an endowment for public use, I will grant him Kauthar on the Day of Judgement. This verse could also mean that although you are asking me for punishment but I only have mercy, not punishment. I am the Prophet of mercy." And we have not sent thee but as a mercy unto all the worlds." (S21:V107)

117. By this is meant the actual command is that of Allah Almighty. The orders of kings, judges, saints, Prophets are bestowed upon them by Allah Almighty. This verse does not negate endowment.

Says Allah Almighty:

"Obey Allah and obey the Messenger, and those who have power of command over you." (S4:V59) If there is no authority besides Allah Almighty's then how would obedience to Prophets, learned men, kings have been made obligatory?

58. Please declare: "If I had that thing for which you are hastening, the matter would have been decided between me and you ¹¹⁸. And Allah knows well the oppressors".

118. By "already ended" is meant the earth would have been made purified of your presence. It is thus understood that to keep enmity with the enemies of Allah Almighty, to

59. And with Him are the keys of the unseen. Only He knows ¹¹⁹. them. And He knows whatever is in the land and in the sea. And the leaf that falls, He knows it. Neither a grain is there in the darkness of the earth nor anything green or dry ¹²⁰, which is not written in the Luminous Book ¹²¹.

119. In this there is no negation of prophesising. Prophesising has been described in the following verses. It is totally wrong to use the verse to negate the Knowledge of the unseen for the Holy Prophet صلى الله عليه وآله وسلم. If this be the case then it can be used against the rejectors themselves because they too have a limited knowledge of the unseen.

120. It is understood that every common and special thing is written on the Divine Tablet. This was not written, not because Allah Almighty feared the possibility of forgetting this, but its real purpose was to make all this known to His special servants whose sight is fixed on the Divine Tablet. The essence of this verse is that knowledge of the unseen is not acquired through a mathematical process or through one's own intelligence. This is the absolute ownership of Allah Almighty, He only grants

60. And it is He Who takes away your souls at night ¹²² and knows whatever you earn by day. Then He raises you in the day so that the appointed may be completed. Then

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ
لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ
أَعْلَمُ بِالظَّالِمِينَ ٥٨

destroy them etc is the essence of worship and this is prophetic ethics. Says Allah Almighty: "...are hard against the infidels and tender among themselves." (S48:V29)

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا
هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ
فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ٥٩

this to whom He chooses. By keys of the unseen is meant five types of knowledge which are outlined at the end of Surah Luqman beginning with "Undoubtedly with Allah is the knowledge of the Hour...." (S31:V34) because knowledge of these five things are the means of opening the doors of innumerable unseen events. For this reason they are described as keys to the unseen.

121. The Divine Tablet is called luminous Book because it reveals the Knowledge of the Unseen to those special persons whose sight is fixed on it eg, the angels, the prophets, the saints etc. If everyones sight was on it, it would not have been a Luminous Book. Hazrat Moulana Rumi says: "The Divine Tablet is in the vision of the saints, whatever is hidden is protected from all."

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا
جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى
أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ

you have to return to Him. Then He will tell you what you used to do.

يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

122. That soul is wandering from which state of being awake and conscious is established. This is the soul that leaves the body during sleep,

but the permanent soul or the kingly soul establishes life which will depart from the body at the time of death.

SECTION 8

61. And He is the Supreme over His bondsmen, and He sends guardians over you ¹²³, until death comes to any of you. Our messengers (angels) take his soul ¹²⁴, and they do not fail ¹²⁵.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ۖ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ۝

123. By this is meant angels, few of whom guide over deeds and few of whom over physical state. From this is understood that although Allah Almighty has absolute power to protect us by Himself, He has provided means for it. Power is something else, law is another thing, and believing in both is part of faith.

this. The entire world is in their sight like the palm of our hand is in our sight

124. From this it does not mean that all the regions are distributed. At some places some angels capture the souls, and at some places others do this work. Infact the Angel of Death and his deputies capture every soul in the world. Thus it is understood that these angels are present everywhere and seeing everywhere. This work cannot be accomplished without

125. These angels do not show signs of slowness or negligence at capturing the souls. They are neither a second late or early from the appointed hour of death of each person. From this we learn that these angels are fully aware of the time and place and nature of death of each person. This is part of the five types of Knowledge. If this is the condition of knowledge of these angels, then what is the condition of knowledge of the highest possessor of knowledge, the Emperor of Madina, Hazrat Muhammad صلى الله عليه وآله وسلم.

62. Then they are returned back ¹²⁶, to their true Lord, Allah. His is the order and He is the quickest in taking account ¹²⁷.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ أَلَا لَهُ الْحُكْمُ ۖ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ۝

126. By this is meant immediately after death their souls are presented to Allah Almighty first and then brought to their graves as is proven by Hadith Shareef.

127. By quickest in taking account means Allah Almighty on the Day of Judgement will take account of the entire world in half a day of this world ie within just four hours.

The remainder of this long day will be spent singing praises of the Holy Prophet صلى الله عليه وآله وسلم and to reveal to mankind his true lofty status and dignity. Says Allah Almighty:

"It is near that your Lord may make you stand at a place where all should praise you." (S17:V79)

63. Please declare: "Who is that who delivers you from the darkness of the land and the sea. Whom you call in humility and secretly ¹²⁸ that if He saves us from this (problem), then we shall be grateful?"

128. Whenever the infidels were trapped in jungles or oceans they would recite this prayer, but as soon as they were relieved they would

64. Please declare: "Allah delivers you from this and from every distress. Yet, you associate partners with Him ¹²⁹.

129. From this we learn that some prayers of the infidels are accepted in this world, like the prayers of those infidels who would pray to Allah Almighty for their salvation whenever

65. Please declare: "He is the powerful to send punishment on you from above you or from beneath your feet. Or, He may make you encounter by making different groups, and make you taste ¹³⁰ the severity of one another". See, how We explain the signs in various ways that they may understand? ¹³¹.

130. From this is understood that wars between nations and the carnage therein is a punishment from Allah Almighty in which Muslims are presently caught. This is due to their evil deeds.

131. By this is meant either the infidels who may learn to understand these verses and thereby become believers or Muslims in general who at seeing these signs and Powers of Allah give up their indifferent attitude towards their religion. It is reported in the Hadith that when this portion of the verses was revealed in which Allah says He has power to send punishment to you from above, the Holy Prophet said: "O Allah I seek refuge in thee" and when "make you encounter" was revealed the Holy Prophet said "This would be easy" (Bukhari Shareef) should not be locked

قُلْ مَنْ يُنَجِّيْكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّإِنِّ أَنْجُنَا
مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٢٨﴾

go back to their infidelity. Here the expression of wrath is not at seeking the prayer but at not fulfilling the promise.

قُلِ اللَّهُ يُنَجِّيْكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ
ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿١٢٩﴾

they were in difficulties and Allah Almighty granted them salvation. The devil's prayer for long life was granted by Allah Almighty.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ
عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ
أَوْ يَلْبِسَكُمْ شِيْعًا وَيُزَيِّقَ بَعْضَكُمْ
بِأَسْ بَعْضٍ ۖ أُنْظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ
لَعَلَّهُمْ يَفْقَهُونَ ﴿١٣٠﴾

in battle with one another. This dua was not accepted. (Khazainul Irfaan) said: "Oh Allah! I seek refuge in Thee," and when "beneath your feet," was revealed, he said: "Oh Allah I seek refuge in Thee!" and when "make you encounter" was revealed the Holy Prophet said: "This would be easy" (Bukhari Shareef). In Muslim Shareef it is reported that the Messenger of Allah صلى الله عليه وآله وسلم said: "I made three duas to Allah Almighty of which two were accepted. One was Oh Allah do not destroy my followers by prolonged drought. The second was do not destroy them through drowning. These two prayers were accepted. The third was that they should not be locked in battle with one another. This dua was not accepted.

(Khazainul Irfaan)

66. And (O Muhammad) your nation falsified it, though it is the truth. Please declare: "I am not an advocate over you" 132.

132. By 'advocate over you' is meant that I am not responsible for your guidance, that if you fail to obtain guidance you can seek explanation for it from Me as is the case with the

67. For everything there is a time fixed, and soon you will come to know.

68. And when you see those who debate on Our signs, then turn 133, away your face from them until they debate on some other discourse 134. And whatever they say, the devil may make you forget 135, to do so, and then do not sit after recollection with unjust people 136.

133. From this we learn that in the gatherings of non believers there is no respect accorded for religion. Thus it is forbidden for Muslims to attend these gatherings. It is forbidden for Muslims to attend rallies of Non Muslims wherein anti religious speeches are given. It is another matter if this is done with the intention of opposing them. Observe, Hazrat Musa (on whom be peace) was sent to the court of the Pharoah, not to listen to his talks but to repudiate his claim.

134. From this is understood that one is allowed to meet with non believers concerning worldly

69. And nothing is to be accounted from the righteous people, except to remind them above their assessment. Perhaps they may abstain 137.

137. From this we learn it is not prohibited to attend gatherings of the infidels for the sake of Islamic propagation, to debate with them to

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ۝٦٦

advocates who are consulted in the event of failure. you are in need of Me, but I am totally independent of you.

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ ۖ وَسَوْفَ تَعْلَمُونَ ۝٦٧

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ۝٦٨

matters. To attend their gatherings for the sake of propagation is not only allowed but a means of gaining rewards and blessings from Allah Almighty.

135. By this is meant that if you attend the gatherings of infidels by some error come out of them as soon as you become aware of it, without staying any further.

136. From this we understand it is very important to abstain from bad company. A bad friend is worse than a poisonous snake because a poisonous snake is a threat to your life, a bad or evil friend is a threat to your faith.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ ۚ وَلَكِنْ ذِكْرٌ لَّعَلَّهُمْ يَتَّقُونَ ۝٦٩

repudiate their beliefs ,etc Keeping company with them is different to being with them for debating and propagating Islam.

70. And leave those alone who have made their religion a mockery and a plaything ¹³⁸, and the worldly life has deceived them and admonish them ¹³⁹, with the QUR'AAN so that a soul may not be caught on account of its doings. It shall have no helper nor intercessor, besides Allah ¹⁴⁰. And though someone may offer compensation (for wrong deeds) it will not be accepted. These are they who have been caught ¹⁴¹ for their misdeeds. They will have to drink boiling water and a painful punishment, as a result of their infidelity ¹⁴².

138. From this we understand it is important to cut off relations with the infidels, material or religious. It is essential to cut off all marriage or trade ties with them, as well as refrain from attending their burial, keeping verbal contact with them, and maintain ties of inheritance. These are laws concerning infidelity. A sinful Muslim can be brought to the fold through propagation and advice, but contact should not be cut off with them without any valid reason. However, if boycotting could help in bringing them back to the fold, this should be tried temporarily.

139. By this is meant continue propagating Islam to the infidels even if you have little hope of them accepting Islam. Those infidels regarding whom the Holy Quraan had prophesied that they will not accept Islam, an effort was made to the end to bring them to the fold of Islam.

140. In this verse there is a negation of intercession for the infidels as is brought out at the beginning of the verse and at the end of the

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا
وَغَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَنْ
تُسَلَّ نَفْسٌ بِمَا كَسَبَتْ ۖ لَيْسَ لَهَا
مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۚ وَإِنْ
تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۚ
أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۖ لَهُمْ
شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْفُرُونَ ۝

verse. Or it negates the intercession of the idols, or the rejection of intercession of imposters and bullies. Intercession for believers is proven from Qura'anic verses. "Who is he that would intercede with Him by His leave". (S2:V255). The Janazah Prayer too is based on intercession. Says Allah Almighty: "And when they do injustice unto their souls, then Oh Beloved! they should come to you and then beg forgiveness..". (S4:V64). This verse shows proof for intercession.

141. The rejection of compensation by the infidels is a punishment for them, while the infidels themselves would become compensation for the believers. The sacrifice of their good deeds, and infidels would become compensation for their sins. for the believers. The sacrifice of their good deeds would become compensation for their sins.

142. From this is understood that painful torment is specially set for the infidels, if Allah wills, the punishment of the believing sinner would not be severe.

71. Please declare: "Shall we worship besides Allah that which neither does any good nor does any harm. And shall we turn back on our heels after Allah has shown us the way? ¹⁴³, It is like the one whom the devils have left in the darkness to forget the way on the earth. He is bewildered, (while) his companions are calling him towards the way that comes to Us?¹⁴⁴ Please declare: "The guidance of Allah is the only guidance, and we are commanded to submit to Him only, Who is the Lord of all the worlds.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا
وَلَا يَضُرُّنَا وَنُرُدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ
إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ
الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ ۚ لَهُ
أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ انْتَبَٰطُ
قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ
وَأْمَرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ ۝٤١

143. In this there is a refutation of those infidels who would invite the believers, and even the Holy Prophet صلى الله عليه وآله وسلم to give up Islam and revert back to their religion. They would try to deceive them through different types of temptations. They would even try to coerce them through threats. From this we learn that apostasy is a serious crime, and that the sin of an educated person is more severe than an uneducated person as can be seen from "After that Allah has shown us the way." Therefore, an avowed infidel can be freed on payment of JIZYAH or poll tax while the punishment for the apostate is death, or re acceptance of Islam.

He will not be made to pay polltax.

144. This example provided between the guided and the misguided person is through a traveller who sets out on a journey with his friends but on finding himself in a jungle is misled by the devil who deviates him from his path. Despite the calls of his friends to join them he refuses to listen to them. From this we understand that our misguided relatives are not our friends but our misleaders. On the other hand, even if the pious Muslim may be a stranger, he is our spiritual and religious companion. One such stranger is far better than thousands of irreligious relatives.

72. And to establish Prayer and to fear Him (is real life). And it is He towards Whom you are to rise ¹⁴⁵.

وَأَنْ أَقِمْ الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ
الَّذِي إِلَيْهِ تُحْشَرُونَ ۝٤٢

145. In this there is a hint that one should not perform our Salaah and other good deeds for mere show, but offer our good deeds out of

fear of Allah Almighty, because you would be asked to account for them to Allah Almighty.

73. And it is He Who has made the heavens and the earth rightly. And the Day when the destruction ¹⁴⁶ will occur, He will say to everything; "Be!" and it ¹⁴⁷ will come into being at once. His word is the Truth, and His is the kingdom on the Day when the trumpet will be blown ¹⁴⁸. He is the Knower of everything visible and invisible and He is the Wise and Aware.

146. Here the word '*Rightly*' signifies wisdom, or correctness, i.e. everything in the heavens, is created wisely and correctly to reveal the power of Allah Almighty. 147. By this is meant that the birth of mankind in the world was a gradual process at different times. Thereafter they followed a natural cycle of childhood, primage and old age. However, on the Day of Judgement the entire creation would be brought back to life by one word '*Be*'. Remember that here the utterance of '*Be*' does not mean command using the letter *KAF* and *NUN* but it is used to show the inner intention i.e. if He so wishes to recreate, everything will come back to life. Thus there

74. And remember when Ebrahim said to his father ¹⁴⁹, Azar: "Do you take the idols for gods? Undoubtedly, I find you and your people in open error" ¹⁵⁰.

149. Here the word '*Father*' is used to denote uncle because Hazrat Ebrahim (on whom be peace) father's name was *TARRUKH* who belived in the oneness of Allah Almighty and was a believer. *AZAR* was his uncle's name, who was an idolater. (VIDE: *QAMOOS*; and *MASALIKUL KHULAF*A by Allamah Suyuti In Arab places has referred to the uncle as father e.g. "And God of your fathers Ibrahim, and Ismail and Ishaque." (S2:V133) The Holy

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ ۖ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ
قَوْلُهُ الْحَقُّ ۖ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ
فِي الصُّورِ ۚ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَ
هُوَ الْحَكِيمُ الْخَبِيرُ ﴿٤٣﴾

can be no objection raised from the verse that to whom will 'Be!' be addressed and who would be there to listen to it. Another objection that can be taken is the blowing of the Trumpet too would be without any purpose; and then this verse would be in contradiction with another verse. Hence, the meaning of the verse is crystal clear.

148. After the first blowing of the Trumpet once or twice the world will be destroyed, on the second blowing everything will come back to life. Thus on the Day of Judgement Kingdom will belong to Allah Almighty alone. Those who were kings on this earth shall be kings no more.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِذْ رَأَى أَن تَتَّخِذُ
أَصْنَامًا آلِهَةً ۖ إِنِّي أَخْلَصْتُكَ وَتَوْمَكَ فِي
ضَلَالٍ مُّبِينٍ ﴿٤٤﴾

Prophet صلى الله عليه وآله وسلم too had referred to Hazrat Abbas (may Allah be pleased with him) his uncle, as his *Walid* is only used for father. Similarly, the word *Umm* can be used for a mother, grandmother, fostermother, (Mufridaat) *RAGHIB: TAFSEER KABEER*, etc from *KHAZAINUL IRFAAN*). However, the word *Walidah* is used only for a mother. Hazrat Ebrahim (On whom be peace) in old age

made this dua: "Oh our Lord, forgive me and my parents and all Believers." (S14:V41) Here Tarrukh and his wife are denoted as both were believers.

150. From this emerge a few issues:

1. When doing propagation work no consideration should be given to relatives or seniority. Hazrat Ebrahim (On whom be peace) had told his uncle that he has gone

75. And thus We show to Ebrahim all the kingdoms of the heavens and the earth ¹⁵¹, in order that he might become convinced at sight ¹⁵².

151. Allah Almighty says that just as We had granted him religious insight that though he was born in the land of infidels We had made him not just a believer but a propagator of faith, in a like manner We had granted him worldly sight by showing him different parts of the world.

152. So that he may achieve positive knowledge. Thus Ebrahim (On whom be peace) was told to stand on

76. When the darkness of night came on him, he (Ebrahim) saw a star. He said: "This is my Lord" ¹⁵³. Then when it set, he said: "I do not like the setting ones" ¹⁵⁴.

153. Because Namrood had given the order for infanticide Hazrat Ebrahim's (On whom be peace) mother had taken the child to a safe place for his upbringing. She had stayed therein for approximately seven years. When he came out of this place and saw his people worshipping the moon and the stars, he uttered these words in rejection of their worship. Remember that these words of Hazrat Ebrahim (On whom be peace) do not reflect the divinity of the moon and stars, as this is idolatory and all prophets of Allah Almighty are totally

astray. This is the way of Prophets.

2. (Feigned piety) is totally against the way of life of the Prophets.

3. Those who have false beliefs will not benefit from being a relative of Prophets. People of Makkah are being told that do not be proud of being from the progeny of Hazrat Ebrahim (On whom be peace) but accept faith.

وَكَذَلِكَ نُرِيْ اِبْرٰهِيْمَ مَلَكُوْتِ السَّمٰوٰتِ
وَ الْاَرْضِ وَلِيَكُوْنُ مِنَ الْوٰقِنِيْنَ ﴿٤٥﴾

a hill and look upwards and lo and behold, he saw the Divine Throne, the Divine Chair, the Pen, the Tablet, in short he saw everything in the heavens, even his own place in Paradise. Then when he was told to look down he was made to see everything that was in the nether regions of the Earth. However our Beloved Prophet صلى الله عليه وآله وسلم was granted the opportunity to travel through the seven heavens and beyond and see everything therein.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَا كَوْكَبًا ۖ قَالَ
هٰذَا رَبِّيْ ۚ فَلَمَّا أَفَلَ قَالَ لَا اُحِبُّ
الْاَفْلٰهِيْنَ ﴿٤٦﴾

sinless. In fact this is a negative question, ie are these my gods?

154. People who base their argument on logic try to expound that the world is ever changing and that every changing thing is freshly created, and every new creation is in need of a creator. Hence, the world is in need of a creator. Allah be Praised! What intelligence and thinking is found in this childish thinking! From this it is observed that the Prophets are possessors of inspired knowledge who become learned without being tutored by anyone.

77. Then when he saw the shining moon, he said: "This is my Lord". But, when it set, he said: "If my Lord had not guided me, I would also have been of those who had gone astray" 155.

155. By this is meant that my Lord has made me one of guidance from beforehand, Hence, I

78. Then when he saw the sun shining, he said: "You say 156, 'this is my Lord', this is the biggest of all". Then when it set, he said: "O my people, I am surely away from all those things which you associate with God" 157.

156. The sun is not really of feminine gender and can be used with either gender. Hence, in this instance 'shining' is used in the feminine and 'this' is used in the masculine with the sun. Also the masculine 'this' used here is due to Allah Almighty.

79. "I turn straight my face towards Him Who had created the heavens and the earth, being of Him 158, only, and I am not of the polytheists.

158. The words 'being of Him only' indicates he is pure of all religions. From this we learn that only he is a true believer who detests and is

80. And his people began to dispute with him in respect of Allah. "He has shown me the Straight Way 159. And I do not fear those that you make as His associates 160, but, if my Lord wills anything 161. My Lord comprehends everything in His knowledge. Then will you not ponder?"

159. The guidance provided by Hazrat Ebrahim (On whom be peace) was totally natural as from his childhood he had possessed knowle-

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي
فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي
لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ١٥٥

am not from those who have gone astray.

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي
هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ لِقَوْمِ
إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ١٥٦

157. From 'you associate' in the plural can be seen that he did not commit polytheism even for a little while. Thus anyone who attempts to connect polytheism towards him is totally ignorant and irreligious.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ١٥٧

disgusted by all other false religions. This is indeed the way of life of Hazrat Ebrahim (On whom be peace).

وَحَاجَّةُ قَوْمِهِ ١٥٨ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَ
قَدْ هَدَانِ ١٥٩ وَلَا أَخَافُ مَا تُشْرِكُونَ
بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ١٦٠ وَسِعَ رَبِّي
كُلَّ شَيْءٍ عِلْمًا ١٦١ أَفَلَا تَتَذَكَّرُونَ ١٦٢

dge of Allah Almighty. Thus he had never committed any polytheism, infidelity or sin. The same is the case in respect of every

Prophet who is guided by Allah Almighty.

160. He can cause harm through anyone. From this we learn that though benefit and harm can be caused through humanbeings, it is only through the permission of Allah. The creation is just the cause. furthermore we learn that even at this dangerous occasion Hazrat

81. "And why should I be afraid of those whom you associate ¹⁶², with Allah, while you do not fear to associate with Allah for which He has given you no authority. Then which of the two groups is ¹⁶³. more entitled for security? (Answer) If you know".

162. Hazrat Ebrahim (On whom be peace) spoke about all this to his people when they had told him to fear their idols as they could cause him harm. The real purpose of this discourse is that the True Almighty Lord whom you should be fearing you are not doing that

82. Those who believe and mix not any injustice ¹⁶⁴. with their faith. These are the people for who there is security and they are the very ones who are guided ¹⁶⁵.

164. In this verse faith denotes verbal and literal faith i.e. to believe in Allah Almighty, while injustice denotes polytheism. The infidels of Makkah did believe in Allah but they had accepted the idols too as their gods. In so doing they thought they were completing the unity of Allah. This verse was to repudiate their belief. This is in no way connected with sinful Muslims. Says Allah

SECTION 10

83. And this is Our argument that We gave to Ebrahim against his people ¹⁶⁶. We raise in ¹⁶⁷, degrees whom We please ¹⁶⁸. Undoubtedly, your Lord is Wise, Knowing.

Ebrahim (On whom be peace) did not feign any show (Taqiyya) of any type but proclaimed his faith in Allah Almighty.

161. It can thus be seen that no fear of creation takes root in the heart of a Prophet which would take him away from his obligation to his Creator.

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
عَلَيْكُمْ سُلْطَانٌ فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ
بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

but those helpless things made of sticks and stones who are totally incapable of causing any harm, you are asking me to be afraid of them?

163. By this is meant I am deserving of peace, and you are of punishment.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ
أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

Almighty: "Undoubtedly the association with Allah is a tremendous wrong." (S31:V13)

165. For such believers there is security in this world, in the grave and in the Hereafter. They will be protected from polytheism in this world and from the punishment in the grave and the Hereafter, even though sometimes they may be affected by worldly calamities.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى
قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءُ ۚ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

166. From this is understood that the Knowledge of the Prophets is Divinely inspired, they are not in need of anyone's tutoring. Also they are never governed by any other authority besides Allah Almighty. If Mirza Ghulam Qadiyani was really a prophet, he should not be a tutored pupil, he should not have been a slave of infidels and dependent on the means provided by others. He should not have forsaken Hajj out of fear. Also, Hazrat Ebrahim (On whom be peace) calling the sun, etc. '*this is my Lord*' is no polytheism but an argument and proof shown by Allah Almighty. Thus Allah Almighty has called it '*Our*

84. And We bestowed upon him, Is'haaq and Yaqub, We showed the path to all of them and showed the path to Nuh before them and of his progeny ¹⁶⁹, to Dawood and Sulaiman and Ayub and Yusuf and Musa and Harun ¹⁷⁰. And thus we reward the righteous ¹⁷¹.

169. All those who were bestowed with Prophethood are the progeny of Hazrat Ebrahim (On whom be peace). It should be remembered that Hazrat Ebrahim (On whom be peace) is the father of Prophets. All the Prophets who came after him are all from his progeny. Says Allah Almighty: "*And We placed prophethood and the book in his offspring.*" (S57:V26) If Mirza Ghulam Qadiyani was a Prophet then he should have been from the progeny of Hazrat Ebrahim (On whom be peace).

170. Here providing the Straight Path denotes natural guidance which Allah Almighty

85. And to Zakariya and Yahya and Isa and Ilyas. These are all among the righteous.

86. And (We guided) Ismail and Yas'a and Yunus and Lut. And every one We excelled above the whole universe in his time ¹⁷².

Argument.'

167. Purely out of His blessings and bounty.

168. It is thus understood bestowing of high rank and status is not dependent on personal ability or good deeds. This is due to the Grace and Bounty of Allah Almighty. He made the angels of many thousands of years of worship to prostrate to Hazrat Adam (On whom be peace) who at that point in time had not prostrated even once. From this we learn that Prophets are more superior than any creation of Allah Almighty. None are equal to them. If they were like us then it would be contradictory to this verse.

وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ
وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ
وَسُلَيْمَنَ وَأَيُّوبَ ۚ وَيُوسُفَ وَمُوسَىٰ وَ
هَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝٨٤

provides for his Prophets even before their book through His Personal Qualities ie The Prophets of Allah possess the knowledge to distinguish between right and wrong before their birth. Thus Hazrat Isa (on whom be peace) at birth uttered "*I am the servant of Allah. His Prophet and bestowed with His bounty.*"

171. Even good children are the reward to the pious for their piety. This does not mean that Prophethood can be achieved through ones piety. In fact piety can be achieved through prophethood. Thus there is no inconsistency or misunderstanding in the verse.

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ ۖ
كُلٌّ مِّنَ الصَّالِحِينَ ۝٨٥
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا ۖ
كُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ۝٨٦

172. From this emerge two issues: 1. That there is no equal to a Prophet i.e. there can be no one like a Prophet because if they are superior to every other being and as everybody is in this world, including the Prophets, then how can anyone be superior to the prophets or like them; 2. Prophets are superior to even the angels. Remember, here 'in his time' refer to those

87. And We excelled some of their fathers and their progeny ¹⁷³, and some of their brothers, and We chose them and showed them the Straight Path ¹⁷⁴.

173. By this is meant Allah Almighty granted them high rank and Prophethood. The word 'some' is used to show that all were not Prophets. Similarly, the relatives of some prophets were infidels.

174. From this we learn it is impossible for a Prophet to have gone astray, because nobody can snatch away the

88. This is the guidance of Allah. He gives guidance to whom He wills ¹⁷⁵ of His bondsmen. And if they would have committed polytheism, and surely all that they had already done would have been destroyed ¹⁷⁶.

175. It is thus understood that guidance of prophethood is a special bounty which is bestowed only upon selected people. By mere life long worship a person cannot become the companion of the Holy Prophet صلى الله عليه وآله وسلم let alone becoming a Prophet. This guidance is not achieved through effort but is purely Divinely bestowed, therefore the verse states that Allah Almighty gives "to whom He wills".

176. Here polytheism is taken to mean infidelity i.e. if the Prophets had committed infidelity, their good deeds would have been destroyed. Neither their names would have remained nor

besides the Prophet. This does not necessarily mean that those great Prophets are superior to our Holy Prophet nor does it mean that they are superior amongst themselves. But it certainly means that they are superior to all non prophets. Thus any person who takes a non prophet to be like a Prophet is gone astray.

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿١٨﴾

guidance which is provided by Allah Almighty, just as nobody can extinguish the light of the sun and the moon. Thus neither the devil nor any devilish power can succeed in this. Allah Almighty had said to the Devil: "No doubt, those who are my bondsmen, you have no control over them." (S17:V65)

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ
مِنْ عِبَادِهِ ۖ وَلَوْ أَشْرَكُوا لَحَبَطَ عَنْهُمْ
مَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

their blessings. However their names and blessings, infact even their deeds are eternal. Thus the Kaaba built by Hazrat Ebrahim (On whom be peace) Safa, Marwa, the rite of Qurbaani are all in existence. Therefore all these august personages were true believers. Similarly had the Companions of the Holy Prophet صلى الله عليه وآله وسلم gone astray after him, their names, blessings, and deeds would have perished but the presence of Hazrat Abu Bakr Siddique's Burial in Masjide Nabawi, Hazrat Umar's Tarawieh Prayers, and his Islamic conquests and Hazrat Uthman's (May Allah be Pleased with them) completed Quraan, to this day bear testimony to their sincerity of Faith.

89. These are them to whom We gave the Book ¹⁷⁷, and order and prophethood ¹⁷⁸. Then if the people reject ¹⁷⁹, it, We have appointed for it such a nation who will not be of the rejectors ¹⁸⁰.

177. By 'Book' is meant heavenly Book whether in the form of a scroll or a completed Book, or revealed without the help of a Prophet or through the help of a Prophet. Thus, from this it does not necessarily become obligatory that every Prophet was given a complete Book. Observe, although Taurat was revealed to Hazrat Moosa (on whom be peace) but Hazrat Haroon and Hazrat Dawood (on whom be peace) after him preached this very Taurat to the people. Hazrat Adam (on whom be peace) was given scrolls and many Prophets after him merely preached what was in these scrolls.

178. From this emerges two issues:

1. No Prophet is bereft of Knowledge and wisdom because here the word 'wisdom' denotes the understanding of the Divine Book and its systematic teaching thereof;
2. No Prophet is subordinate to another Prophet in the matters of prophethood. All the Prophets are by themselves and complete. Yes, in respect of revealed Book one Prophet may

90. These are them whom Allah has guided. Then you follow their path ¹⁸¹. Please declare (O Beloved Prophet): "I ask you no wage for it (QUR'AAN) ¹⁸². That is not but an admonition to the entire world" ¹⁸³.

181. From this we should understand that the Holy Prophet صلى الله عليه وآله وسلم by himself possessed all the qualities that were found in all the other prophets, because here the word 'follow' does not mean obedience, as our Holy Prophet is not subordinate to anybody. Infact all the prophets are subordinate to our Prophet صلى الله عليه وآله وسلم. Hence, our Prophet صلى الله عليه وآله وسلم is the leader of all the Prophets. In short what it really means is what ever excellencies the other Prophets showed.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ
وَالنُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ
وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ۝١٩

be subordinate to another. For this reason Allah Almighty has mentioned prophethood separately. Hence, it utter falsehood to accept Mirza Ghulam Qadiyaani, or any shady character, one on hemp, opium marijuana, etc to be a prophet.

179. It refers to either the infidels of Makkah, or leaders of Quraish, or those infidels who would not accept Islam until their last breath.

180. It is a prophecy that the Holy Prophet صلى الله عليه وآله وسلم said my religion will prevail over all religions with or without the help of the Makkan infidels. By helpers here means either the Muhajireen, the Ansar all the Sahaba-e-Kiram or believers until the Day of Judgement whom Allah Almighty has chosen to serve His Religion e.g. the learned, the Saints, the rulers, etc. Furthermore we also understand that an opportunity to serve Allah's Religion is conferred upon chosen servants of Allah Almighty, and as such should not be viewed with arrogance.

أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدَاهُمْ
اِقْتَدِهٖ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ
إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝٩٠

182. Because I have come to give you, not to take from you. Only those in rank can pay those of rank. Allah Almighty alone can reward the Holy Prophet صلى الله عليه وآله وسلم as every creation begs from His noble court. In addition the Holy Prophet صلى الله عليه وآله وسلم is the reflection of Allah Almighty. Just as Allah Almighty bestows and blesses without any consideration or work, so does the Holy Prophet صلى الله عليه وآله وسلم. In fact none of our services are worthy of the smallest

compensation by the Holy Prophet .

183. From this emerge two issues:

1. A prophet never makes his prophethood a means of his living, he eats and feeds others through his own efforts. In contrast Mirza Qadiyani under the disguise of prophethood
2. The Holy Prophet is the

SECTION 11

91. And they (Jews) could not visualize the respect of Allah as such respect, which was necessary to be visualized. Then they said: "Allah had not revealed anything on any man" 184. Please declare (to the Jews): "Who has sent down the Book which was brought by Musa 185, a light and the guidance to the people 186, of which you have made separate papers 187, to show and much of it you have concealed 188? And you are taught that which you knew not, not you nor your fathers 189". Please proclaim: "Allah" 190. Then leave them to amuse themselves in their absurdity 191.

184. Reason for its revelation:

This verse was revealed in connection with one of the learned Jewish scholars Malik ibn Saif who had come to debate with the Holy Prophet صلى الله عليه وآله وسلم. After being unsuccessful he became so dumbfounded that he uttered Allah has not sent down such a revelation to any man with which his own people had been displeased, saying you have brought failure upon us. From this we learn that one who rejects the Holy Prophet صلى الله عليه وآله وسلم can in no way understand Allah (lavishly); Almighty. Only He can truly appreciate Allah Almighty who understands the status of the Holy Prophet صلى الله عليه وآله وسلم.

185. Malik ibn Saif was physically a well built person. First the Holy Prophet صلى الله عليه وآله وسلم asked him: Did you see this verse in Taurah in which Allah Almighty says that he

Prophet for the entire creation, and the Holy Prophet lived like a prince. QUR'AAN too is sent as a guidance for the entire creation, be they angels, jinns, humans, animals, trees, stones etc. In short those whose Lord is Allah Almighty, their prophet is Hazrat Muhammad صلى الله عليه وآله وسلم.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا
مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۖ قُلْ
مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ
نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ
قَرَاطِيسَ يُبَدُّونَهَا وَيُخْفُونَ كَثِيرًا ۚ
وَعَلَيْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۖ
قُلِ اللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ
يَلْعَبُونَ ﴿٩١﴾

does not like big built priests? When he replied in the affirmative the Holy Prophet صلى الله عليه وآله وسلم added: You are a big built priest, and thus cursed by Allah Almighty. This angered Malik ibn Saif who said He has not yet revealed any Book upon anyone. Here it is being said to him in a form of accusation, that if what you are saying is true then who revealed the Taurat upon Hazrat Musa (On whom be peace). It should be remembered, that by big built priests is meant those priests who were living in lap of luxury on income gained through unlawfull means.

186. Here the word 'people' refers to the Israelites only because Hazrat Musa (On whom be peace) was sent as a prophet to them only. It should be remembered that at only one place the Taurat is referred as "Explanation on every detail" because when the Taurat was revealed it contained discussion on everything, but when it fell from Hazrat Musa's (On whom be peace) hand only the guidance remained while explanation on everything was taken away.

Thus there is no inconsistency in the verse.

187. Part of the Taurat was chosen to become known while part of it was to remain concealed, because only the priests had control over it, and not the people, as is the case with the Holy QUR'AAN. All praise be to Allah Almighty for this!

188. From this we learn that Allah Almighty had entrusted the Israelites to protect the purity of the Taurat, but they failed to do so therefore many distortions are found therein. But He took it upon Himself to protect the purity and authenticity of the Holy QUR'AAN. Hence, it had remained protected from any distortions.

92. And this is a blessed Book which We have revealed confirming those books which were (revealed) before it in order that you may warn the Mother of all cities (Makkah) and to all those around it ¹⁹², (the entire world). And those people who believe in the Hereafter believe in this Book and guard their prayer ¹⁹³.

192. From this is understood that there would be no heavenly Book to be revealed after the Holy QUR'AAN nor another Prophet because the Holy QUR'AAN has not given the glad tidings about those who had come. Coming of

93. And who is more unjust than one who fabricates ¹⁹⁴, a lie against Allah or says: "I have received a revelation", though nothing was revealed ¹⁹⁵, to him, and who says: "Just now I sent down the like of what Allah has sent down" ¹⁹⁶. And if you could see the unjust (people) when they are in the agonies of death, and the angels have stretched their hands (saying): "Yield in your ¹⁹⁷ souls". This day you will be awarded the punishment of disgrace, for you used to forge a lie against

189. Today you are being blessed with all those branches of knowledge through the grace of the Holy Prophet صلى الله عليه وآله وسلم which were not given to any people before you. Hence, you should learn to appreciate and value him.

190. Now if people like Malik ibn Saif do not say that Allah Almighty had revealed the Taurat on Hazrat Moosa (On whom be peace) then you should emphatically say that He had revealed it.

191. By this is meant that do not regret about their period, but it does not mean do not preach to them. Hence, this verse is not abrogated, but firm in its place.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ
الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى
وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ
بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى
صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

a prophet, it confirmed and verified

193. It should be remembered to establish Salaah as a pillar of religion is true excellence, rather than just performing it.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا
أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ
وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ
اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ
الْمَوْتِ وَ الْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ
أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ
الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ

Allah, and because you were big with pride against His signs 198.

الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

194. Being unjust by laying false claim to prophethood i.e. by saying I am a prophet when he is not one.

195. Reason for its revelation:

This verse was revealed concerning Musailama, the Liar, who was born in Yemen from the tribe of Bani Hanifa. He had laid a false claim to prophethood. He lived during the period of the Holy Prophet صلى الله عليه وآله وسلم and was killed by Hazrat Wahshi (May Allah be pleased with him) during the Khilafat of Hazrat Abu Bakr Siddique (May Allah be pleased with him). In this battle Kholah bint Jaffer was secretly captured who later became the wife of Hazrat Ali (May Allah be pleased with him). Muhammad bin Hanfiah was born from her whose offspring are called Alvyis. From this we learn that the biggest liar is the one who lays false claim to prophethood. Thus it is the law of nature to reveal their falsehood to the world. Whatever Mirza Goolam Qadiyani claimed, he was proven a liar in that claim; Muhammadi Begum did not come in his marriage; Sanaullah did not die in his time but he himself was destroyed in Sanaullah's time in a state of total disgrace and wretchedness

196. Reason for its revelation:

This verse was revealed regarding Abdullah Bin Ubayd who was one of the scribes of revelation but later became an apostate and began to claim that he too can produce work of the calibre of the Holy QUR'AAN; and that he and the Holy Prophet صلى الله عليه وآله وسلم would sit and compose the verses of the Holy

QUR'AAN. His reason for this was once when the verse "And assuredly, We created man..." (S23:V12) was being revealed the Holy Prophet صلى الله عليه وآله وسلم made him to begin writing it. When they had reached the end of that verse he had uttered "So Blessed be Allah, the Best Creator." (S23:V14). To this the Holy Prophet صلى الله عليه وآله وسلم said that this is the last part of the verse therefore write it. He became an apostate for claiming these to be his words. He once again accepted Islam before the conquest of Makkah (*Khazainul Irfaan and Tafseer Ruhul Bayaan*). In Mirqat it is stated that some people have said that he died an infidel and his corpse was ejected from the earth. Allah knows best!

197. The speech of the angels is to show expression of anger. Otherwise to take out life is neither the work of every angel nor that of the infidels. From this we know the death of the infidels is mostly severe and painful. They are saddened by their painful end and the departure from the world.

198. from this emerge two issues:

1. The torment and punishment of the infidels begins at the time of their deaths: his death is punishment, his stay in the grave is punishment and he will be given punishment in the Hereafter as well.
2. Pride and arrogance are terrible habits and that all infidels are arrogant. It is due to this arrogance that he refuses to obey the Prophets of Allah Almighty.

94. And certainly you have come to Us alone as We created you ¹⁹⁹, for the first time. And you have left behind your backs whatever wealth and effects We had given you ²⁰⁰; and We see not with you your intercessors of whom you asserted as your partners ²⁰¹. in your affairs. Undoubtedly, the ties between you are cut off, and gone is that from you ²⁰², who used to assert ²⁰³.

199. Because the infidels are so immersed in the love for their wealth and children that they do not remember Allah Almighty and hold this false belief that their idols etc. would save them from Divine punishment. Therefore this would be said as a form of reprimand.

200. All these types mentioned are for the infidels, while their charities, prayers of the living, intercession of the Holy Prophet صلى الله عليه وآله وسلم will all be with the believers. An infidel will appear alone in the presence of the Almighty, while the believer will be with his group.

201. They would assert this with Allah's Personality in a way that you were stating that our Creator is Allah but these idols are the assistants of that Allah. If their help is not with

SECTION 12

95. Indeed, Allah is the cleaver of grain and date seeds ²⁰⁴. He brings forth the living from the dead and brings forth the dead from the living ²⁰⁵. This is Allah. Where then are you going back?

204. Now a proof is being established upon it in which Allah Almighty says He is not in need of anyone's help as He is totally selfsufficient, independent and without want. Thus anyone who regards Allah Almighty as needy and therefore seeks help from anyone he is a polytheist. Says Allah Almighty: "And none is a supporter to Him because of weakness."

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاهُمْ
أَوَّلَ مَرَّةٍ ۚ وَتَرَكْتُمْ مَا خَوَّلْنَاهُمْ وَرَاءَ
ظُهُورِكُمْ ۚ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ
الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۖ
لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا
كُنْتُمْ تَزْعُمُونَ ٩٥

Allah He would not be able to carry out the affairs of the world; or that you Oh idolators, were associating these idols with the worship of Allah.

202. All that is said is about the infidels. If Allah Almighty Wills, the affairs of the believers will be safe. Those who they have loved will come to their assistance. Says Allah Almighty: "Only Allah is your friend, and His Messenger and the believers." (S5:V55) Further Allah Almighty says: "We joined them with their off spring." (S52:V21)

203. By this is meant those devils who had promised you salvation on the Day of Judgement are all missing. Today you worship these idols to your hearts content because neither are they present nor is their promised help.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَ الْمُخْرِجُ الْمَيِّتِ مِنَ
الْحَيِّ ۚ ذَلِكُمُ اللَّهُ فَأَلَىٰ تُوْفِكُون ٩٥

(S17:V111)

By this is meant if we can split the grain to bring out the sapling, then why should we be dependent on someone else for other things?

205. By 'Bring forth the living' means He brings forth life to the living seed from a dead grain, to the living human being from a lifeless sperm, to the living chicken from a lifeless egg. Similarly He bequeaths life to an ignorant

person through the learned, into an infidel through the saint, into the hypocrite through

96. He brings forth the dawn ²⁰⁶. after cleaving the darkness. And He has made the night for rest and the sun and moon for the reckoning ²⁰⁷. This is the measurement of the Almighty, the All Knowing ²⁰⁸.

206. In the morning, light appears in the east like a thread and it seems as if this line/thread has split the darkness. This too is due to His Power. Likewise He splits the darkness of infidelity and spreads the light of prophethood.

207. By reckoning of the moon and sun means that through the moon He has made Lunar months and that solar months are created from the movement of the sun. From the moon

97. And it is He Who has made the stars for you that you may find the way in the darkness ²⁰⁹. of the land and the sea. We have explained the signs in detail for people who know ²¹⁰.

209. Through stars one learns about directions and time. They give guidance to travellers on land and at sea. Like guidance is received through the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم who were called stars by the Messenger of Allah صلى الله عليه وآله وسلم.

98. And it is He Who has produced you from a single soul ²¹¹. Then you have to stay somewhere and have to remain as repository (after death in a grave) ²¹². Certainly, We have explained the signs in detail for people of understanding ²¹³.

211. It is thus understood that Hazrat Hawwa is born from Hazrat Adam (on whom be peace). Thus the true originator of mankind is Hazrat Adam (on whom be peace). In addition, we also learn that man is superior to woman

the believers, this is clear proof of Believers his Divine Wisdom.

فَالِقُ الْإِصْبَاحِ وَ جَعَلَ اللَّيْلَ سَكَنًا
وَالشَّيْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكْ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ٩٦

Islamic worships are determined and through the sun seasonal prayers are calculated. In short in these there are marvelous signs of Divine Powers.

208. From this we learn that mathematics is a lofty branch of knowledge. through it Allah Almighty's absolute Power is revealed. Allah Almighty had made things of the heavens and earth as samples of His Power.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا
بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ٩٧

210. By this is meant everything gives guidance to men of knowledge. Here knowledge refers to that which is a means of obtaining Divine and Mystical Knowledge. If it is bereft of this then it is no knowledge but ignorance in the true sense of the word.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ٩٨

because the true originator of mankind is Hazrat Adam (on whom be peace) who is a man. Thus most laws in the Holy Quraan are addressed to man while women as subordinates of men are included therein.

212. By 'have to stay somewhere' is meant to dwell upon the earth in ones lifetime, while 'to remain as repository' signifies dwelling in the grave after one's death. The former means being in the mother's womb and the latter means halting in the backbone of the father. From this we learn that the life on this earth is temporary, as our true station is the Hereafter.

Thus the world is usually referred to as (DAR

99. And it is He Who has sent down water from the heavens ²¹⁴. Then We brought forth everything of growth ²¹⁵, and out of it We brought forth the green (foliage) from which We bring forth clustered grains and out of the sheaths of the palms, the bunches closer to one another ²¹⁶. And gardens of grapes and olives and pomegranate ²¹⁷, similar in some respects and different in some other respects ²¹⁸. Look at it when it bears fruit and it's ripening. Undoubtedly, there are signs in it for the persons who believe ²¹⁹.

214. By this is meant that water is vaporised and evaporates skywards from the ocean due to the heat of the sun or due to the sky. Then due to the intense cold it forms into clouds and eventually comes down as rain. Rain does not come from the sky itself but from the clouds. It could also mean that the sky is the storehouse of water and all things. From here water reaches wells, rivers, oceans etc. Says Allah Almighty: "And in heaven is your provision, and that you are promised." (S51:V22)

215. The great sufi sages say that just as the grain cannot grow without water our good deeds need the blessings of pious people in order to be accepted by Allah Almighty. Satan had a large quantity of deeds but they did not receive the water of Prophethood. Hence, they did not achieve any fruition.

216. As seen in the spike of wheat, barley, etc.

217. Likewise Allah Almighty has created nourishment and fruit for the development of

UL FARAAR) the abode of fleeing and the Hereafter is called DARUL QARAAR or the Permanent abode.

213. Those who have the understanding of the world and can use this understanding to come to grips with the Hereafter are indeed blessed by Allah Almighty. However, everybody does not possess this type of understanding.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا
مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا
وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَ
جَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ
مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۚ انْظُرُوا إِلَى
ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي ذَٰلِكُمْ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

the heart. Nourishment is nutritious for life while fruits are here to provide taste. Similarly Shariat and Tarieqat are there for the development of the heart. Shariat is nourishment for the spiritual development while Tarieqat is the fruit of this development. Likewise obligatory duties(FARAAID) are nourishment, while voluntary duties(NAWAFIL) are the fruit.

218. Some trees though in appearance seem similar with those in respect of branches and leaves, but are different as far as flowers and fruit are concerned. All this reveals the great power of the Creator. Likewise people too in appearance bear many similarities but differ largely in fruit and deeds. Some are infidels, some are believers, some are sinners, some are pious, some are saints, some are Prophets. Do not make the mistake of taking the saints and Prophets to be like you because of their outer appearance. In appearance the margosa and the melia trees seem quite similar but are poles apart in their fruit. Gold and Brass both appear

gold in colour but in reality their nature is poles apart.

219. From this emerge two things:

1. The Lord who has the power to give growth to variety of vegetation from water certainly possesses the absolute power to give life and death to His entire creation through the blast of a single trumpet. Thus Qiyamat is a certainty

100. And they have made jinns as associates ²²⁰, of Allah, whereas He created them. And they devised from him sons and daughters without any knowledge ²²¹. Holy is He and Exalted far above their descriptions.

220. The polytheists of Arabia would worship the Jinns just as they were worshipping the sun and the moon. They had made idols in their names as their deities. This verse is a refutation of their above practice. From this we learn that true God is one who is the creator, not the creation.

221. These foolish people did not understand

SECTION 13

101. The Originator of the heavens and the earth, how could He have a son whereas there is no woman ²²², for Him and He has created everything ²²³ and He has knowledge of everything?

222. From this we learn that real children are those who are born of women, Thus Bibi Hawwa (on whom be peace) is not the daughter of Hazrat Adam (on whom be peace) because she is not born from a woman. Therefore she was given in marriage to him. Remember that children are from the father's gender and kind. Thus a child of a human cannot be a donkey.

102. This is Allah, your Lord. None is to be worshipped except He, the Creator of everything ²²⁴. Then worship Him only. And He is the Guardian over everything ²²⁵.

2. Allah Almighty has absolute power to raise in the garden of Islam thousands of lush green plants (Muslims) through the teachings of one Prophet. Thus saints, Qutubs, Ghaus, Knowledge, action, wisdom, etc are created and nurtured from this water of Prophethood. From this we learn that the acquisition of botanical sciences is beneficial.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ
وَفَرَّقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ
سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ١٠٠

that the children are the means of perpetuating the progeny, breed or race. He who is eternal Himself is not in need of any breed or progeny. Observe, if the sun, the moon, the stars, would remain untill Qiyamaat and therefore do not require children for the purpose of perpetuation, then how can Allah Almighty who is ever eternal, be father of children.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۖ أَنَّى يَكُونُ
لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً ۖ وَخَلَقَ
كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ١٠١

Therefore, how can the Creator's son or daughter be a creation.

223. That is, everything is the creation of Allah, and creation cannot be the children of the creator. From this we also learn we are not the creator of our deeds. Allah Almighty is the creator of those deeds, we are only their doers.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ
خَالِقُ كُلِّ شَيْءٍ ۚ فَاعْبُدُوهُ ۚ وَهُوَ عَلَى
كُلِّ شَيْءٍ وَكِيلٌ ١٠٢

224. Everybody's sustenance, death, action, term of life are all in His care. Despite this we are ordered by 'Take precaution' (S4:V71) i.e. adopt ways and means to safeguard yourself from the infidels. In times of difficulties go to the relevant authorities or physicians as they are the natural phenomenons of Allah Almighty's custody and care. Likewise in times of need it is important to seek the help of saints and Prophets for the fulfilment of our desires, which is not going contrary to the concept of

103. Eyes cannot comprehend 226. Him and all the eyes are under His comprehension. And it is He Who is the Innermost, All Aware.

226. By this is meant within the confines of knowledge, because physical enclosure and encircling is not possible for Allah Almighty. He is totally pure and free of this type of act. Only he can encircle physically who is physical

104. Indeed, there have come to you eyeopener arguments 227. from your Lord. Then whosoever saw it, it is for his own good, and whosoever became blind, then it is for his own harm. And I am not a guardian over you 228.

227. By this is meant the miracles of the Holy Prophet صلى الله عليه وآله وسلم and the verses of the Holy Quraan. In fact the Holy Prophet صلى الله عليه وآله وسلم is himself a shining proof of Allah Almighty. Says Allah Almighty: "Undoubtedly a manifest argument has come to you from your Lord." (S4:V175)

228. From this emerge two issues:

1. The Holy QUR'AAN portrays guidance and faith as true sight and vision and light and infidelity and misguidance as darkness and blindness.

105. And thus We variedly explain the signs that they (the infidels) may say: "You have studied" 229, and that We may make it clear over the people who have knowledge.

Trust in Allah Almighty.

225. By this is meant none in this world can see Allah Almighty with his naked eye; he can see the Almighty in his dream because this seeing is not with his physical eyes. Regarding Mer'aj Allah Almighty says: "And indeed he saw that Splendid sight twice." (S53:V13) and regarding vision of Allah Almighty in paradise it is said: "Some faces on that day will be fresh, looking towards their Lord." (S75:V2223)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ
الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

in body eg, the wall encircles things with its confines, the container encircles the water in it, the boundary of the city encircles the houses within it, etc. Thus this type of thing is an absurdity for Allah Almighty.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَانْزَرُوا
أَبْصَارَكُمْ فَلَنْفُسِهِمْ وَ مَنْ عَمِيَ فَعَلَيْهَا
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾

2. A prophet is not responsible for anybody. If the entire world remains without guidance it will in no way harm the prophet. Likewise, if the entire world becomes believers it will not increase the power of his prophethood. Will rejection of the sun in any way decrease its light, nor will it increase it by accepting it. Therefore we are totally dependent on the Holy Prophet صلى الله عليه وآله وسلم, while besides Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم does not depend on anyone.

وَكَذَلِكَ نَصْرَفُ الْآيَاتِ وَلِيَقُولُوا
دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

229. By this is meant that there are two types of wisdoms about the revelation of the QUR'AANic verses:

1. That fortunate people would receive guidance through them.

2. The unfortunate wretches will say from who do you learn the QUR'AAN to teach it to us?

The infidels would therefore say that the Holy Prophet صلى الله عليه وآله وسلم would learn the

106. Follow you what has been revealed to you ²³⁰. from your Lord. None is to be worshipped except Him, and turn your face away from the polytheists ²³¹.

230. Even if it is evident and clear revelation like the Holy QUR'AAN or concealed revelation like Hadith Shareef because both the Holy QUR'AAN and Hadith are revelations. Thus this verse cannot serve as a proof for the Chakraldwies to substantiate their claim.

231. By this is meant that for the time being continue with the refutation of the polytheists,

107. And had Allah willed, they would not have committed polytheism²³². And We have not made you a custodian over them, nor are you an advocate over them ²³³.

232. From this we learn that infidelity of the infidels is due to Allah's intention but not according to his desire. There is a big difference between intention and desire.

108. And do not abuse whom they worship besides Allah, because they will abuse your Lord out of spite through their excessiveness and ignorance ²³⁴. Thus, We have made fair the deeds of every Ummah in their eyes. Then they have to return back towards their Lord, and He will tell them what they used to do.

234. Muslims would talk ill about the idols of the disbelievers. They in retaliation began to do likewise about Allah Almighty. At this

Holy QUR'AAN from Hazrat Jabeer and Yasser then recite it to them. It should be remembered in the word *LAYAQOOLOO*, the letter laam is sequential not to cause a change i.e. this would be the sequence of the revelation of these verses. (*Tafseer Khazain, Baidzawi*, etc) From this we learn that sometimes the verses of the QUR'AAN become the means of the infidels going astray just as sometimes trees become dry despite the rain.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

but do not be hard on them. When the verses of Jihaad (Holy War) would be revealed then wage war against them. Hence, this verse is abrogated by the verse concerning Jihad (*Khazin, Baidzawi*). Or it could also mean that Oh my Beloved Prophet صلى الله عليه وآله وسلم do not accept what the polytheists are saying. Thus this verse is firm and lasting.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

233. By this is meant as you are not responsible for them, as such Oh Prophet صلى الله عليه وآله وسلم you will not be failure to accept faith.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَلَيْهِمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

point in time this verse was revealed telling the Muslims not to talk evil about the idols in the presence of idol worshippers. Ibn Amhbari

states that this verse is abrogated from the verses of Holy War (Jihad). When Muslims had gained sufficient strength to stop the idol worshippers from talking ill about Allah Almighty then permission for Jihad was granted (*Khazin, Khazainul Irfaan*). Thus the QUR'AAN itself is full of verses rebuking the devil, the idols and leaders of the Quraish. Says Allah Almighty: "*Verily you and that which you worship*" (S37:V161) and further it is said: "*Illmannered, and moreover, his birth is faulty.*" (S68:V13) From this verse emerge a few issues:

1. If non essential worship becomes a means of a rebellion which would be unable to suppress,

109. And they swear by Allah their oath ²³⁵, with utmost earnest that if there comes to them any signs then they would surely believe therein. Please declare: "The signs are with Allah" and what will make you realize is that when these signs would come, they will not believe therein ²³⁶.

235. From this we learn that taking frequent oaths is the way of the disbelievers. Satan too had taken an oath in the presence of Hazrat Adam (On whom be peace): "*And he swore to them both that I am a wellwisher of you both.*" (S7:V21)

236. Reason for its revelation:

The infidels of Makkah once said to the Holy Prophet صلى الله عليه وآله وسلم that though you inform us about the miracles of Hazrat Moosa, Hazrat Isa and Hazrat Saleh (On whom be peace) we will bring faith in you if you would show us those miraculous signs that we desire to see. To this they were told what do you desire. They said if you could change Mt Safa into gold, or if some of our dead come alive and testify to your Prophethood, or if Angels

110. And We shall keep confounded their hearts and their eyes as they did not believe therein at the first

ess, you should forgo that worship, because rebuking the idols is an act of worship;

2. The lecturers and the learned should not deliver such lectures which will make people so antagonistic that they would resort to violence;

3. If there is a strong fear that giving good advice to a person will result in having an opposite effect then one should refrain from it.

4. Sometimes one can lose one's faith due to one's stubbornness because the infidels of Makkah believed in Allah Almighty but due to their stubborn and antagonistic attitude towards the Holy Prophet صلى الله عليه وآله وسلم they would talk in insulting terms regarding Allah Almighty.

وَأَقْسُوا بِاللهِ جَهْدَ أَيْمَانِهِمْ لِيَنْ
جَاءَهُمْ آيَةٌ لِّيُؤْمِنُوا بِهَا قُلْ إِنَّمَا
الْآيَاتُ عِنْدَ اللهِ وَمَا يُشْعِرُكُمْ أَنَّهَا
إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

can appear before us. The Holy Prophet صلى الله عليه وآله وسلم told them that if I show you some of these miracles would you accept Islam. They took an oath to do so. The Holy Prophet صلى الله عليه وآله وسلم then intended to offer a dua for the fulfilment of this. Just then Hazrat Jibraeel (On whom be peace) came and said: "*Oh beloved of Allah! Whatever dua you shall offer would be accepted. But, if these people fail to accept Islam after what they see they would be destroyed instantly, and if they were to remain alive then perhaps some amongst them would accept Islam.*" Hearing this the Holy Prophet صلى الله عليه وآله وسلم changed the intention of making the dua. On that occasion this verse was revealed. (*Tafseer Khazin, Tafseer Ruhul Bayaan, etc.*)

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ
يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي

time 237. And We leave them to wander about blindly in their transgression.

237. By this is meant that after seeing the miracles of splitting of the the moon, and

SECTION 14

111. nd if We had sent down 238. angels towards them and the dead had spoken to them. And We had brought together all things before them, even then they would not believe 239. But, if Allah would have willed 240. But most of them are totally ignorant 241.

238. By this is meant that these infidels desired to see the angels in their external form, otherwise, the noble Companions had seen the angels in human form on numerous occasions.

239. Reason for its revelation:

The infidels would mockingly say to the Holy Prophet صلى الله عليه وآله وسلم that if you are a true Prophet then bring our previous dead to life who would testify to your prophethood, or bring angels who would talk to us about veracity of your prophethood. As a reply to these infidels this verse was revealed in which it is declared that even if these demands of the infidels are satisfied they would not accept Islam. They would reject these miracles by referring to their performance as an act of magic. Otherwise even the stones and sticks bore testimony about the Holy Prophet's صلى الله عليه وآله وسلم prophethood which was heard by the infidels yet they did not accept Islam.

240. From this we learn that propogation and miracles are not permanent guides Guidance is

112. And in the like manner We have made for every Prophet an enemy, devils from among men and jinns 242, that in them one inspires the other secretly with fabricated discourse

طُغْيَانِهِمْ يَعْمَهُونَ ۝

returning of sun they did not declare their faith, what faith will they bring now. All these are their false promises.

وَلَوْ أَنَّا نَزَّلْنَاهُ إِلَيْهِمُ الْمَلِئِكَةَ وَ

كَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ۝

obtained through the grace of Allah Almighty. These things are a means to obtaining guidance e.g. use of medicines to ward of sickness. Medicine must be used but reliance for cure must be on Allah Almighty.

241. When the infidels had asked for the above mentioned miracles some Muslims too had said that the Holy Prophet صلى الله عليه وآله وسلم should show them these miracles that these infidels may accept Islam. Allah Almighty here is explaining these Muslims that Faith is not obtained through miracles but through the grace of Allah Almighty. Observe, the Holy Prophet صلى الله عليه وآله وسلم had made the pebbles, stones, sticks, etc to recite the Kalimah, had brought back the sun that had already set, split the moon; despite these miracles many of those infidels had not accepted Islam. So why are you now so eagerley avid about their faith. The word 'most' is used to show that some of the infidels were the victims of misunderstanding and later became Muslims.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ

in order to deceive ²⁴³. And had your Lord wished, they would not have done so. Therefore, leave them alone with their fabrications ²⁴⁴.

242. From this verse there is a hint that besides man and jinn every creation of Allah Almighty is subservient and obedient to the Holy Prophet صلى الله عليه وآله وسلم and worshippers of Allah Almighty. None from them is a disbeliever or enemy of the Holy Prophet صلى الله عليه وآله وسلم. In the Holy Prophet's صلى الله عليه وآله وسلم saying the mountains keep enmity with us. The non mountains here refer to the Jewish citizens of that place viz Madina, and not the stones of that place.

243. From this we learn that any misguided person who tries to create in a person a desire for anything contrary to religion is a devil, even

113. And because that the hearts ²⁴⁵, of those who do not believe in the Hereafter may incline towards it, and that they may like it, and may earn sin that they are to earn ²⁴⁶. (by such deeds).

245. By this is meant only those people would show inclination to those demands of the infidels whose faith is defective. They will tend to support them. From this we learn everyone's

114. Then shall I seek the judgement ²⁴⁷, of someone other than Allah, when it is He Who has revealed towards you this detailed Book? ²⁴⁸, And those whom We have given the Book ²⁴⁹, know that it is revealed by your Lord in truth. So (O listener) then never be of those who doubt ²⁵⁰.

247. He makes it clear that in respect of religious orders no advise should be sought nor make anyone an arbiter. Counselling and arbitration is necessary in those matters which are not decided by religious decrees. You can seek advice and counselling in matters of your children's marriage but not in matters of Salaah and Fasting.

غُرُورًا ۖ وَ لَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرُهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

if he may be from one's relatives or in the garb of a learned man.

244. From this we learn that just as all the prophets had enemies so, there will be enemies of Ulama and the Saints. Any Alim who does not have any irreligious people as his enemies, is himself irreligious as he is being kind and polite to them. The Divine wisdom in this enmity is that until you don't encounter opposition you won't know your true strength. If there was no darkness nobody would have appreciated the sun. If one is not thirsty one will not appreciate water.

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَ لِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ
مُقْتَرِفُونَ ﴿١١٣﴾

heart inclines in respect towards his own kind.

246. From this we learn that to support a sin is in itself an act of sin. To conceal stolen goods, to sell these, are all criminal acts.

أَفَغَيْرَ اللَّهِ ابْتَغَىٰ حَكَمًا وَ هُوَ الَّذِي أُنْزِلَ
إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ اتَّيْنَهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَّلٌ مِّن رَّبِّكَ
بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُسْتَرِشِينَ ﴿١١٤﴾

248. Reason for its Revelation:

The infidels of Makka had suggested to the Holy Prophet صلى الله عليه وآله وسلم that we should accept the Christian and Jewish priests as our arbiters who would decide who from us is on the path of truth. Their aim was to bribe these priests to give their decision in their favour. This verse was revealed on this occasion. From

this we learn that it is correct to say that Oh infidels! the Holy Quraan had come to you as well, because it has come for their guidance as well.

249. By this is meant that Allah Almighty had given them the true understanding of the Heavenly Books such as people like Hazrat Abdullah ibn Salaam, etc. Or it could also mean that all the learned Alims of the People of the Book accept the Holy Prophet صلى الله عليه وآله وسلم.

115. And complete is the word of your Lord in veracity and justice 251. There is no one to change His words²⁵². And He is the All Hearing, All Knowing.

251. By 'word of your Lord' is either meant that decision of Allah Almighty which was made between the Muslims and infidels, or it could refer to all the heavenly revealed Books or the Holy QURAAN. Whatever is meant by it, its intention is clear.

252. By this is meant the Glorious Quraan is a true Book and no one has the power to alter it untill the Day of Judgement. This verse is not connected with abrogation, because in the

116. And (O listener) there are majority of those on earth that if you follow their sayings, they would mislead you²⁵³. from the way of Allah. They are only behind their imaginations²⁵⁴, and they are in mere conjecture²⁵⁵.

253. In religious matters follow Allah and His Beloved Prophet صلى الله عليه وآله وسلم only. Do not follow anyone else contrary to them. To follow the learned and the jurists (Imaams) is in reality following Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم because they are guiding the people on Divine decrees.

254. From this we learn to follow our ancestors is in opposition to the laws of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم and is the way of life of the polytheists. By this word "imaginations" is meant their distrust

as a true Prophet but due to some ulterior motives do not publically acknowledge this.

250. The truth of the matter is that those popes and priests whom these infidels are desiring to be their arbitrators are themselves accepting the Holy Prophet صلى الله عليه وآله وسلم as a true Prophet in their hearts, though outwardly they are engaged in opposing him, or may oppose him in the future.

وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

case of abrogation no person has the authority to change the verse but in such a case Allah Almighty Himself revokes the period of that decree, just as an experienced doctor continues to change the prescription on diagnosing the difference in the medical condition of his patient. If the patient himself changes the prescription or the dosage by himself he will be committing a criminal act.

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ
يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ يَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

This has nothing to do with the Qiyaas (conjecture) of the jurists. Hence, the non conformists cannot obtain any proof from it for their claim.

255. By this is meant that they are through their speculation declaring things lawful or unlawful, although lawful is that which is declared such by Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم and unlawful is that which is declared unlawful by Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

117. Your Lord knows well ²⁵⁶, who has gone astray from His way. And He knows well the guided ones.

256. Through the information and blessings of Allah Almighty some of His beloved servants too possess the knowledge of these unseen matters just as the Holy QUR'AAN speaks of the martyrs:

"And they are rejoicing for their successors who have not yet joined them." (S3:V170) or as it is reported in the Hadith the Hooris of Jannat

118. Then eat of that on which the name of Allah has been pronounced ²⁵⁷, if you believe in His signs ²⁵⁸.

257. If at the time of slaughtering the animal it was slaughtered by reciting *BISMILLAH, ALLAHU AKBAR*. In the name of Allah, who is the Greatest. In addition this is also a condition that the person slaughtering should be a Muslim, or from the People of the Book. However if a polytheist or an apostate were to slaughter even by reciting *BISMILLAH*, the animal would not become lawful for the believers.

258. Reason for its revelation:

119. And what had happened to you that you should not eat ²⁵⁹, out of that on which the name of Allah has been pronounced. He has explained to you in detail ²⁶⁰, what is forbidden to you. But when you are compelled ²⁶¹, to it. And surely many mislead others by their own desires without knowing ²⁶². Surely, your Lord knows well the transgressors ²⁶³.

259. It is evident that if Baheerah and Saaibah are slaughtered in the name of Allah Almighty they are lawful. Similar is the case with the calves of the Hindus which are set aside on the names of the idols. Thus the cow which is slaughtered on the occasion of Giyarwie Shareef too is lawful and sacred because it is slaughtered in the name of Allah Almighty.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٤﴾

proclaim that this person would be returning to us; or as the Holy Prophet said that Hazrat Abu Bakr (May Allah be pleased with him) is the inmate of Paradise. Hence, it becomes clear that the Hoori of Paradise as well as the Holy Prophet صلى الله عليه وآله وسلم are fully aware of the destiny of people, ie what end they will achieve.

فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

The polytheists were blabbing that the Muslims regard animals slaughtered by them as lawful yet they regard those animals as unlawful which are slaughtered for our gods (idols). In reply to their babbling this verse was revealed. in which Allah Almighty states that any animal that is slaughtered in Allah's name is lawful, and that which is not slaughtered in His name is unlawful. From this we learn that to regard lawful animals as unlawful is infidelity.

وَمَا لَكُمْ إِلَّا أَنْ تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ وَ قَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ ۚ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

260. From this we learn that according to the law unlawful matters are always described in detail, and that which is not declared unlawful is lawful. Says Allah Almighty: "Say you, I find not in what has been revealed to me any meal forbidden." (S6:V145)

261. It becomes evident that if there is a danger of losing one's life it is lawful to eat unlawful

meat as is absolutely necessary for this purpose.

262. By 'without knowing' is meant that those people regard Baheera and Saaibah, animals which are left aside on the names of the idols, as unlawful but those animals which are slaughtered in the name of those besides Allah Almighty or those arrivals which die a natural death as lawful. Yet the actual position is the opposite. Thus do not pay heed to these ignorant people.

263. In this verse those people are dreadfully

120. And leave the apparent and secret sins ²⁶⁴. Those who commit sins, soon they will get punishment for what they are earning ²⁶⁵.

264. By this is meant do not commit a sin publically or in private. Fear Allah under every condition and situation. It can also mean do not commit physical sins, nor of the mind,

121. And eat not that over which the name of Allah has not been pronounced ²⁶⁶, for surely that is disobedience. And indeed the devils ²⁶⁷, inspire their friends that they may quarrel ²⁶⁸. with you. And if you obey them, then indeed you are polytheists ²⁶⁹.

266. From this it becomes evident if a Muslim genuinely forgets to recite Bismillah at the time of slaughtering, the animal will be lawful to eat because the words used here are "not pronounced" which signify intentionally forgetting to pronounce the name of Allah Almighty. Both of those would render the animal unlawful.

267. To slaughter an animal in the name of anyone besides Allah Almighty is indeed disobedience, or to regard an animal slaughtered in Allah's name as unlawful is transgression and obedience of Satan which can take you to polytheism.

warned who are giving wrong verdicts on matters concerning lawful and the unlawful due to their lack of knowledge or their own opinions. Molvi Rashid Ahmed Gangohi has stated that the Sharbet drinking water provided for people in the month of Muharram for the sake of Hazrat Imaam Hussain (May Allah be pleased with him) as unlawful, yet he has declared the Diwali sweet meats of the Hindus as lawful. This verse is thus a warning to such misguided Ulama.

وَذُرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ
الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِهِ
كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

intention or desire.

265. By 'soon get punishment' is meant punishment on the battlefield of Badr, or at the time of death, or on the Day of Judgement.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ
عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ
لَيُوحُونَ إِلَى أَوْلِيَهِمْ لِيُجَادِلُوكُمْ
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

268. This makes it evident that to enter into an argument on religious matters without possessing knowledge, or to enter into a debate with the intention of picking up quarrel is the work of Satanic people. However, debating for the purpose of establishing the truth is an act of worship. Says Allah Almighty: "And argue with them in a way that is best." (S16:V125)

269. He who commits polytheism is a polytheist and those who keep ties with them on a basis of religion are polytheists, while those who bear religious enmity with Muslims are also polytheists and infidels.

SECTION 15

122. And will he who was dead, then We gave him life and made for him a light ²⁷⁰, by which he walks among mankind, become like that who is in darkness ²⁷¹, from which he is not to come out. Thus, in the eyes of the infidels their deeds have been made fair looking ²⁷².

270. This makes it clear that Faith is life and infidelity is death as this renders the soul dead. Hence, in the verse: "Therefore you make not the deaf to hear" (S30:V52) reference is made to the infidels.

271. Light is described in the singular and darkness in the plural to show that guidance is one but infidelity is of diverse types. The reason of revelation of this complete verse is : Once Abu Jahal threw dust on the Holy Prophet صلى الله عليه وآله وسلم which caused discomfort to the Holy Prophet صلى الله عليه وآله وسلم. Hazrat Hamzah had gone out hunting. On returning when he heard of this he angrily went upto Abu Jahal to punish him. As he was to tear Abu Jahal's gullet with his bow. Abu Jahal pleadingly said that the Holy Prophet صلى الله عليه وآله وسلم is constantly deriding our idols, yet you are maintaining silence.

123. And thus We have made in each town the leaders of the guilty ²⁷³, so that they may devise a plot therein. And they plot not but against their own souls, and they perceive not ²⁷⁴.

273. From this is understood that the misguidance of the leaders can cause destruction of their people. Says Allah Almighty: "And when We intend to destroy any town... We destroy it with complete ruination." (S17:V16) Likewise the reformation of it's leaders can reform the people. Furthermore, the poor are more inclined towards religion, while the wealthy are usually more engrossed in sinful

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ
نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي
الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ
زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

Hazrat Hamzah replied who is more foolish than you who makes deities from stones then worship his own creation. Saying this Hazrat Hamzah went to the Holy Prophet صلى الله عليه وآله وسلم and accepted Islam. On that occasion this verse was revealed.

272. From this we learn that the sinful believer always despises the sin and this conviction keeps him as a believer. On the other hand an infidel becomes happy at his evil deeds and is proud about them as a result of which he is not worthy of forgiveness. Reason for its revelation: This verse was revealed concerning Hazrat Hamza and Abu Jahal. Ameer Hamza had accepted Islam but Abu Jahal remained an infidel. Hence, the two are not equal. The same is the opinion of Hazrat Abdullah Ibn Abbas (May Allah be pleased with them).

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا
مُجْرِمِيهَا لِيُكْرَهُوا فِيهَا وَمَا يَشْعُرُونَ
إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

activities.

274. The infidels of Makkah guarded all four roads of the city to prevent any person from coming to the Holy Prophet صلى الله عليه وآله وسلم. Despite their effort and explanation uninformed people would come to know about the Holy Prophet صلى الله عليه وآله وسلم and were happily becoming Muslims. Mention is made about such people in this verse, that despite the

deception of these wicked people of preventing innocent people from coming in contact with the Holy Prophet صلى الله عليه وآله وسلم they were not succeeding in stopping the spreading of

Islam. It was beyond them to understand that their effort was giving greater impetus to the cause of Islam.

124. And when any sign comes to them, then they say: "We shall never believe unless we receive the like of what has been given to the Messengers of Allah 275. Allah knows well where to place His Messengers" 276. Soon the guilty ones will receive humiliation before Allah and a severe punishment for their plotting 277.

وَ إِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَ عَذَابٌ شَدِيدٌ بِمَا كَانُوا يَكْسِرُونَ ﴿١٢٤﴾

وقالوا
لنؤمن
حتى
نؤتى
مثل
ما
أوتى
رسل
الله

275. From this we learn selection for the prophethood is from Allah Almighty and is not obtained from one's deeds, strength or wealth. Just as there is a special box to keep a jewel so is there a specially chosen chest for prophethood. Furthermore, one learns that it is forbidden to offer prayer or desire for prophethood because there should be no dua made for something impossible to obtain. Now for any one to become a prophet is just as impossible for anyone to become partner with Allah. The last brick of the palace of prophethood is already placed in position.

Walied bin Mughiera claimed that if prophethood is true then I am its worthy candidate because in age and wealth I am more superior to the Holy Prophet . In reply Allah Almighty revealed this verse. "What has been given" refers to the Divine Revelation and miracles i.e. prophethood.

277. It becomes clear that those who plot against the prophets themselves become disgraced and destroyed. This has been and is being experienced. The Wahabis should take a lesson from this. Similarly service to Allah's Religion is a means of obtaining respect in this world and in the Hereafter.

125. And whomsoever Allah wishes to show the way, He opens his heart for Islam 278, and whomsoever wishes to lose his way, He makes his heart narrow, straitened. Well as if he is climbing up into the sky 279, forced by someone else. And thus Allah inflicts punishment on those who do not believe 280.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۚ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَانُنَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

278. It is reported in the Hadith that by opening the breast is meant that Light(Noor) which is placed in the breast of the believer which enables the heart to be receptive for Faith. There are three signs of those: Dislike for the

world, inclination towards the Hereafter, preparation for death before it comes (May Allah Almighty grant us this). From this one learns that Faith is obtained through Divine guidance.

279. From this one learns that religious work seems burdensome while worldly affairs feel light and easy. Tightness is the sign of the chest and a tight chest means causes of infidelity begin to gather in it, and it is unable to provide motives for faith. May Allah Almighty protect us from this. Upon some, faith becomes unbearable. Remember that this does not necessarily mean a person is compelled to commit infidelity, but whatever

126. And this is the Straight Path ²⁸¹ of your Lord. We have explained the signs in detail for the people accepting admonition.

281. By '*Straight Path of Your Lord*' is either meant the Holy QUR'AAN or the teachings of the Holy Prophet صلى الله عليه وآله وسلم. It is that path which will take you to Allah Almighty with ease, just as a straight road will take you to your destination. Hence, this is called Shariat or a broad and straight path which everyone can tread without any difficulty. *TAREEQAT* Mystic way of life, too is the

127. For them is the home of peace (safety) with their Lord. And He is their Protector. This is the fruit of their good doings ²⁸².

282. From this emerge a few issues:

1. The inmates of Paradise are owners of their Paradise, and not mere visitors therein as is indicated by the preposition '*for*' in the word '*for them*'.
2. Their ownership is for today and eternally thereafter as indicated by the entire content.
3. All forms of peace and security will be provided in Paradise. Illness, death, fear of anyone will not be experienced therein. For this reason it is referred to as Place of Safety.
4. Good deeds are a means of obtaining Paradise as is indicated by the preposition

128. And the day He will raise all of them ²⁸³ and will say: "O company of

infidelity and transgression he commits is done by his own will. This condition is inculcated in his heart due to his transgression and evil habits. An example of this is destruction of the iron caused by rust.

280. From this one learns that the severity of the heart is a punishment of Allah Almighty which results from one's evil deeds. The punishment of the Hereafter would be as a result of this.

و هَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ
فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٢٦﴾

path towards Allah Almighty, but this is so narrow and intricate that only he can tread upon it who has the knowledge about it. Shariat, '*outward law*' is the general road while '*TAREEQAT*' is its alleys and side streets; that through Shariat one obtains his goal slowly but with Tareeqat the goal is achieved speedily. However Shariat is for the common people while Tareeqat is for the selected people.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ
وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

'with' in the word '*with which*.' However this is the normal order. Otherwise a demented person, a minor and a new convert to Islam who dies immediately after accepting Islam will enter Paradise without having performed any good deeds, on the other hand, we sinners have a share in the pure and pious deeds of the Holy Prophet صلى الله عليه وآله وسلم. In the wealth of a generous person is a share for the beggars. Says Allah Almighty: "*And those in whose wealth there is a known right for one who asks....*" (S70:V24 & 25)

وَيَوْمَ يَحْشُرُهُمْ جَبِيْعًا يَبْعَثُ الْجِنَّ
قَدْ اسْتَكْبَرْتُمْ مِنَ الْاِنْسِ وَ قَالَ

jinn ²⁸⁴! You have gathered many men". And their associates among them will say: "O our Lord! We made use of one another ²⁸⁵, and we have reached the term You have determined ²⁸⁶ for us". He will say: "Fire is your abode, abide therein forever, but as Allah wills" ²⁸⁷. O Beloved Prophet! Surely your Lord is All Wise, All Knowing.

283. On the Day of Judgement all will first be raised together, thus it is called *YAUMUL HASHR* or Day of Resurrection; then the good will be gleaned and pruned from the evil, thus it is called *YAUMUL FASL* or Day of Reckoning. By raising everybody means Allah will raise the believers and non believers together, or man and jinn together or the good and wicked together.

284. This is addressed to those rebellious jinns who had misled and deceived human beings. The believing jinns will be mercy from Allah Almighty. From this we learn that jinns create evil ventures and hazards in the hearts of man, guide them towards evil, especially the devil and his progeny.

285. By this is meant man derived benefits

129. And thus We set the cruel one against the other in lieu of what they have done ²⁸⁸.

288. From this emerge a few issues:

1. The appointment or establishment of a cruel ruler is a punishment of Allah Almighty. Yazid did not conquer Imaam Husain (May Allah be pleased with him) but it was the other way round. The government of the evil Yazid was cut to shreds; just as

SECTION 16

130. O company of jinns and men! Did not the Messengers come to you from amongst

أُولَئِئِهِمْ مِّنَ الْإِنسِ رَبَّنَا اسْتَنْتَعْ
بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي
أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

from jinns i.e. these jinns showed the evil path and made their deception easier for the evil doers to follow and jinns derived benefit from the human beings, in that man worshipped them. Thus by benefit is meant benefit of this world which in reality is ruination.

286. The word 'term' refers to death or Qiyamah. Time for every individuals death is determined separately, while Qiyamah signifies everybody's time. Hence, the use of 'for us' is most appropriate.

287. By this is meant those infidels whose faith has come within the ambit of Divine Will will not go to Jahannam because they will die as believers. This does not in any way mean that some infidels will after being placed into Hell be taken out of it.

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا
كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

Hazrat Moosa (On whom be peace) overpowered the Pharoah and Hazrat Ebrahim (On whom be peace) overpowered Namrood.

2. The tyrannical ruler comes into power because of our evil doings.

3. If you desire good rulers then do good deeds.

يَعِشَرَ الْجِنَّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ
مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ الْآيَاتِ وَيُنذِرُونَكُمْ

yourselves ²⁸⁹, reciting My Verses to you, and warning you of seeing this day of yours? They will say: "We bear witness against our souls". And the worldly life deceived them, and they will themselves bear witness against ²⁹⁰, their souls that they were infidels.

289. Only human beings are prophets. Says Allah Almighty: "*And We sent not before you any but men to whom we reveal.*" (S16:V43) Because both humans and jinns are being addressed here the words '*From you*' refers to human beings to show this domination of man over jinn, like Allah Almighty says in the QUR'AAN: "*There comes out from them pearl and the coral.*" (S55:V22) although pearls and coral come from salty oceans. However, this does not prove that prophets

131. This is so because your Lord destroys not the town unjustly ²⁹¹, while their people are unaware ²⁹².

291. The accountability from man on the Day of Judgement will take place not because Allah Almighty is not aware about the deeds of man, but just as punishment in the world does not come on the ignorant, in the Hereafter too the criminals and sinners will be proven guilty of their crimes and sins and then punished.

292. In this verse two issues are dealt with:

1. Allah Almighty does not send down punishment without evil doings of man.
2. No person will be punished for evil doings

132. And for one there are degrees in accordance with their deeds ²⁹³. And your Lord is not unaware of their actions.

293. By this is meant the inmates of Paradise will be rewarded with different ranks in Paradise according to their deeds.

The same is the case with the inmates of Hell. This could also mean the rewards of good

لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى
أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا
عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

had come from jinns but from humans. From this we learn that previous prophets were for jinns as well but our Holy Prophet is a prophet for all the jinns.

290. The infidels will in the first instance deny the propagation of the prophets but after the testimony of their own limbs regarding the matter they will have no option but to accept it, Hence, there is no inconsistency in the verse.

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى
بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ ﴿١٣١﴾

if propagation of prophets had not reached him. Thus the deceased minor children of the polytheists will not be sent into Hell. Similarly the Holy Prophet's صلى الله عليه وآله وسلم parents and those who died on the Unity of Allah Almighty prior to the propagation of Islam will not be sent into Hell. This is the established law for the punishment in this world and for the Hereafter. Calamities are not a punishment for children and pious people but a mercy of Allah.

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَ مَا
رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

deeds are varied. One type of deed is a source of obtaining added rewards for one and less for the other. It is reported in the Hadith that on the Day of Qiyamah man will be rewarded for his good deeds in accordance with the capacity

of one's intelligence. Thus thousands of issues can be extracted and deduced from this verse. The rewards, place, time, opportunity, need are varied in accordance with the nature of the

need. Where there are more Masjids and less wells, the more effective and beneficial thing would be to provide more wells.

133. And (O Beloved Prophet) Your Lord is SelfSufficient, Merciful. O mankind! If He wills, He may take you away and bring some others whom He wills in your place, just as He created you from the offspring of other people ²⁹⁴.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۖ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ۝

294. By 'He may take you away' is meant He could send down punishment on you to destroy you and bring others to own your land. Observe, Abu Jahl was destroyed and owner-ship of his land was given to others. This

could also mean you would die on the completion of your time and you would be replaced by your offspring. The fact of the matter is the world and its possessions are transitory and one should not depend on them.

134. Undoubtedly, what is promised to you ²⁹⁵ is sure to come and you cannot get frustrated.

إِنَّ مَا تُوْعَدُونَ لَأْتٍ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ۝

295. Death, Qiyamah or that punishment which is prophesied by the Holy Prophet صلى الله عليه وآله وسلم will most certainly take place, but on their prescribed time. Do not be misled in their delay, instead acquire means to protect yourselves from them, because Allah Almighty

is neither helpless nor does He give false information, nor is man powerful to enter into confrontation with Allah Almighty to save himself from Him. Therefore avoid confrontation and fear Allah.

135. Please declare: "O my people! You continue doing your business in your places. I will do my work" ²⁹⁶. Now, you wish to know who has the ultimate abode ²⁹⁷? Surely, the unjust do not prosper.

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ۚ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝

296. In this there is no permission for infidelity or sin, instead this is used for an expression of wrath. Says Allah Almighty: "Then whoso will, let him believe, and whoso will, let him disbelieve." (S18:V29).

believer is an inmate of Paradise and the infidel is an inmate of Hell, but the practical translation of this decision will take place on the Day of Judgement or at the time of any coming punishment. The latter is meant here.

297. Even today too the decision is that a

136. And whatever Allah has produced from the crops by tillage and created cattle, they

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ

say: "This is for Allah, according to their fancy, and this is for our associates ²⁹⁸". Then that which is of their associates does not reach God ²⁹⁹, and that which is for God reaches their associates. What an evil judgement they assign ³⁰⁰.

298. In this there is a hint that whatever offering the polytheists make in the name of their idols is null and void, and their condition of offering is unsound and unacceptable because the Holy Quraan has declared all of them in "according to their fancies" and therefore nullified them.

299. Here the evil doings of the infidels are being mentioned. Firstly whatever charities they took out from their produce they would take one portion for Allah and the other for their idols; secondly while dividing if any part fell in the portion of the idols they would not remove it. The Arab infidels would spend the portion taken out in Allah's name on visitors and beggars, and the portion of the idols was spent on themselves and their slaves. This type of charity and decision of the infidels was a senseless exercise. Remember, that to take out a portion of your wealth for the purpose of *Giyarwie Shareef, Khatam Shareef* etc is not included in the above because all this charity is for Allah and a means of conveying rewards to those souls. This is proven from the Quraan and Hadith. Says Allah Almighty: "And regard what they spend as approaches to Allah and a means of taking blessings of the Messenger. (S9:V99). Hazrat Said (may Allah be pleased with him) had dug a well in his mother's name and called it "Well of Said's mother". It is polytheism to take out wealth in the name of

137. And thus their associates have made to appear fair the killing of their offspring ³⁰¹, in the eyes of many polytheists, so that they may kill them and may confuse them in their religion³⁰². And had Allah willed, they would not have done so. Therefore, you leave them, for they are ³⁰³, with their fabrications ³⁰⁴.

بِزَعِيهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَ مَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

idols because this leads to equality with Allah Almighty. However you can do this in the name of the pious sages of Allah as this is a charity in the name of Allah Almighty. Further, remember, that the infidels of Arabia worshipped Allah as a bigger deity and the idols as smaller deities, both physically and materially. In this verse material worship of theirs is being mentioned with regard to their produce. It should also be remembered that the wheat and other grain which is set aside in the name of the idols will not become unlawful because only that animal will become unlawful which is slaughtered on any other name besides the name of Allah Almighty. Thus whatever possession of the infidels which were taken as war booty by the Noble Companions were put to use by them without distinguishing which of these were set aside in the name of idols.

300. Here, Allah Almighty has expressed displeasure at their above deeds but did not declare these things as unlawful. From this we learn that the portion of the produce which these infidels had taken out in the name of the idols did not become unlawful, but their act of doing this is polytheism though the thing used for it is lawful e.g. the setting aside of Baheera, Saaibah animals is polytheism but those animals are lawful. They can be consumed by slaughtering them in the name of Allah Almighty

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُردُّوهُمْ وَ لِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

301. These infidels had maintained their decision with their children as well by preserving their sons and burying their daughters alive. All this was done due to the misguidance of their leaders. In addition, these people would take a vow of slaughtering some of their children, just as Hazrat Abdul Muttalib had taken a vow of slaughtering Hazrat Abdullah.

302. By this is meant they were first steadfast on the Religion of Hazrat Ismail (on whom be peace). Then Satan led them astray from it and they became engrossed in polytheism, thinking that this was the Religion of Hazrat Ismail (on whom be peace).

303. Here the word 'willed' signifies intended

138. And they said: "This cattle and crops are forbidden ³⁰⁵, only those could cut them whom We accept". So they have false notions ³⁰⁶. And there are some cattle over which riding is forbidden ³⁰⁷, and some cattle over which they do not pronounce the name of Allah at the time of slaughtering. This is all to assert a lie against ³⁰⁸. Allah. Soon, He will give the award for their fabrication.

305. From this we learn that what the infidels had said, did not make their produce fields unlawful. In fact whatever produce they had set aside for their idols too remained lawful. Otherwise such anger would not have been expressed on them in this verse.

306. Thus from whatever produced they had dedicated to their idols, they were distributing to worshippers and workers of their idol temple.

307. Such animals were called by these idolators as *BAAHERAH*, *SAAIBAH*, *HAAMI* which they would set free in the name of their idols as Hindus abandon their bulls and some of the present day Rafzis abandon their horses which they would not use for riding or for any other purpose. Presently this sickness is spreading in the Gujrat district where some

and not desired. To desire is called *RAZA* or approval. Remember, that whatever is happening in the world is happening through the will of Allah Almighty, but He is only pleased with the piety and not with the evil. Thus there is no inconsistency in the verse.

304. This does not mean that you should not propagate to them. Propagation will be made till the very end. What it means that you should not be saddened by their infidelity and polytheism. Do not be disheartened by their action. It could also mean that you should not do what they are doing. In that case the verse would be addressed to general Muslims, because the Holy Prophet ﷺ had always their action from the beginning.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرًا لَا
يُطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ
حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ
اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ
سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

ignorant people are abandoning a horse in the name of Hazrat Imam Hussain (may Allah be pleased with him) which is only used in the month of Muharram for the purpose of procession and at the time of beating and pounding the chest.

308. In this, some evil acts of the infidels are being mentioned:

1.1 To endow or dedicate their produce fields to their idols;

1.2 To feed their produce to males and not for females;

1.3 Only the caretakers of their idols were permitted to eat this income;

2. To abandon and set aside animals in the name of their idols, e.g. *BAAHERAH*, *SAAIBAH*, etc, not to use them for any work nor remove them from the fields. Both these

are polytheism but to eat these was not forbidden., therefore the Companions on the Battlefields would capture these and make use of them. 3.Slaughter animals in the name of

their idols. This too is an act of idolatry, and eating such animals is totally forbidden because it is part of "animal that has been slaughtered by calling a name other than Allah"(S2:V173).

139. And they say: "Whatever is in the bellies of these cattle solely belongs to our males and is forbidden to our females. And if it were born dead, then all of them are partners therein ³⁰⁹. Soon Allah will award them for their actions. Surely, He is Most Wise, All Knowing.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾

309. The infidels of Arabia believed that if the baby of BAHEERA, SAIBAH, she camel, was born alive it should be eaten by men only, but if it was still born it could be eaten by both men

and women. This evil belief of theirs is being mentioned in this verse for which they are sternly reprimanded.

140. Undoubtedly, those who kill their offspring ³¹⁰, by their foolishness and ignorance ³¹¹, are ruined ³¹², and make unlawful what Allah has provided for them, forging a lie against Allah ³¹³. Indeed, they have strayed and have not adopted the correct way ³¹⁴.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۚ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

310. Reason for its revelation:

It was a common practice of the Rabeeah and Muzir tribes to kill their girls and preserve their boys. Other tribes would kill their boys as well. This verse was revealed regarding them. Such barbaric practice is a means of destruction of this world and the Hereafter. How foolish: that cats and dogs were kept in their care but their own children were being destroyed.

311. From this we learn once life is bequeathed in the foetus it is forbidden to abort it, as this too is infanticide. Prior to this stage it is permitted out of necessity.(RADDUL MUKHTAR)

312. From this we learn that the original in every instance serves as a permission because Allah Almighty has created everything as a means of sustenance for us. From these those

which he declared as unlawful are forbidden and those which He declared as lawful or maintained silence over them are lawful. Says Allah Almighty: "He created for you all that is in the earth." (S2:V29)

313. It is thus evident that to regard the produce fields and animals left in the name of the idols is false and a slander against Allah Almighty. They are lawful because to regard them as forbidden is declared by Allah Almighty as "forging a lie against Allah".

314. By this is meant those faithless people who regard their sins as caused by Divine approval and infidelity and idolatry as a means of success cannot come towards guidance. Guidance is obtained through fear of Allah Almighty. Instead of fear they are hoping for success in these matters.

SECTION 17

141. And it is He Who has produced gardens ³¹⁵, with creepers intercrossing, trimmed and untrimmed, and date palms and crops, which are various kinds of food and olives and pomegranates similar in some respects and dissimilar in other respects. Eat of their fruits ³¹⁶, when such fruit are plucked, and pay their dues on the day of harvesting ³¹⁷. And spend not wastefully. Surely, those who spend wastefully are not liked by Him ³¹⁸.

315. By this is meant some are creeping plants and some trees e.g. muskmelons, watermelons, etc or mango trees, tangerine trees etc. Among them some bear similarity with others in colour and smell e.g. pomegranate and olive, others have no similarities or resemblance.

316. By this is meant due to your foolishness do not regard their fruit as forbidden as they are lawful. It could also mean that it is not piety to make tasty juicy fruit which is lawful as unlawful unto oneself, true piety is abstention from that which is forbidden.

317. This verse is a strong proof of Hazrat Imaam Abu Hanifa (May Allah be pleased with him) that there is Zakaat on every produce, whether it be more or less, whether their fruit,

142. And of the cattle, some are for carrying the burden and some are for lying on earth (too small) ³¹⁹. Eat of what Allah has provided for you and do not follow the footsteps of the devil ³²⁰. Surely, he is your open enemy.

319. Goods are loaded on cattle, while chicken, goats, sheep are lying on earth both of them are lawful for consumption.

320. From this we learn that to regard some animals as unlawful for consumption without

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَ
غَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
مُخْتَلِفًا أُلْهُهُ وَالزَّيْتُونَ وَالرُّمَّانَ
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۖ كُلُوا مِنْ
ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ
حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ ۝

remain for a year or not because Allah Almighty has mentioned this without any limitation. Through the words "pay the due on the day of harvesting" Allah Almighty has made it clear that unlike gold and silver, the produce for the purpose of Zakaat need not to be in possession of the owner for a year. Immediately on harvesting payment for Zakaat becomes obligatory. It should be remembered that grain from the fields can remain for a year but the fruit from the gardens will not. Here it is collectively stated to pay Zakaat on the produce. 318. Spending on unlawful things is included in improper and wasteful expenditure. Therefore washing the parts four times in wudhu instead of thrice would be regarded as wasted action.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ كُلُوا
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝

any proof is following the devil. Those which Allah Almighty has not made forbidden are lawful. Thus if animals and produce fields left aside in the name of idols came into Muslim hands through lawful means are lawful for

eating. If the water of the Ganges and the flesh of the cow is not forbidden, though they are

143. He has created eight males and females ³²¹: one pair of sheep and one pair of goats. Please declare: "Has He made both males unlawful, or both females ³²², or that which the wombs of two females contain? Inform by any knowledge ³²³, if you are truthful ³²⁴".

321. Of the offspring of camels, sheep, cattle, goats which are in pairs would you regard the male unlawful, their female lawful or are both unlawful. If so what proof do you have for such claim. Mention of them is being made in the next verse.

322. This means that Allah Almighty has neither made the male nor the female offspring of sheep and goats as unlawful. It is you who at times make these unlawful at different times. This is mischiemongering on your part.

323. Here by knowledge is meant knowledge based on absolute certainty which is opposite to conjecture and doubt. Thus we learn that for unlawfulness conjecture is not sufficient, certainty is required.

144. And a pair of camels and a pair of cattle. Please declare: "Has He made both males unlawful or both females (unlawful) or that which the wombs ³²⁵, of both females contain? Were you present when Allah gave you the order ³²⁶?" Then who is more unjust than one who forges a lie against Allah that he may misguide the people with his ignorance? Surely, Allah does not show the path to the unjust ³²⁷.

325. Reason for its revelation:

Once Malik bin Auf Jashamy came to the Holy Prophet صلى الله عليه وآله وسلم and said that it

idols of the polytheists, then how would their connection to these make them forbidden.

ثَنِيَّةَ اَزْوَاجٍ مِّنَ الضَّانِّ اثْنَيْنِ وَ
مِنَ الْبَعِزَّائِيْنِ قُلْ اِلَّا الذَّكَرَيْنِ
حَرَّمَ اِمَّا الْاُنْثَيَيْنِ اَمَّا اَشْتَبَلْتُ عَلَيْهِ
اَرْحَامُ الْاُنْثَيَيْنِ نَبِّؤُنِي بِعِلْمٍ اِنْ
كُنْتُمْ صٰدِقِيْنَ ۝۱۴۳

324. This means that if you accept these animals to be unlawful and if you are true in your claim then produce a conclusive and categorical proof to substantiate its unlawfulness. Thus the plaintiff will not be required to produce proof of its lawfulness but it would be incumbent upon the claimant to substantiate the proof for its unlawfulness. Today the Wahabis demand of us to produce a proof for the lawfulness of what we believe to be lawful while they themselves fail to substantiate any proof for the unlawfulness of these things. This is against the principles of the Holy QUR'AAN. Observe, Allah Almighty demanded proof for accepting those animals as unlawful.

وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ
قُلْ اِلَّا الذَّكَرَيْنِ حَرَّمَ اِمَّا الْاُنْثَيَيْنِ اَمَّا
اَشْتَبَلْتُ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ اَمْ
كُنْتُمْ شُهَدَآءَ اِذْ وَصَّيْتُكُمْ اللّٰهُ بِهٰذَا
فَمَنْ اَظْلَمُ مِمَّنْ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ اِنَّ اللّٰهَ لَا
يَهْدِي الْقَوْمَ الظَّالِمِيْنَ ۝۱۴۴

has come to my notice that you are prohibiting from doing things which our forefathers had done. In reply the Holy Prophet صلى الله عليه وآله وسلم

said that Allah Almighty had created eight types of male and female species lawful for man to eat from which you have declared some to be unlawful without any proof. The Holy Prophet صلى الله عليه وآله وسلم further asked whether the species which are regarded as unlawful are on account of their being male or female! Malik Bin Auf was taken aback as he had no reply to this question. This verse was revealed in its corroboration. (Khazainul Irfaan)

326. This means that since Allah Almighty did not give a direct command, nor has its unlawfulness been informed through any prophet, then what other proof is there by you to declare those animals as unlawful? Hence, this claim

SECTION 18

145. Please declare: "I do not find in what has been revealed to me any food has been made forbidden ³²⁸, to any eater, except that it be of a dead body ³²⁹, or flowing blood ³³⁰, or the flesh of forbidden swine ³³¹, for that is dirty, or an animal of disobedience in slaughtering on which the name other than Allah has been pronounced ³³². Then whoso is driven by necessity neither willing himself nor exceeding beyond the necessity. Then, undoubtedly, Allah is Most Forgiving, Ever Merciful ³³³.

328. From this we learn that anything which is not declared unlawful in Shariah through a clear proof, it will be regarded as lawful. There is no proof required for a thing to be lawful, because these people had used the proof of legality to declare these things unlawful. Since there was no Divine revelation to declare these things unlawful, they are perfectly lawful.

329. The word 'but' is a relative conjunction used for taking into account animals related to the decree of unlawfulness i.e. only animals which are dead are unlawful not those that are left in the name of the idols. In Islam only those animals are unlawful which die before being slaughtered in the name of Allah. Thus

of yours is totally false and baseless, anyone who makes false accusations against Allah Almighty he is the biggest tyrant, misleading the innocent people. The Wahabies should take a lesson from these verses who are declaring lawful things as unlawful without any proof.

327. This means that as long as the wicked person remains wicked Allah Almighty will not guide him on the Straight Path. But when the time of his guidance would come he will no longer remain wicked. Or it could also mean an infidel does not obtain guidance to rectify his evil deeds. The path of righteousness will only come after acceptance of faith.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا
عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً
أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ
رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾

the animals which are left aside in the name of the idols are not in this category as they are not slaughtered in the name of these idols. Therefore it cannot be necessarily deduced from this that dogs and cats would become lawful for eating.

330. This means that congealed blood ie spleen, liver, etc are lawful for eating because this is not flowing blood. It should be remembered that even when flowing blood becomes congealed it will become unlawful because it is after all flowing blood though it is temporarily congealed.

331. From this emerge three issues:

1. Every impure thing is forbidden, though every forbidden thing is not impure;
2. Every part of the swine is forbidden eg it's skin etc. because everything of it is part of positive impurity.
3. Nothing of the swine will become pure through cooking or slaughtering

just as excreta cannot become clean under any circumstances.

332. From this emerges two issues:

1. Regarding the animal, calling it on anyone's name in its life time will not be given any credence. The actual credence will be given to what is recited at the time of slaughtering it, because the word 'pronounced' is used and not 'prayed'.

146. And for the Jews We forbade every animal having hoofs ³³⁴, and the fat of oxen and sheep. We forbade them but what is carried by their backs or intestines or what is attached to their bones ³³⁵. We penalized them for their contumacy ³³⁶. And, undoubtedly, We are Most Truthful.

334. Here nail refers to the finger or paws, no matter whether these are broken up like those of dogs and other animals of prey or otherwise, in the form of a hoof like that of a camel, duck, guinea fowl etc. In our Shariah guinea fowls, camels etc are lawful for eating.

335. This means that due to their rebelliousness the meat of cows, sheep, etc was lawful for the Jews but their fat was unlawful.

336. This means that those decrees of punishment which were established in the

147. Again, if they belie you, please declare: "Your Lord has unlimited Mercy ³³⁷ and His Wrath will not be set aside from the guilty people".

337. This means to belie a Prophet is a cause of Divine punishment. But the delay in the coming of this punishment is because this

148. Now, the polytheists say: "If Allah had willed, we would not have committed

2. To slaughter animals in the name of idols is disobedience of belief or infidelity, Hence, the word 'disobedience' is used here.

333. This would be so because due to his necessity these unlawful things will become lawful for him, or if due to incorrect estimation he eats a few morsels more than necessary then Allah Almighty out of His infinite mercy will not hold him responsible for this.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي
ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهَا إِلَّا مَا حَبَلَتْ ظُهُورُهَا أَوْ
الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ
جَزَيْنَهُم بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٣٦﴾

previous Ummahs are no longer incumbent upon us even if they are mentioned in a categorical Quranic verse because we are the followers of the Holy Prophet صلى الله عليه وآله وسلم and as such the previous Ummahs are no longer applicable to us. Observe, Allah Almighty has deprived the rebellious Jews of the fats of camels, guinea fowls, ducks, cows, goats, etc which are lawful for us to eat. there is a consensus of the entire Ummah on this.

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ
وَّاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ
الْجَارِمِينَ ﴿١٣٧﴾

Prophet صلى الله عليه وآله وسلم is Prophet of mercy. Allah Almighty is Merciful, one should not be deceived by His tolerance.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا
أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ

polytheism ³³⁸, neither our forefathers". Nor had We forbidden anything ³³⁹. In the same manner, belied those who were before them, until they tasted Our torment ³⁴⁰. Please declare: "Have you any knowledge that ³⁴¹, you bring it forth to Us ³⁴²? You are only behind your conjecture and without anything you estimate" ³⁴³.

338. In this verse there is a prophecy i.e. whatever the polytheists were about to say in the future was being foretold.

339. In this verse fate or Divine will means approval. Thus they have been refuted. Otherwise everything good and evil in this world is in accordance with the Divine will. These infidels were wagging their tongues that Allah Almighty approves of their infidelity. Hence, they were liars. The infidels were unable to distinguish between fate and approval, because fate in reality is one thing while approval is something else. Everything in this world and all our work takes place due to the will and the intention of Allah Almighty, though everything is certainly not in accordance with this expressed desire.

340. This means that to endeavour proving permissibility of sins results in severe punishment of Allah. Those Arabs committed infidelity then tried to prove that this was approved by Allah Almighty. Hence, they were entitled to and deserving of severe Divine punishment.

149. Please declare: "Then the argument of Allah is conclusive ³⁴⁴. So, if He had wished, then He would have guided you all" ³⁴⁵.

344. The concrete knowledge of the Prophets which is made known in the world cannot be disapproved through mere assumptions, conjectures, and suspicions. To believe in this is an act of infidelity.

شَيْءٌ ۚ كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ
حَتَّى ذَاقُوا بَاسَنَا ۚ قُلْ هَلْ عِنْدَكُمْ مِمَّنْ
عِلْمٌ فَتُخْرِجُوهُ لَنَا ۚ إِنْ تَتَّبِعُونَ إِلَّا
الظَّنَّ وَ إِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ۝

341. It should be remembered that the approval and the desire of Allah Almighty is that which is conveyed through the Prophets. However, Prophets are not sent to reveal fate. If Allah Almighty had approved of it, He would have proclaimed this through His Prophets. Thus there is a big difference between fate and desire.

342. From this we learn that to seek proof from the liar, to prove his lies is permissible. Thus to demand miracles from false prophet so as to prove that he is an imposter; and to ask fortunetellers about things of the unseen in an effort to disgrace them are not only permissible but an act of reward. However if this is done as a means of acceptance thereof, or on the basis of doubt, it is an act of infidelity. Hence, the meaning of this Quraanic verse is quite clear, and the verdicts of the jurists against this is not incorrect.

343. From this we learn conjecture, analogy, gives work, etc are not sufficient for beliefs they have to be based on conclusive religious proofs.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَاءَ
لَهَدَاكُمْ أَجْمَعِينَ ۝

345. If He had so desired He could have given you the help to accept faith. Here the word guidance does not mean to show the Straight Path. That has been given to all.

150. Please declare: "Bring your witnesses who testify that Allah has forbidden this ³⁴⁶". Then, if they testify, then you (O listener) be not witnesses ³⁴⁷, with them and follow not the desires of those who belie Our signs ³⁴⁸. And who believes not in the Hereafter, and they ascribe equals to their Lord ³⁴⁹.

346. From this one learns that if a thing is not made unlawful, then it is lawful. Here witness refers to the verses of Allah's Book, or the sayings of His Prophets; not their own babblings, as is expressed in the following verse.

347. From this one learns that to verify a liar, to take his part, to approve his work, to express joy at what he has done, to nod your head in approval to what he says, are all forbidden as this is equal to testifying on his behalf. Lending assistance to the sinful is in itself an act of sin.

348. From this we learn that it is forbidden to elect infidels to position of leadership and to follow and to obey them, *but out of necessity*. Likewise, it is forbidden to act upon their evil

SECTION 19

151. Please declare: "Come, I shall read out to you what your Lord has forbidden to you ³⁵⁰, that you will not associate anyone with Him, and that you do good to parents ³⁵¹, and that you kill not your children because of poverty ³⁵². We shall provide for you and for them ³⁵³, and that you approach not shameful deeds, whatever is in the open and whatever is hidden ³⁵⁴; and slay not unjustly ³⁵⁵ the life which Allah has made sacred. This has He ordered that you may understand".

350. In Taurat and Injeel. From this we learn that our Holy Prophet صلى الله عليه وآله وسلم knew the contents of the previous books as taught

قُلْ هَلْ مَسَّ شُهَدَاءُكُمُ الَّذِينَ يَشْهَدُونَ
أَنَّ اللَّهَ حَرَّمَ هَذَا فَاِنْ شَهِدُوا فَلَا
تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

laws. To accept laws which are contrary to Islam without any legal excuse is infidelity. Law of Islam regarding a thief is to cut off his hands, the law of the infidels is to imprison the thief. If any Muslim regards imprisonment superior to cutting of the hands, is an infidel.

349. From this we learn that the desires of the infidels are sensual and therefore forbidden to follow them. The desires of the Prophets are Divine and as such following them at times is commendable and at times incumbent and thus cannot be called desires. Says Allah Almighty "And he speaks not of his own desire. That is not but a revelation revealed to him." (S53:V34)

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ
أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ
نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذِكْرُكُمْ
وَصُكُّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

by Allah Almighty. Or in the Holy QUR'AAN. From this is understood that the infidels are entrusted with the responsibility of

beliefs and some actions. Hence, they cannot be granted permission for infanticide, burning of women after the death of the husband, adultery, gambling etc.

351. This means that even if ones parents are nonbelievers it is incumbent to grant them their parental right. The word 'good' is all comprehensive and includes all types of good treatment e.g. their respect and honour, to spend on their material needs, to hold gatherings of Fateha, QUR'AANIC recitation for conveying rewards of these to their souls after their death, etc.

352. This verse is addressed to those people who were killing their boys and girls due to poverty. Those wealthy people who were involved in the killing of their daughters only are mentioned in another verse. Thus the

152. And do not approach the property of the orphans, but in the best way, until he reaches 356. maturity. And maintain the measure and the weight justly 357. with equilibrium. We burden no soul to its capacity 358. And when you speak, observe justice even though it may be a matter of your relative 359. And fulfill your covenant with Allah 360. That is what He has enjoined upon you strictly that perhaps you may accept admonition 361.

356. From this verse emerge few issues:

1. Only a minor child can be called an orphan, not an adult as is ascertained from "until he reaches".

2. An orphan among the humans is that child whose father is deceased; in the animal kingdom the offspring which has lost its mother would be regarded as an orphan; a pearl will be called an orphan which is all by itself in the oyster.

3. The guardian of the orphan can spend the wealth of the orphan from which profit can accrue to him, but cannot spend the orphan's wealth which will be a loss to him. From this thousands of issues can be deduced.

stipulation 'due to poverty' is for describing a happening, not for abstinence or evasion.

353. This means you and your offspring are Our Servants. We are responsible for their sustenance, so why are you taking their lives?

354. From this we learn that doing good in the open and and sinning in private is not piety, but hypocrisy. True piety is to fear Allah Almighty at all times and under all circumstances. A hypocrite is more dangerous than the known sinner. At least the sinner does not deceive you with false piety. May Allah Almighty bless us with sincere and true piety.

355. Any Muslim who becomes deserving of death, like an apostate, an adulterer, a murderer, is entitled to be killed. But only the person in authority is entitled to mete out this punishment, every Muslim cannot do this.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَ أَوْفُوا
الْكَيْلَ وَ الْبِيزَانَ بِالْقِسْطِ لَا تَكْفُ
نَفْسًا إِلَّا وُسْعَهَا وَ إِذَا قُلْتُمْ فَاعْدِلُوا
وَ لَوْ كَانَ ذَا قُرْبَىٰ وَ بَعْدِ اللَّهِ أَوْفُوا
ذِكْمَ وَصُكْمَ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

There is no zakaat on the wealth of the orphan.

357. By this is meant do not weigh less. When giving weigh more and when taking weigh less, as this is not prohibited. In these matters do not cause harm or loss to the next person. To sustain loss to yourself is at times a praiseworthy quality.

358. By this is meant if there is a discrepancy in weight and measurement which is unintentional, or if wealth of the orphan has come in your use unintentionally, it would be forgiven. If done intentionally it would become a heavy burden which would be beyond the capacity of man to bear. Intention plays an important part in the reward and punishment of deeds.

359. Whether you testify, give a written verdict or give a judgement from position of authority, it should be done justly. Family relation or position of status should not influence this judgement. Allah be praised! The Holy Prophet's ﷺ life and that of the Four Righteous Caliphs is the living commentary of this blessed verse. This is the scale of justice and impartiality which had distinguished the believers but which we have lost today. In short, justice is something else, and social treatment and behaviour is something else.

360. Whether one takes an oath in Allah Almighty, or in His name makes a solemn promise with the Holy Prophet ﷺ

153. And this is My Straight Path. So, follow it ³⁶². And follow not other paths, for they will deviate you from ³⁶³. His path. This He has ordered you that perhaps you may be self restrained.

362. From this we learn that rectification of beliefs, performance of worship, purity in dealings and granting of people's rights is the Straight Path. Any one who neglects any of these, he is not on the straight path. Acts of worship and social and business matters are two indivisible sides. One cannot make any headway in life without the other.

363. The pious Saints of Allah Almighty say that the corruption in social and business

154. Again We gave the Book ³⁶⁴ to Musa for doing full favour upon him who is righteous. And the details ³⁶⁵ of everything, and a guidance and mercy so that they may believe in the meeting of their Lord.

364. By this is meant the Taurah was the first Divine Book revealed to Hazrat Moosa (On whom be peace). Prior to this the Prophets

or your Sheikh (Religious guide), or with any other person, is incumbent to fulfil it. It is for this reason that the bride and bridegroom at the time of nikah are made to recite the Kalimahs or Codes of Covenant, so that their promise becomes the Covenant of Allah Almighty.

361. Will or testament are those words of the dying person which are connected with matters after his death. Because the Arabs fulfilled these wills with great enthusiasm and earnestness, all emphatic and urgent instructions are being declared as will or testament. Otherwise Allah Almighty is pure and beyond the literal meaning of a will as He is pure and beyond death. Thus this means that this is such an urgent instruction, just like you regard a will.

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ
سَبِيلِهِ ۚ ذَلِكُمْ وَصَّكُم بِهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٥٣﴾

matters can lead to the ruination of one's acts of worship, while defects in worship can sometimes become the cause of evil beliefs. Omission of Mustahab or desirable acts, becomes the means of the omission of acts of Sunnah, and omission of Sunnah can become the means of omission of obligatory acts. Apprehend the burglar at the doorstep! This verse indicates the above.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَبَارًا عَلَى الَّذِينَ
أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً لَّعَلَّهُمْ يُلْقَا ۖ رَبَّهُمْ يُؤْمِنُونَ ﴿١٥٤﴾

were given scrolls (Sahifa). Here the word 'then' is used for narrational sequence i.e. and then remember this, that before you the

Israelites were given the Taurah for such guidance, so that those who acted upon these, Allah's complete bounty would have been bestowed upon them.

365. It should be remembered, that at first the Taurah contained full details about everything. Later when Hazrat Moosa (On whom be peace) angrily threw down the tablets (slates) much of it was taken away. Now only the commandme-

SECTION 20

155. And this blessed Book We have sent down ³⁶⁶. So, follow it and be pious, so that you may receive mercy ³⁶⁷.

366. The Holy QUR'AAN is sacred because it was brought down by a sacred angel in the sacred month of Ramadaan and revealed to a sacred being. It is a mediator between the Sustainer (Rab) and the Sustained (Marboob) i.e. between Allah Almighty and we, His Creation. On whatever His sacred verses are recited it will become blessed.

367. By this is meant that if you desire the mercy of your Lord, then rectify both the heart and its mould or structure. The structure will

156. Lest you should say: "The Book was revealed to two groups of people before us, and we were unaware of their reading and teaching" ³⁶⁸.

368. By this is meant the Holy QUR'AAN is revealed in Arabic so you will not have the chance of saying that no prophet had come to Arabia. The previous revealed books, the Taurah and Injeel were in Hebrew which you were unable to understand. Hence, how would

157. Or, lest you should say: "If the Book had been revealed to us, then We would have been better guided ³⁶⁹ than them".

nts remained, the details were removed. Says Allah Almighty: "He took up the tablets, and in their writing there is guidance and mercy." (S7:V154) Here mention is not being made of detail. Hence, there is no inconsistency in the two verses. Our Holy QUR'AAN is revealed giving details of everything and is preserved for eternity.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

be rectified through following the QUR'AAN and the heart through piety and fear of Allah. It should be remembered that obeying the Ahadith and the learned Ulama is indirectly obeying Allah Almighty: "Obey Allah and obey the Messenger, and those who have power of command amongst you" (S4:V59). Hence, there is no inconsistency in the verse. Also remember Shariat constitutes of four things: the Holy QUR'AAN, Ahadith Nabawi, Consensus of Ummah and Analogy of Jurists.

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا ۖ وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفِيلِينَ ﴿١٥٦﴾

you have obtained guidance. Now that the guidance has come to you in Arabic you will have no excuse. Further, you would not be dependant on the Jews and Christians for Divine Guidance.

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ

So, there has come to you a luminous argument from your Lord, and guidance and a mercy ³⁷⁰. Who is then more unjust ³⁷¹, than he who belies the signs of Allah and turns his face ³⁷², from them? Soon We shall punish those with great torment ³⁷³, who turn away their faces from Our signs, the recompense for turning away their faces.

369. Reason for Revelation:

One group from the infidels of Arabia had said that Taurah and Injeel were revealed to the Jews and Christians respectively, but these foolish people were unable to obtain guidance through them. If a Divine Book had been revealed to us we would have greatly benefitted from it because we are not foolish like them. This verse was revealed as a reply to them (*Khazainul Irfaan*). From this we learn that one should not rely too much on ones intelligence. It is absolutely important to trust and rely on Allah Almighty. These infidels who were boasting of their intelligence gained nothing from it as they did not accept Islam and remained infidels.

370. From this emerge a few issues:

1. The Holy QUR'AAN is a clear proof, a source of guidance and a mercy just as the Holy Prophet is bestowed with all these qualities.

158. Are they waiting for the angels to come to them, or the torment of your Lord ³⁷⁴, should come, or a sign of your Lord would come? The day when that one sign of your Lord will come, believing will not profit ³⁷⁵, any soul that did not believe before or had not earned any good in its ³⁷⁶, belief. Then please declare: "Wait, we also wait" ³⁷⁷.

مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةً ۖ فَمَنْ أَظْلَمُ
مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ
سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا
سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٨﴾

2. The Holy QUR'AAN is sent to all and for all, likewise the Holy Prophet صلى الله عليه وآله وسلم is sent as a Messenger unto entire mankind.

371. By this is meant the biggest tyrant is he who rejects the miracles of the Prophets and their books, because he is really speaking causing injury to himself which would be a means of his eternal punishment. This means infidelity is the gravest of all sins.

372. By 'believes the signs' means not accepting them. This means that one who belies the Holy Prophet صلى الله عليه وآله وسلم and the one who rejects him are equal in infidelity. By falsifying means to say that he is false, while not accepting means he neither calls him false nor true, but refrains from obeying him. Thus both are infidels.

373. By great torment either means punishment in this world e.g. the defeat in the Battle of Badr, etc or punishment in the grave or the punishment in the Hereafter.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ
أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ
رَبِّكَ ۖ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا
يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ
مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ
قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٩﴾

374. Here 'angels' refer to angel of death who appears before the deceased at the time of death. The 'signs' refers to the rising of the sun from the west. At that point in time everybody will declare their faith but their faith at that time will not be accepted.

375. By this is meant the person who had remained an infidel but now brings faith at seeing the sun rising from the west, his faith will not be reliable. Otherwise the faith of all his children who are to be born after this incident should be given credibility and their faith should be worthy of trust. In some traditions it is reported that after this incident there will be no birth, and women would

159. Surely, those who have created separate paths in their religion ³⁷⁸, and have become different sects ³⁷⁹, O Beloved Prophet! You have no concern at all with them ³⁸⁰. He will inform them what they used to do.

378. This means that they abandoned the path of the Holy Prophet ﷺ and invented new ways in religion according to their fancy. From this we learn that to innovate new beliefs and regard them as Islamic is a serious form of faithlessness.

379. The Jews were divided into seventy one sects, the Christians into seventy two but the Muslims would be divided into seventy three sects. Only one of them will be entering Paradise and the rest would be the inmates of Hell, as is reported in the Hadith Shareef. The Holy Prophet ﷺ is totally disgusted with all these condemned sects. It is

160. Whoso brings one virtue, then for him there are ³⁸¹ ten credits. And whoso brings an evil, he shall not be recompensed but to its equal ³⁸². And they shall not be wronged ³⁸³.

381. The reward of ten for one good deed is the law, but rewarding same innumerable times is the Bounty of Allah Almighty. Thus there is no inconsistency in the verse.

become barren. In the light of this no objection can be raised about this verse.

376. This means after seeing this sign the infidel will not benefit by declaring faith or doing good deeds like offering repentance, etc. But those who had been believers prior to this event will benefit from their good deeds. (Tafseer Ruhul Bayaan)

377. This means Oh infidels await our destruction. We are waiting for the punishment to come to you. Time will tell whose expectation was true and whose was false. Thus through the Grace of Allah Almighty the infidels were destroyed and Muslims were victorious.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا
لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى
اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

for this reason that no saint is born from them. Any branch which is not connected with the root will not bear any flowers or fruit. The sect which would gain salvation is connected with the Holy Prophet ﷺ and Saints of Allah would continue to be born from them.

380. This means that the Holy Prophet ﷺ is also disgusted with those Jews and Christians who had brought up these different sects in religion and as such they too are going to be the inmates of Hell, with the exception of those who had chosen the path of the Holy Prophet ﷺ by becoming true Muslims.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتَالِهَاتٍ
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

382. It should be remembered that the sin of the one who leads others astray is being equal to those who are led astray, is an example of his crime. An example is that which is accepted as such by law. Hence, there is no

inconsistency in the verse.

383. By unjust means giving them punishment in excess of their crime, or punish them when they are innocent. From this we learn that the minor children of the infidels who die in their infancy will not be sent to Hell because they had not sinned. There are two meanings of unjust acts:

1. To use a thing belonging to someone else without his permission.

161. Please declare: "Surely, My Lord has shown me the Straight Path ³⁸⁴, a true religion, the creed of Ebrahim, who was aloof from every falsehood and he was not a polytheist³⁸⁵.

384. From this two issues emerge:

1. Allah Almighty bestowed guidance on the Holy Prophet صلى الله عليه وآله وسلم directly, of beliefs, of deeds, etc.

2. The Holy Prophet صلى الله عليه وآله وسلم was on the path of guidance at all times. Not even for a second was he away from guidance. If anybody believes the Holy Prophet was slightly away from guidance is denying the veracity of this verse. The Holy Prophet صلى الله عليه وآله وسلم is everyones guide and nobody's follower.

162. Please declare: "Surely, My prayer and my sacrifice ³⁸⁶, and my living and my dying are all for Allah Who is the Lord of all the worlds" ³⁸⁷.

386. This means that physical worships like Salaah, are superior to monetary worships. Thus Allah Almighty has mentioned Salaah before sacrifice.

387. This means my life is not a worldly life but a religious life. Worldly life is that which makes you unmindful from the remembrance of Allah Almighty and keeps you engrossed in material and commercial matters. Life dedicated to Allah Almighty is that which is set aside for Allah's works. You live in service of

2. To punish an innocent person or to take out work from a person without paying for his labour. However in verses of this type the word unjust has other meanings too. It is stated in a Hadith that if Allah Almighty sends all creations into Hell He will not be called unjust. There the first meaning will be applicable, i.e. Allah Almighty will not wrong the innocent by sending them into Hell.

قُلْ إِنِّي هَدَيْتُ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۖ دِينًا قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

385. From this we learn that to remove the accusations of the infidels from the Prophets is the way of Allah Almighty. Those who shower their wealth, their lives, their writings and their speech to uphold the respect, dignity and greatness of the Prophets are indeed held in high esteem by Allah Almighty. Allah Almighty absolved Hazrat Ebrahim (On whom be peace) from the taunting of the infidels that the great Prophet of Allah (May Allah forbid) was a polytheist.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

religion and remembrance of Allah Almighty, and die serving Allah Almighty. From this emerge two issues:

1. To reveal your purity and piety to people is no hypocrisy. In fact it is important to declare this.

2. The Holy Prophet صلى الله عليه وآله وسلم had full knowledge about future life and death, and who would be on truth. This is from the five knowledge's of the unseen.

163. There is none associated to Him, so I have been commanded so. And I am (Muhammad) the first Muslim³⁸⁸.

388. We learn that our Holy Prophet is the very first testifier of Truth in the entire creation of Allah Almighty. Our Holy Prophet صلى الله عليه وآله وسلم was not only a worshipper but in fact a Prophet before

164. Please declare: "Shall I seek a lord other than Allah³⁸⁹, while He is the Lord of everything? And whatever a person earns, it is on his own account³⁹⁰. And no bearer of burden will bear the burden of another³⁹¹. Then, you have to return to your Lord. He will inform you of that in which you used to differ"³⁹².

389. Reason for its revelation:

Waleed Bin Mugheerah asked the Holy Prophet صلى الله عليه وآله وسلم to come into the fold of the religion of their forefathers. If this instituted a sin he would be responsible for it, and you would be free of its responsibility. In reply to this the above verse was revealed.

390. This means that it is forbidden to convey the punishment of your evil doings to others. This cannot be assumed with piety. To convey the rewards of good deeds is not only lawful but is Sunnat to do so.

391. By this is meant by making the criminal free of his crime, otherwise the transgressor will be held guilty with the transgressors. Says

165. And it is He Who has made you vicegerents in the earth³⁹³, and has raised one over the other in degrees among you³⁹⁴, that He may try you in what He has given you. Undoubtedly, your Lord is quick in tormenting³⁹⁵, and He is surely, Forgiving and Merciful.

393. This means that since you come after all the previous Ummahs you are the final Ummah

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا
أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

Hazrat Jibraeel and Hazrat Mikaeel. In response to Divine question, "Am I not your Lord?" it was our Holy Prophet who replied: "Indeed," then by other Prophets and then the rest of the people.

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ
كُلِّ شَيْءٍ ۖ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا
عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۚ
ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا
كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

Allah Almighty: "And undoubtedly, they shall surely bear their burdens...." (S29:V13). But that would be his own burden for committing the transgression, not of others. Likewise the perpetrator of crime will be punished with the rest of the criminals, but that punishment too would be as a result of his crime. It could also mean that no person would be happy to accept the burden of sins of others. This would be placed upon him from Allah Almighty. Thus there is no inconsistency between these verses, nor between the verses and Ahadith.

392. Allah's practical judgement will take place on the Day of Judgement, His verbal judgement has already taken place in this world.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ إِنَّ رَبَّكَ سَرِيعُ
الْعِقَابِ ۚ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

(People). You are the leaders of all the people, they are not appointed as your leaders.

394. This means that from the point of religion and the world man is not equal, they differ from one another. Though man, the prophets, saints and ordinary people are not the same. To believe in these distinctions of man is one of the conditions of faith. Says Allah Almighty: *"These are Messengers, that in them We have caused one to excell upon the other."* (S2:V253)

395. This is the description of His Power, while delaying and not sending punishment despite man's sins is His Mercy. Power is something else and Mercy is something else. Hence, there is no inconsistency in the verses. Says Allah Almighty: *"And Allah is not one to chastise them till (O Beloved Prophet) you are in their midst."* (S8:V33).



﴿ آيَاتُهَا ٢٠٦ ﴾ ﴿ سُورَةُ الْأَعْرَافِ مَكِّيَّةٌ ٢٩ ﴾ ﴿ رُكُوعَاتُهَا ٢٢ ﴾

SURAH AL-A'RAAF (THE HEIGHTS) (MAKKAN)

Revealed Before Hijrah

206 VERSES, 24 SECTIONS, 3325 Words, 14010 Letters

II begin in the Name of Allah, Who is Most Compassionate, the Merciful.

SECTION 1

1. (O Beloved Prophet) Alif, Laam, Meem Saad.

2. (O Beloved Prophet) A Book has been revealed to you, so let there be no impediment in your heart¹ because of it, so that you may warn therewith, and an admonition to the Muslims²

1. By "no impediment" is meant not to waver in its propagation or worry about the opposition of the infidels. Outwardly this too is addressed to the Holy Prophet صلى الله عليه وآله وسلم but, in truth, it is addressed to all the propagationists of the Ummah, because the Holy Prophet صلى الله عليه وآله وسلم in the matters of propagation did not worry about anybody. His dignity is too lofty and exalted.

3. Follow what has been revealed to you from your Lord, and do not follow other masters³, leaving Him. Verily, there is very little that you understand.

3. The commentary of this verse is the following verse: "The supporters of infidels are devils". (S2 : V257) By this is meant Satan is a friend from those besides Allah Almighty. It is open infidelity to accept him as a friend or guardian, while not making the Friends of Allah Almighty as your guardians, is an act of faithlessness. Allah Almighty states in Hadith-e-Qudsi; "He who harbours enmity against My friends (the saints of Allah) I declare war on

4. And many a town We have destroyed. Then Our punishment came upon them by night⁴, or while they slept at noon⁵.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْبَصِّ ١

كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي
صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى
لِلْمُؤْمِنِينَ ٢

Those on whom he bestows grace become independent and unconcerned about this world.

2. By this is meant the Holy QUR'AAN only exhorts the Muslims towards good deeds. The infidels are not entrusted with this. Or, it means only Muslims would benefit from its exhortation. Hence, there is no inconsistency in the verse. Its guidance is there for the entire universe.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا
مِن دُونِهِ أَوْلِيَاءَ ٣ قَلِيلًا مَّا تَذَكَّرُونَ ٤

him". In another place Allah Almighty states: "Undoubtedly, We have made the devils friends of those who do not believe". (S7:V27) In any case the devil is the guardian of the infidels besides Allah Almighty. In most places the meaning of those besides Allah Almighty is what is referred above. In a third place it is stated: "They have taken the devils as guardians leaving Allah." (S7:V30)

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا
بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ ٥

4. This is during the last portion of the night, just before dawn when everybody is in deep slumber when people are unable to escape. From this we learn that the last portion of the night is a time of obtaining Divine Mercy for those engrossed in the remembrance of Allah Almighty, and for the negligent the descent of Divine punishment. It is for this reason that the performance of Tahajjud Prayer is most appropriate with which to extinguish the fire of 5. Then nothing came out from their mouths when Our punishment came upon them, but they said: "We were unjust people" 6.

6. From this we learn that repentance and Faith would not be accepted at the coming of punish-

6. Then, most certainly We shall question those to whom Messengers were sent, and surely, We shall question 7 the Messengers as well (about the transmission of their mission).

7. By this is meant that these peoples would be asked whether these Prophets had preached to them the Religion of Allah Almighty or not, and the Prophets would be asked the reply of the people. However, this question and answer will not be put to our Holy

7. Then, surely We shall tell them with Our Knowledge and We were never absent (in their life span) 8.

8. By this is meant Allah Almighty's interrogation of the infidels and the Prophet on the Day of Judgement is for the purpose of conducting a legal procedure not because Allah Almighty is unaware of the truth of the matter.

8. And the weighing 9 on that day is certain. Then those whose scales are heavy 10, they are to attain their goal.

9. Good and evil deeds are going to be weighed. There would be pearls and rubies there. Or, the bundles of deeds would be weighed. In any case there is no inconsistency

Divine wrath.

5. In short, punishment was sent upon them at such a time when they had least suspected it. On most it came during the last portion of the night and on some during their afternoon rest time. There was not a slightest sign of the impending punishment. It would come suddenly and unexpectedly. Otherwise they would not have been resting.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٥

ment. Faith of despondency is not accepted, but to repent with regret at one's sins is accepted.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ٦

Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "You shall not be questioned about the inmates of Hell." (S2:V118) Neither will any evil minded infidel be able to say that the Holy Prophet صلى الله عليه وآله وسلم did not preach Islam to them.

فَلَنَقْصَنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ٧

From this we learn that the Holy Prophet's investigation concerning the allegation against Hazrat Aisha Sidiqqa (May Allah be pleased with her) was a legal procedure to educate the Ummah.

وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْبَاقِلُونَ ٨

in the verse. Remember, one's deep passion and love for Allah Almighty and the Beloved Prophet صلى الله عليه وآله وسلم will not be weighed. These are not deeds but the devotional nature

of one's heart. Similarly, the deeds of the Holy Prophet صلى الله عليه وآله وسلم will not be weighed because no scale can ever weigh the Holy Prophet's صلى الله عليه وآله وسلم deeds, just as the scales of the world cannot weigh the waters of the oceans nor winds. The blessed name of the Holy Prophet صلى الله عليه وآله وسلم will carry so much weight that it would, with the permission of Allah Almighty, neutralise the weight of the bundles of sins of

9. And as for those whose scales are light, then they are the persons who have put their souls at loss ¹¹. The recompense for those excesses which they did with Our signs ¹².

11. Some Ulema say that only their deeds will be weighed who have good deeds as well as sins. In such cases deeds will be weighed with deeds. Hence, there is no weighing of deeds for the infidels. Says Allah Almighty: "And We shall not establish any weight for them on the Day of Judgement" (S18:V105) Similarly, there is no weighing of deeds for the Prophets and all the selected pious persons.

Says Allah Almighty: "They shall enter Paradise and they shall be provided there in

10. And verily, We established you in the earth ¹³ and have provided therein the means of your livelihood ¹⁴. But, you are seldom thankful.

13. From this we learn that man's abode is the earth, man's flying in the air for a little while, or the Holy Prophet's صلى الله عليه وآله وسلم ascension to Heaven, or Hazrat Isa's (On whom be peace) staying in the Fourth Heaven, are all temporary in nature. Hence, from this verse one cannot reject Hazrat Isa's (On whom

SECTION 2

11. And undoubtedly, We created you, and then made your shapes ¹⁵. Then We said to the angels: "Prostrate before Adam" ¹⁶.

millions of sinners like myself.

10. On the Day of Judgement the going up of the scale will signify its heaviness while going down will be due to the lightness of the weight of the deeds. This is because generally material things fall downwards while auspicious and saintly things moves upwards. Say Allah Almighty: "Towards Him ascends all pure words." (S35:V9)

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ٩

without count." (S40:V39) This is so because the infidels will have no good deeds while these pious persons will have no sins. One narration has it that the deeds of the infidels will be weighed. The present verse is a proof for this. Hence, in the pan of pious deeds of the infidels will be placed their charities, but they will have no weight because the weight of piety comes from faith and sincerity.

12. In that they deny the recompense of these excesses.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَاشٍ ١٠ قَلِيلًا مَّا تَشْكُرُونَ ١١

be peace) going to the heavens because his staying in the heavens is just as temporary as a person who stays for a few days at sea or when travelling by air.

14. Oh man We have provided nourishment, water, air, sunlight on the earth so that you don't have to go to the heaven or in the sea for them.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ١٦ فَسَجَدُوا

Then all of them prostrated except Iblis (Shaitaan). He was not of those who prostrated ¹⁷.

15. From this we learn that the deeds of pious persons are deeds of Allah Almighty. To form the foetus in the mother's womb is done by the angels, but Allah Almighty refers to it as My work. If this is taken to mean Hazrat Adam (On whom be peace) as can be understood from the discussion which follows, then this is the direct work of Allah Almighty because Allah Almighty designed Hazrat Adam (On whom be peace) with His Providential Power. Hence, he called him human - a creation designed through His Providential Power

16. Thus, one learns that this prostration (SAJDAH) was a prostration of respect, limited

12. He said: "What prevented you (O Shaitaan) that you did not fall in prostration when I commanded you". Said he: "I am better than him. You created me of fire and made him of clay" ¹⁸.

18. By this is meant fire is superior to sand and that which is born from the superior thing will be regarded superior. Both these assumptions are incorrect, i.e. neither is fire su-

13. He (Allah) said: "Get you down ¹⁹ from here. It is not for you that you may behave proudly ²⁰ living here. Get out, you are amongst the degraded ones" ²¹.

19. "From here" is meant from Paradise. From this we learn that Paradise is there from before. Also that Paradise is above or in the upper region and not below the earth, because one comes down from the upper region. Remember that from the time when he refused to prostrate Satan has been expelled out of Paradise though he would secretly try to go there. After the blessed coming of our Holy Prophet صلى الله عليه وآله وسلم Satan is completely stopped from going to Paradise.

إِلَّا إِبْلِيسَ ۖ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ۝

to Hazrat Adam (On whom be peace) only. If this prostration was for Allah Almighty and Hazrat Adam (On whom be peace) was the direction, then the word used would have been "To Adam" (On whom be peace). Hence, prostration of respect is not polytheism. However, now, this is forbidden.

17. By this is meant he did not stand in the group of angels who offered prostration because he did not regard this prostration incumbent. Thus, one learns that a person does not leave the fold of the Muslims by not reading Salaah, yes, if he rejects the obligation of Salaah he will be out of the fold of Islam.

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ
قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ
وَخَلَقْتَهُ مِنْ طِينٍ ۝

perior, nor a thing made of a superior thing is superior. Thus, it is clear that to give conjecture priority over a categorical order is the work of the Devil.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ
تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ۝

20. From this we learn that before Satan became accursed he was dwelling in Paradise, otherwise what does it mean to be expelled from it. In addition, he was given respect as well, otherwise what meaning does disgrace have regarding him. It is well known that he was the teacher of the angels, therefore he is called MUALLIMUL MALAKOOT. Allah صلى الله عليه وآله وسلم and His Beloved know best.

21. From this we learn that an answer

should not be given to every word and every proof provided by the opponent! Allah Almighty did not give reply to the proofs of

14.He (Shaitaan) said: "Give me time till the day they (mankind) are raised up" 22.

22. Until the blowing of the second trumpet, i.e. until the Day of Qiyamah, so that I

15.He (Allah) said: "You are given time" 23.

23. By this is meant you (Satan) have respite until the blowing of the first trumpet. When the first trumpet would be blown you would be destroyed with the rest of creation. Allah Almighty accepted the prayer of Satan with some modification. From this emerge two issues: 1. Some prayers of the infidels are accepted. Observe, Satan's prayer was accepted, though with some modification.

16. He (Shaitaan) said: "I swear that because you seduced 24 me, I shall necessarily sit to block them from Your Straight Path in wait for them" 25.

24. From this we learn that sometimes speaking the truth results in infidelity. Allah Almighty causes this misguidance, but to say this, is infidelity and disrespectful. Satan became more accursed because of this. When Hazrat Adam (On whom be peace) said: "O our Lord, we have wronged ourselves," (S7:V22) he has been pardoned.

25. By this is meant by taking revenge on the children for the deeds of the father, I will place temptations and lurking fears in their hearts. I will incline them towards sin and stop them from doing good deeds. I will make

17."Then, surely I will come near them, from before them and from behind them, and from their right and from their left 26. And You will not find most of them, thankful" 27.

Satan but declared him accursed and expelled him from Paradise. The end result of pride is disgrace.

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٣﴾

(Satan) do not experience death, as that would not be time of death at all.

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

2. Prayer increases one's span of life. If an accursed Satan's life was increased through prayer, then is it any wonder if the prayers of Prophet's and Saints and some good deeds can lengthen one's period of life?. For greater detail on the subject as well as for change in predestination (TAQDEER) consult the books *ASRARUL AHKAAM* and *TAFSEER NAEEMI*.

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

some into infidels and polytheists so that I do not have to go alone into Hell, but in a big group. From this, two issues emerge:

1. Show of false piety is so disgraceful that even Satan did not profane this in the presence of Allah Almighty. Whatever he wanted to do he said it openly.

2. Satan is, in reality, an enemy of man and those jinns who would bring faith, because they too have declared faith like man. He is not the enemy of angels and Hoories, Hence, the use of "for them."

ثُمَّ لَأَتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

26. Here, mention is not made of before and behind because an oncomer can only come through these four sides.

27. From this we learn that Satan too has been given knowledge of the unseen. Hence, most pupils are ungrateful. Says Allah

18. He (Allah) said: "Get out from here, rejected and banished 28. Surely, those who follow you, I will fill Hell with them" 29.

28. Today you are disgraced in the presence of the angels, in future you will be disgraced everywhere as you will be struck severely through the curses of people. This shows that the enmity of Prophet's are greater than every form of infidelity. Despite being so pious and learned, why was Satan so disgraced? Simply because of his enmity for Hazrat Adam (On whom be peace). Those who utter words of insult regarding the Holy

19. "And O Adam! Dwell you and your wife in Paradise 30, then eat there from whenever you will 31 and approach not this tree 32. Otherwise, you will be among the transgressors" 33.

30. By 'stay' is meant stay temporarily because he was created for the vicegerency of the earth. He was kept in Paradise for giving him training so that he should set out everything in the world as per what he sees in Paradise, and teach and train his progeny to do likewise.

31. One thus learns that the fruits of Paradise are already created, and some

20. Then the devil put evil suggestions in their hearts 34 so that he may open to them the things of their shame 35 which were hidden from them and said: "Your Lord has

Almighty: "And there are few in my bondsmen that are thankful" (S34:V13). Satan is a disease, and the Holy Prophet صلى الله عليه وآله وسلم is the cure. If the disease is so strong then the knowledge of the Holy Prophet صلى الله عليه وآله وسلم should be far stronger.

قَالَ اخْرُجْ مِنْهَا مَذْعُومًا مَذْحُورًا ط
لَنْ تَبْعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ
مِنْكُمْ أَجْبَعِينَ ١٩

Prophet صلى الله عليه وآله وسلم should take lessons from this.

29. From this we learn that Satan as well as some jinns and some human beings would go into Hell. Those jinns would feel the pain from fire just as human beings feel the pain after being hit by lumps of sand and bricks. Paradise is only for human beings according to the narration of Hazrat Imam Abu Hanifah (May Allah be pleased with him)

وَيَا دَمْرُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ١٩

devotees of Allah Almighty have already tasted them e.g. Hazrat Mariam (On whom be peace) ate them while living in this world

32. By "this tree" is meant wheat or another type of tree which is best known to Allah Almighty.

33. Here the word 'transgressors' does not mean infidels because infidelity is brought about through the influence of evil beliefs.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا
مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِحِهِمَا وَقَالَ مَا
نَهَىٰ رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ

forbidden you from this tree only because you may not become two angels or become immortals ³⁶.

34. From this we learn that no person is safe from the temptations of the devil at any place. Hazrat Adam (On whom be peace) was the true devotee of Allah Almighty, and Paradise was indeed a safe and secure place, yet even there Satan succeeded in misleading Hazrat Adam and Bibi Hawa (May Allah be pleased with them). Thus, do not frequent any evil places, and constantly seek refuge from the devil from Allah Almighty. Never ever think yourself safe from Satan. From this one learns that even Prophets can become victims of temptation, but they do not commit sins or acquire evil faith. Thus, there is no inconsistency in this verse.

35. From this we learn that up to that point Hazrat Adam and Bibi Hawwa (May Allah be pleased with them) had not seen one

21. And he swore to them both that I wish well for both of you ³⁷.

37. From this we learn that the very first pretentious piety was shown by Satan because though he inwardly had enmity for Hazrat

22. Then he caused them to fall with delusion ³⁸. Then when they tasted the tree, the things of their shame became manifest ³⁹ to them. And they began to cover themselves with leaves of Paradise on their bodies ⁴⁰. And their Lord said to them: "Did I not forbid you from that tree ⁴¹ and tell you that the devil is your open enemy ⁴²?"

38. This shows that Hazrat Adam (On whom be peace) did not commit a sin. For sin, intention is necessary. Whatever happened was due to an error, therefore Satan was held responsible for it. Thus, if anyone regards Hazrat Adam (On whom be peace) a sinner, he has gone astray.

تَكُونَا مَلَائِكِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ۝٣٦

another exposed. From this we learn that it is better for a husband and the wife not to expose their nakedness to one another.

36. By this is meant that one of the peculiarities of this tree was that whoever ate its fruit would become an angel, and remain protected from death. When you Oh Adam (On whom be peace) were born you did not possess the capacity to eat its fruit Hence, you were stopped from doing so. That prohibition was of a temporary nature, it is no longer applicable. Now you have the capacity to digest it. Hence, there is no inconsistency in the verse that Hazrat Adam (On whom be peace) had harboured mistrust regarding Allah Almighty, that he was deliberately kept away from something which was good.

وَقَاسَاهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ۝٣٧

Adam (On whom be peace), outwardly he feigned friendship.

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ
بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَ نَادَاهُمَا
رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَ
أَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ۝٣٨

39. Hazrat Adam (On whom be peace) did not even suspect that any servant of Allah Almighty can swear a false oath on Him. Nevertheless, he did not eat the wheat or whatever it was, but merely tasted a little at which he was stripped of his heavenly clothes.

40. Prior to this, his entire body was

covered in a dress of nails, but due to this error those nails shrunk from the entire body and remain on the tips of the fingers (TAFSEER ROOHUL BAYAAN). Thereafter this pious pair covered their bodies with fig leaves. From this we learn that even from the time of Hazrat Adam (On whom be peace) the act of undressing is regarded indecent. Human intelligence regards it as shameless. Otherwise, laws concerning covering of the privacy had not been revealed on Hazrat Adam (On whom be peace) at that time. However, those people who do not regard nakedness as a

23.Both of them submitted: "O our Lord, We have wronged ourselves. If you forgive us not, and have not mercy on us, then certainly we will be among the losers 43".

43. From this two issues come to light:

1. Repentance and seeking forgiveness is the inheritance of our forefather Hazrat Adam (On whom be peace) and as such we should practice them in our daily lives.
2. Error and transgression should be linked

24.He (Allah) said: "Get down 44, in you one is the enemy 45 of the other, and you are to stay on earth till a fixed time and there is provision for a time 46.

44. From this we learn that both Hazrat Adam and Bibi Hawa (May Allah be pleased with them) had offered this dua "Oh our Lord, we have wronged ourselves..." (S7:V23) while they were in Paradise. Then, after being sent in the world they cried with remorse for hundreds of years. Thereafter they received some inspirational words of Prayer from Allah Almighty through which their repentance was accepted. These words of prayer were those sought through the intercession of the Holy Prophet صلى الله عليه وآله وسلم which is being mentioned in this verse: "Then Adam (On whom be peace) learnt certain words from his Lord, so Allah Almighty accepted penitence" (S2:V37) Those who deduce these words

shameful act are indeed rebelling against human nature. It should be remembered that there is no veil or privacy from the angels, but there is modesty and shame from Allah Almighty.

41. The coming of the prohibition after tasting the wheat and not before it, is based on Divine wisdom which appears after him.

42. But you forgot and could not make the distinction between the friend and an enemy. From this we learn only that person would remain successful who can make the distinction between friend and foe.

قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ٢٣

with the devil, while piety and good deeds should be linked to Allah Almighty. This is the Sunnah or way of the Holy Prophet صلى الله عليه وآله وسلم. Satan linked his heresy and misguidance to Allah Almighty by saying: "You have misguided me", and thus, became a heretic.

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ٢٤

to mean: "Oh our Lord, we have wronged," are in opposition to the above verse i.e. (S2:V37), because these words of prayer were offered by both of them while still in Paradise.

45. The devil is to man, or man is to the devil, an open enemy, or some human beings are enemies of others, or the believers are enemies of the infidels or vice versa.

46. By this is meant the place of abode of man and the devils is the earth, but of a temporary nature. Then after death the permanent place of abode of the devils and their followers would be Hell. The permanent place of abode of the believers would be Paradise.

25. He (also) said: "You will live in it and you will die in it, and there from you will be raised" 47.

47. Raising mankind from the earth is the Divine principle which would be effected on the Day of Qiyamah. However, this, too, is Allah Almighty's Power that some would not be raised from the earth on the day like Hazrat Idrees (On whom be peace) who is already taken to Paradise after his worldly demise and is now physically alive there and will not be taken

SECTION 3

26. O Children of Adam! Undoubtedly, We have sent down to you a dress that may cover your shameful parts and that may be an adornment 48 to you. And the dress of righteousness, which is the best 49. This is one of Allah's signs, that they may be admonished.

48. From this we learn that dressing or clothes are made for humans only. Angels and other creation of Allah Almighty are excluded from it. If jinns are wearing clothes it is due to man. Further, we learn that it is obligatory to wear clothes for the sake of covering one's privacy, while wearing clothes for the sake of elegance and beauty is desirable.

49. By this is meant Allah Almighty sent down three types of dress, two are physical

27. O Children of Adam 50! Beware! Let not the devil tempt you, as he brought your parents out from paradise, stripping them of their dress that they may see their shameful parts 51. Surely, he and his tribe see you 52, where, you see them not. Certainly, We have made the devils friends 53 of those who do not believe 54.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَ
مِنْهَا تُخْرَجُونَ ﴿٢٥﴾

out of it. Says Allah Almighty: "And We have raised him up to a lofty place." (S19:V57) Hence, there is no inconsistency in the verse. You should further remember that Hazrat Isa's (On whom be peace) dwelling in the heaven is of a temporary nature. He will return to the earth, will experience demise on it and will be raised from it on the Day of Judgement.

يَبْنَىٰ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا
يُؤَارِي سَوَاتِكُمْ وَرِيشًا ۖ وَلِبَاسُ
التَّقْوَىٰ ۚ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ
اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

and one is spiritual. In the physical dress some are to cover one's privacy while others are for elegance and beauty, both of these are acceptable. The spiritual dress includes faith, piety and good deeds. All these dresses have been sent down from heaven. Wool, cotton, silk etc. are produced due to rain which comes down from the sky. Piety is bestowed through the grace of Revelation which too comes from the heaven.

يَبْنَىٰ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ
آبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا
لِيُرِيَهُمَا سَوَاتِهِمَا ۖ إِنَّهُ يَرَاكُمْ هُوَ وَ
قَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا
الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

50. In here, the believer, the infidel, the learned, the pious, all are being addressed, none must ever regard himself protected from the guiles of the devil.

51. By this is meant the privacy of Hazrat Adam and Bibi Hawwa (On them be peace) was seen by one another without any covering. From this two issues emerge:

1. There is no veil or covering from angels and jinns. Veil or covering is from human beings.

2. Husband and wife too should not expose themselves freely in the presence of one another. Even when one is alone one should keep oneself covered to be shy of Allah Almighty.

52. By this is meant Satan and his progeny can see all the people of the world, but people cannot see them. Wherever anyone intends doing good deeds, Satan becomes aware of his intention and immediately tries to mislead him. If Allah Almighty has granted so much knowledge to one that is gone astray by being omnipresent and omniscient, then He has blessed the Holy Prophet صلى الله عليه وآله وسلم.

28. And when they commit any indecency ⁵⁵, they say: "We found our forefathers ⁵⁶ on it and Allah commanded us to do so" ⁵⁷. Then please declare: "Allah does not enjoin indecency. Do you say against Allah what you do not know?"

55. Like making tawaaf in a state of nakedness by men and women, or indulging in immoral and indecent deeds in public.

56. From this we learn that to emulate an ignorant or immoral person is the work of the infidels. Emulation of the pious Ulema is the work of the believer.

29. Please declare: "My Lord has commanded justice ⁵⁸ and set your face aright at the time of each prayer, and worship Him being exclusively ⁵⁹ His bondsmen. As He originated you, so will you return" ⁶⁰.

the absolute guide of the entire universe, with these qualities, too, so that the cure should not be weaker than the ailment. It is a shame on those people who are prepared to accept the extent of knowledge and vision of Satan, but denying the same when it comes to the Holy Prophet صلى الله عليه وآله وسلم.

53. From this one learns that Satan is from friends other than those of Allah Almighty. Wherever wickedness or evil is mentioned of friends from those other than godly persons, reference is made to Satan, and not the true friends of Allah Almighty. These verses are a commentary of those verses wherein the above is discussed.

54. By this it means the devil is only an outward friend of the infidels, while the infidels are true friends of the devil. Otherwise, truly speaking Satan is not really a friend of the infidels, as he is an enemy of every human being. Thus, this verse is not opposing that verse in which Satan is declared an open enemy of man. There the true nature of the devil is being described, here his outward condition is being mentioned.

وَ إِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَ اللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ط اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ٢٨

57. This is their obvious and blatant deception because since the polytheists of Makkah did not believe in any prophet or revealed Book how did the Commandments of Allah Almighty reach them? Mention of this is being made in the verse that follows.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ق وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ط كَمَا بَدَأَكُمْ تَعُودُونَ ٢٩

58. The term justice refers to condition of moderation which is in between maximum and minimum. This term includes all affairs concerning beliefs, deeds as well as affairs of personal and national nature. Thus, description of worship follows this. The word Mosque is the noun of infinitive acts denoting SAJDAH. The word Sajdah denotes Salaah while by 'Pray to Him' means to worship Him. From this we learn that facing the Ka'abah in Salaah is obligatory. The word Mosque could mean Mosque in the physical sense. In that case this would mean the Mosque is the best place for congregational prayers. Congregation is obligatory for Fard prayers, while offering it in the

30. Some of them He has guided to the Right Path and some others He had left in proven ⁶¹ error. They have taken the devil as guardians leaving ⁶² Allah and they think that they are guided.

61. This means everyone will not become believers, some will remain infidels. Those whose infidelity is in Divine intent, how will they become believers?

62. This verse is the distribution of "guardians besides Allah". In most instances where a guardian besides Allah Almighty is used, Satan is signified. There is a big differen-

31. O Children of Adam! Take your adornment whenever you go to the mosque ⁶³ and eat and drink and do not cross the limit ⁶⁴. Surely, the sons crossing the limits are not liked by Him.

63. From this we learn that as far as possible perform your Salaah in good clothes and come to the Mosque in a neat and tidy manner. Do not come to the Mosque with stench clothes and an offensive mouth odour. Similarly, do not enter the mosque without covering the body as per the laws of Shariah.

64. During the period of Hajj the infidels of Makkah did not have meat. In addition, they would eat simple food of minimum quantity.

Mosque is sometimes obligatory, at times not (TAFSEER ROOHUL BAYAAN).

59. In this word 'call upon him' does not only mean to pray but it means worship. Thus, it means worship Allah Almighty alone.

60. Like you were first non-existent, then He brought you into existence. Similarly, He will once again make you non-existent then bring you back into existence. The purpose of this is since you have to return to your Lord, you should always worship Him. It could also mean that just as you came into this world naked and un-circumsized, so will you be raised on the Day of Judgement.

فَرِيقًا هَدَىٰ وَ فَرِيقًا حَقَّ عَلَيْهِمُ
الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ
أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ
مُهْتَدُونَ ۝

ce between friends of Allah and friends besides those connected to Allah Almighty. Friends of Allah Almighty are true, while friends besides those connected with Allah Almighty are false. To believe that friends of Allah Almighty are His sons is believing in friends other than Allah Almighty.

يَبْنَىٰ أَدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ
مَسْجِدٍ وَ كُلُوا وَ اشْرَبُوا وَ لَا
تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

The Muslims too sought permission to do the same. As a reply to their question this verse was revealed. From this one learns that to forsake the world is no act of worship, but refraining from sins is true worship. Many things are included in "Do not cross the limit", e.g. eating in excess of one's appetite, spending wealth without any reason, to regard a lawful thing as unlawful, are all part of abuse of or extravagance. (KHAZAINUL IRFAAN)

SECTION 4

32. Please declare: "Who has prohibited you from wearing the beautiful adornment of Allah which He brought forth for His bondsmen⁶⁵ and the pure foods⁶⁶. Please declare: "That is for the believers⁶⁷ in the life of this world and is exclusively for them on the Day of Resurrection"

68. Thus, We explain fully the signs for the people who have knowledge.

65. From this we learn that a thing which is not declared unlawful by Shariah is lawful. Proof is required for prohibition, but not for its lawfulness.

66. From this it is understood that piety does not mean that one should give up eating tasty and lawful things. Abstention from unlawful things is true piety. Eat wholesome and lawful things to your heart's delight, but at the same time keep away from the prohibited things.

67. This makes it clear that Allah

33. Please declare: "My Lord has forbidden indecencies⁶⁹ which are open and which are hidden⁷⁰. And sins, and unjust excesses, and that you associate with Allah that for which He has not sent down any warrant⁷¹, and that you say of Allah what you know not⁷².

69. In this verse, too, those polytheists of Arabia are being addressed who would circumambulate the Ka'bah (TAWAAF) in the nude and were making the Bounties of Allah Almighty unlawful for themselves.

70. Indecencies, is the plural of indecency. Obscenity is that sin which is deplored by the mind, and its depravity reaches extreme proportion, like polytheism, infidelity, adultery, etc. To practise these openly is indecency in its most apparent form e.g. the infidelity of the

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

Almighty has created the many good things for the benefit of the believer. The infidels are getting these for the sake of the believers. Thus, if anyone says that poverty and saintliness lies in abstention from good food, good clothes, etc. he is a liar. In contrast, one should eat good food, wear good clothes and do good deeds. Says Allah Almighty: "Eat pure things and do good deeds." (S23:V51)

68. This means that although the infidels are enjoying good things in this world for the sake of the believers, in the Hereafter they will not receive anything

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

infidels, and doing these secretly is concealed indecency e.g. adultery. Besides these other prohibited things too are included in the word 'Sin' be they major or minor. Hence, there is no inconsistency in the verses.

71. Allah Almighty has not revealed permissibility concerning any form of polytheism. Hence, all forms of polytheism and infidelity are included herein. This is not an evasion of restriction but a description of fact.

72. From this we understand that to explain an

issue without having knowledge about it, to deliver a lecture and accept any beliefs without having knowledge are strictly forbidden. This

34. And for every nation there is a promise of a (fixed) term ⁷³. Then when their turn will come, they cannot remain behind for a moment, nor can they get ahead of it ⁷⁴.

73. The promise of their punishment or their respite. Before this they had not been destroyed. Hence, there is a time set for the destruction of the infidels of Makkah.

74. In this verse mention is made of an ordinance, while in the verse about change of faith Allah Almighty's power is mentioned. Says Allah Almighty: *"And Allah establishes what He pleases, and the real writing is with Him."* (S13:V39) Thus, through the dua of Hazrat Adam (On whom be peace) Hazrat

35. O Children of Adam! If the Messengers come to you ⁷⁵ from amongst you, reciting to you My signs, then whoso refrains ⁷⁶ from evil and amends, on them there is neither fear nor any grief.

75. By Messenger is meant the Holy Prophet صلى الله عليه وآله وسلم because he is the Prophet of not only the humans but the entire creation of Allah Almighty. Hence, the plural form of the word is used for reverence. Or, by prophets would mean all the Prophets of Allah. In any case in this verse reference is being made to the pledges and assurances of the Day of the Covenant in which Allah Almighty took the pledge from all regarding the

36. And those who have belied Our signs and become arrogant against them ⁷⁷, they are the people of Hell wherein they will remain forever.

77. It should be remembered that to assume pride as an opposition to the infidels is an act of worship, but as an opposition

would be equal to slander and false accusation in respect of Allah Almighty. This verse includes all the above.

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٣٣﴾

Dawood's (On whom be peace) life increased by forty years. Thus, these incidents are in no contradiction to this verse. Through Satan's prayer his life span was increased. Says Allah Almighty: *"You are among those who is given time."* (S15:V37) If life span can be increased through the dua or prayer of a reprobate like Satan, then certainly through the prayer or good deeds of the pious life spans can also increase, and the unfavourable fates of people can also change.

يَبْنِيْ اٰدَمَ اِمَّا يٰتِيْنٰكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۖ فَمَنْ اٰتَقٰ وَاصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٥﴾

Prophethood of the Holy Prophet صلى الله عليه وآله وسلم just as he took the declaration from all about his Godhead.

76. By piety is meant inculcating pious deeds, while by correction is meant abstention from evil deeds. Or, piety could also mean doing good deeds in the future and correction and reformation means to give compensation for sins to obtain rectification of oneself. Hence, there is no repetition here.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۖ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٦﴾

to the Holy Prophet صلى الله عليه وآله وسلم it is infidelity. Here, a third type of arrogance is purported, which was practised by Satan and

everyone is aware of its consequences. Hence, those who practise this evil are declared as peo-

37. Then who is more unjust than him who has forged a lie against Allah or has belied His signs? They will receive what is written in their lot ⁷⁸ till when Our Messengers (angels) come to them for taking away their souls ⁷⁹. Then they say to them: "Where are those whom you used to worship besides Allah?" ⁸⁰. They say: "They are lost from us". And they bear witness against their own souls that they were infidels ⁸¹.

78. By this is meant whatever sentence and age is written for them in the Tablet of Destiny and Fate, will be given to them. Then punishment would follow. By this is meant the original or actual sustenance and age. Otherwise, evil deeds cause the decrease of age and sustenance, just as good deeds cause age and sustenance to increase. Hence, there is no contradiction in the verse and the Hadith of the Holy Prophet صلى الله عليه وآله وسلم.

79. From this, two issues emerge:

1. That not only Hazrat Israael (On whom be peace) comes to take out the soul, other angels who are under him, come as well. The coming of the Angel of Death is being mentioned in this verse: *Say you, the angel of death who has been appointed over causes you to die.*" (S32:V11). While coming of those is being mentioned in the verse under discussion.

2. The second issue is that if the angels of death can come on time at all places to take out the souls of these people, then the pious sages of Allah Almighty can be present at several places through His permission. The same is the

38. He (Allah) will say to them, enter the same fire where other communities (Ummahs) went ⁸² before you. When a community enters it, it curses ⁸³ the other until

le of Hell in which they would abide. Both of these are the particular condition of the infidels.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا
أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ
مِّنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا
يَتَوَفَّوْنَهُمْ ۖ قَالُوا آيِنَ مَا كُنتُمْ تَدْعُونَ
مِن دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٤﴾

position of those angels who are appointed to question the people in the womb of mothers. Hence, being omnipresent and omniscient is the peculiar quality of certain servants of Allah Almighty.

80. This question would be put to the polytheists regarding their idols, while believers at the time of death are most certainly given help. For this reason the last part of the verse is "they were infidels". Muslims are ordered to sit with the dying person and recite the Kalima so that he can recite it before he dies. This is the believers' help. Thus, this verse is in no way connected with the believers or the friends of Allah Almighty. In any case, the deprivation of assistance of the infidels at their time of death or after it is their Divine punishment.

81. This acceptance will be at a separate time, and the rejection of their infidelity will be at another time. Hence, there is no inconsistency in this verse and the following verse: "By Allah, our Lord, we were not polytheists." (S6:V23)

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ ۖ
كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ

when all have arrived therein, the last will say to the first ⁸⁴: "O our Lord! These led us astray. Award them double punishment of the Fire" ⁸⁵. He will say: "All have double ⁸⁶, but you know not ⁸⁷.

82. From this we learn that on the Day of Judgement everyone will be with the one with whom his heart was connected, irrespective of the difference in place and time.

83. By this is meant every type of infidel would be cursing an infidel of his kind, i.e. a Hindu will be cursing a Hindu, a Christian another Christian, a Jew another Jew etc. From this we also learn the Muslims would be protected from this cursing as they would be under a cover.

84. By first and last is meant the off-spring of their ancestors, or the followers of their leaders. From this we learn that one form of the punishment of Hell is the disunity amongst its inmates, just as love and unity is one of the rewards amongst the inmates of

39. And the first will say to the last: "You have then not been better than us ⁸⁸. Taste therefore the punishment in return for what you did ⁸⁹".

88. By this is meant in this world, because if we had in us infidelity, wickedness and heresy then you had infidelity and the emulation of the infidels. Thus, you had been responsible for leading your children to infidelity. Hence, in crime we were both equal. This verse does not refute the following verse: "And undoubtedly, they shall surely bear their burdens" (S29:V13).

SECTION 5

40. Those who belied Our signs and become arrogant against them, the gates of heaven will not be opened for them ⁹⁰,

حَتَّىٰ إِذَا اذْأَرَكُوا فِيهَا جَمِيعًا ۖ قَالَتْ أُخْرَاهُمْ لِأُولِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ۚ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ ۝٣٨

Paradise. Those homes of believers in which there is unity, are heavenly homes

85. Because we committed only one sin, viz. our infidelity. They have committed two sins; they themselves had gone astray and they led us astray. Thus, let the punishment of their double sin be such that we are able to see it.

86. Because all of you are misguided and heretical. Every misguided person leads his wife, children and friends astray. Thus, the same degree and intensity of punishment which you desire for others will be exacted to you.

87. That you will not know the persons and the extent of their punishment. From this we learn that every inmate of Hell is caught up in such a form of punishment that he thinks that his form is worse than the rest.

وَقَالَتْ أُولَهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ۝٣٩

89. By this is meant you should taste the fruit of your actions, and we of our actions, in infidelity, evil deeds, insulting and scorning the Prophets, ill-treating the Muslims, both of us were guilty. From this we learn that the minor children of the infidels who died in this condition would not be sent to Hell because they did not commit any evil.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ

nor will they enter Paradise until the camel enters through the eye of a needle ⁹¹. And thus, We punish the guilty.

90. By "not be opened" is meant their good deeds during their life do not reach Allah Almighty because they are non-acceptable to Him, at their time of death the door of heaven does not open for their souls. For a believer his good deeds reach Allah Almighty in his life and after death the door of heaven opens to welcome his soul as is reported in the Hadith Shareef.

41. To them, Fire will be the bed and Fire will be the covering ⁹². And Thus, We punish the unjust ⁹³.

92. Mention is being made here regarding the position of the fire e.g. up or down, because right and left is self-understood, viz. the fire will not be covering from all sides.

93. One thus understands that the covering

42. And those who believe and do good ⁹⁴ deeds, We do not burden anybody beyond his strength ⁹⁵. They are Companions of Paradise wherein they are to live forever.

94. From this emerge a few issues:

1. Faith supercedes deeds. First become a true believer, then do good deeds.

2. No one is exempted from doing good deeds. No matter from whatever category or group he may be.

95. By this is meant every Muslim who does good deeds according to his capacity would

43. And We have taken out the rancour from their breasts ⁹⁶. Beneath them will flow rivers and they will say: "All praise belongs to Allah Who has guided us to this ⁹⁷ and we could not have found the way

الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ^ط
وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ^{٩٠}

91. And this is impossible, as here is a combination or co-existence for it. And of that which is dependent on an impossibility too becomes impossible. The camel is big, but the eye of the needle is small, then it is impossible for the camel to pass through it. However, if the eye of the needle is enlarged or the camel is decreased in size, then it is another matter. Hence, there is nothing objectionable in the verse.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَ مِنْ فَوْقِهِمْ غَوَاشٍ ^ط وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ^{٩١}

by fire in Hell from all sides is for the infidels. Although sinful Muslims will be placed in Hell, it will be for a little while, and it will not cover them from all sides. Hazrat Abu Talib, too, is exempted from this four sided covering of Hell, as outlined in a Hadith.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ^{٩٢}

become deserving of Paradise. A wealthy believer will enter Paradise through his charities, while a poor believer will enter Paradise through his acceptance of pious, wholesome charities. None who enter Paradise will be taken out of it as is understood from 'abide therein'

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ

if Allah had not guided us to that. Undoubtedly, the Messengers of our Lord brought the Truth ⁹⁸. And it was proclaimed that: "This is the Paradise you have inherited ⁹⁹ as the rewards of your deeds".

96. Reason for its Revelation:

It is reported in SAWAIQE MUHARRIQAH that this verse was revealed in favour of Hazrat Abu Bakr Siddiq (May Allah be pleased with him). Allah Almighty had cleansed his heart from malice towards anyone. Hazrat Ali Murtaza (May Allah be pleased with) says that this verse was revealed concerning those who participated in the Battle of Badr which included Hazrat Abu Bakr, Hazrat Uthman, Hazrat Talha (May Allah be pleased with them). In any case, it cuts off the root of the Rafzi sect.

97. By this is meant Allah Almighty gave us guidance to hold such good beliefs and do such good deeds in the world which has blessed us to this position. From this we learn that opportunity to express gratitude to Allah Almighty and singing His praises would be provided in Paradise as well. But other acts of worship like Salaah, Saum, Hajj, Zakaat, Jihad, etc. would have ceased by then. We further know guidance is not received due to one's

44. And the companions of Paradise will call the companions of Hell ¹⁰⁰: "We have surely achieved what our Lord had promised us to be true. Then, have you, too, found what your Lord promised you ¹⁰¹ to be true?" They will say: "Yes". And in between them an announcer will announce: "The curse of Allah be upon the unjust" ¹⁰².

100. Here, inmates of Hell refer to infidels who are condemned to Hell, and not sinful believers because the Muslim in Paradise will not taunt the sinners but through their intercession take them out of Hell, as is reported in the Hadith Shareef.

لَوْ لَا أَنْ هَدَيْنَا اللَّهَ لَقَدْ جَاءَتْ
رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تِلْكَ
الْجَنَّةُ أَوْرِثَتْهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

strength, knowledge or worships. This is a special Bounty bestowed upon a person. If worship is a criterion for this, then Satan would have been a staunch believer, because all those qualities were present in him.

98. The believers had accepted guidance after listening to its verification from Allah Almighty's Prophet, while the observation of Paradise they would make through their visual confirmation.

99. Paradise has been declared one's legacy or property for two reasons:

1. They will inherit Paradise which would have been the property of the infidels, just as Hell would become the property of the infidels which would have been the legacy of the believers.

2. Paradise would be obtained through the Bounty and Blessing of Allah Almighty and not through one's personal ability. Just as one inherits wealth through blood relations, good deeds too became a means of inheriting Paradise.

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ
أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا
قَالُوا نَعَمْ ۖ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٣٤﴾

101. By this is meant your and our Lord had promised Paradise for doing good deeds and warned you of being sent to Hell for disobedience and rebellion. Has this promise been made good? From this we learn that to put fear is being equated with promises i.e.

threat is being interpreted as promise. Furthermore, we learn that the warnings and promises of the Prophets are warnings and promises of Allah Almighty, because it was the Prophet who had directly communicated with

45. Who hinder (people) from the Path of Allah and desire to make it crooked ¹⁰³ and (who) disbelieve in the Hereafter ¹⁰⁴.

103. Although to bar from the path had taken place in this world, and since the result of it is being revealed today, it is being explained in the present, as if they are doing the same on the Day of Judgement.

46. And between the two (Heaven and Hell) there shall be a veil ¹⁰⁵ and on the Heights ¹⁰⁶ there shall be some men who will recognize both groups by their foreheads ¹⁰⁷ and they will call the people of Paradise (saying): "Peace be upon you" ¹⁰⁸. They shall not have entered (Paradise) but are greedy for it ¹⁰⁹.

105. So that the effect of Hell will not be felt in Paradise and that of Paradise will not be felt in Hell. The truth of the matter is that this veil or covering is A'RAAF -Heights. Because this veil will be very high, it is called A'RAAF. Only men will be here who have reached the age of puberty as is deduced from the word 'MEN'.

106. Tha'ibi has narrated from Hazrat ibn Abbas (May Allah be pleased with him) that the men of Araaf are Hazrat Abbas, Hazrat Hamzah, and Hazrat Ali ibn Abi Talib (May Allah be pleased with them) who will recognise the devotees from the whiteness on their faces and the foes from the blackness on their faces (SAWA-IQ). Some have said that these men will be the Prophets of Allah, while others have said that these are people whose good and evil deeds would be equal. There are some other sayings in this matter as well.

them.

102. The caller will be Hazrat Israfeel (On whom be peace) or another angel who will be given this duty, while the unjust are the infidels as is being ascertained from the next verse.

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَ
يَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفِرُونَ ﴿٣٥﴾

104. From this we learn that the reason of all types of infidelity, enmity and evil deeds is the rejection of the Day of Judgement. If a person has fear of Qiyamah in his heart he will not have the strength to do evil.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ
رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمِهِمْ وَنَادُوا
أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمْ عَلَيْكُمْ قَدْ لَمْ
يَدْخُلُوهَا وَهُمْ يَطْبَعُونَ ﴿٣٦﴾

107. By this is meant they will recognize one another before entering Paradise and Hell, Hence, the Holy Prophet صلى الله عليه وآله وسلم too will be able to recognize the fortunate and the wretched.

108. From this we understand the saintly and refulgent creation can hear ordinary sound emanating from millions of miles because paradise is much brighter than the skies, while Hell is intensely deep. In spite of this, the inmates of Paradise would be hearing the wailing and screams of the inmates of Hell. Similarly, such saintly people in the world too listen to the calls of people who are far away from them. Hazrat Sulaiman (On whom be peace) from far listened to the conversation of ants. Says Allah Almighty: "There upon he smilingly laughed at her work and said." (S27:V19). Likewise, people of Araaf would see the condition of people and listen to the talk

of people far away from them.

109. From this we learn that the inmates of Araaf will be having lesser status than the inmates of Paradise, or else what is their

47. And when their eyes will turn towards the people of Hell, they will say: "O our Lord! Keep us not with the unjust people" 110.

110. By this is meant "Oh our Lord do not make us from the inmates of Hell". This prayer will be merely for blessing, because that

SECTION 6

48. And the people of the Heights will call out to certain men whom they will recognize by their foreheads 111 and will say to them: "What did your multitude benefit you and that in which you took pride?"

111. From this is understood the infidels and the criminals would be recognized from a symbol, enquiry from anyone for this purpose would not be necessary. In terms of this how is

49. Are these the people 112 on whom you would swear that Allah would not bestow His Mercy on the least on them? 113 They were rather told: "Enter Paradise. No fear will be upon you, nor shall you grieve" 114.

112. This question will be asked for the purpose of reproof and displeasure and not for enquiry.

113. By 'on whom you used to swear' means that in the world you would swear at the poverty of these inmates of Paradise that even in the Hereafter they would be deprived of the mercy and blessings of Allah Almighty. Look ! in what comfort and luxury they are today and

purpose of greed? Hence, the tradition which states that these are people whose good and evil deeds are equal lends more strength to the argument.

وَ إِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ
النَّارِ ۚ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
الظَّالِمِينَ ۝

is not the place for offering prayer. Prayer and worships are offered in the world.

وَ نَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا
يَعْرِفُونَهُمْ بِسَيِّئِهِمْ قَالُوا مَا أَغْنَىٰ
عَنكُم جُوعُكُمْ وَ مَا كُنْتُمْ تَسْتَكْبِرُونَ ۝

it possible that the Holy Prophet would not be distinguishing the hypocrites from the believers on the Day of Qiyamah?

أَهْلَ الْأَعْرَافِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ
بِرَحْمَةٍ ۖ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ
عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ۝

see in what pain and grief you find yourself. This tells us that one should not be deceived by the poverty of the believer and wealth of the infidel in this world

114. In Paradise there will be no fear of the future nor grief of the past. There will be no illness nor hardship, no fear nor disunity, no enmity nor hatred for one another. In this one sentence negation is made of things that cause hardship and difficulties.

50. And the inmates of Hell will call upon the dwellers of Paradise to pour to them some benefit of the water ¹¹⁵ of Paradise or of that which Allah has provided for you as food. They will say: "Surely, Allah has forbidden both of these to the infidels" ¹¹⁶.

115. When the inmates of Hell would see the people of A'RAAF entering Paradise they will ask Allah Almighty for permission to see some of their relatives who are in Paradise and talk to them. Their request would be granted. The inmates of Hell would be able to recognise the inmates of Paradise but the inmates of Paradise will not be able to recognise the inmates of Hell because their faces would have been totally disfigured. These inmates of Hell would be calling out to the inmates of Paradise by their names and begging them for water and food, to pour water on their burnt forms. The reply to this by the inmates of Paradise follows in the next verse. From this it is understood that Paradise is in the upper region and Hell is below, because the word 'some benefit' is

51. Those who made their religion as an object of play and amusement ¹¹⁷ and the life of the world has deceived them ¹¹⁸. Therefore, today We shall leave them as they had left the concept of meeting this Day and as they used to deny Our signs ¹²⁰.

117. By 'play and amusement' means these infidels took things they fancied to be lawful and those they did not like, regarded them forbidden, and made fun of the believers.

118. They became totally engrossed in the delights of the world and forgot the Hereafter, and due to this love they could not establish contact with the Beloved of Allah Almighty.

119. By this is meant leaning in respect of Hell or punishment, or Allah Almighty will show no mercy on them. It does not mean that

و نَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ
أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا
رَزَقَكُمُ اللَّهُ ۖ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا
عَلَى الْكَافِرِينَ ۝٥٠

derived from 'to benefit' which means to be shifted from top to below.

116. From this we learn that the believer from Paradise will have no love or regard for the infidel of Hell, nor will he have mercy on him even though he may be his father, son or friend. Because they would refuse to pour water on them despite their begging. It should be remembered that by unlawful, here, is meant things which are unlawful, in Islam because no Islamic laws would be promulgated there. In unlawful, here, means total deprivation. Says Allah Almighty: "And it is forbidden to a town which we have destroyed that they return" (S21:V95). In this verse too, unlawful signifies deprivation.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَ لَعِبًا
و غَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنسُوهُمْ
كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا ۖ وَ مَا
كَانُوا بِآيَاتِنَا يَجْحَدُونَ ۝٥١

this reprieve is absolute, because they will be eternally in the clutches of Divine punishment without any reprieve. Further, it is apparent that the word forgetfulness is not used literally, because this is not possible with Allah Almighty.

120. By this is meant they wilfully and intentionally rejected the Day of Judgement. Here, the word forgetfulness does not mean to forget but meaning related to forgetfulness, because the infidels were deliberately rejecting the Day of Qiyamah.

52. And certainly We have bestowed upon them a Book¹²¹, which We have enriched with great knowledge¹²², a guidance and mercy for the people who believe¹²³.

وَلَقَدْ جِئْنَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ
هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

121. By this is meant the Holy QUR'AAN which was revealed in their own language and in their own land, through which great respect was bestowed upon them, so much so, that the entire world became dependent on them. This tells us the Holy QUR'AAN is a great bounty to all in general, and to the Arabs in particular.

122. From this we learn that every knowledge is described in detail in the Holy QUR'AAN. Those whom Allah Almighty has blessed with heavenly powers can obtain all types of knowledge from it.

53. Do they look¹²⁴ for the fulfilment of the interpretations thereof? On the day when the foretold results will occur¹²⁵. Those who had forgotten before will say: "Surely the Messengers of our Lord had brought the truth¹²⁶. Then is there any intercessor for us who could intercede on our behalf?¹²⁷ Or, could we be sent back so that we might do deeds other than we did before?¹²⁸ Surely, they put their souls at a loss¹²⁹, and have been lost from those who used to calumniate¹³⁰.

123. The general mercy of the Holy Prophet صلى الله عليه وآله وسلم and the Holy QUR'AAN is there for the whole world. Due to their blessings all outward punishment has been stopped from befalling mankind, etc. However, special and distinctive mercy and guidance is set aside for the believers only. Hence, there is no inconsistency in the verses. Says Allah Almighty regarding the Holy Prophet صلى الله عليه وآله وسلم: "Mercy unto the worlds" as well as "To the believers he is most kind and Merciful". (S9:V128).

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي
تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَنَا مِنْ
شُفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ
الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَ
خَسِرَ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

124. From this we learn if anyone does not receive faith through the Holy Prophet صلى الله عليه وآله وسلم he will most certainly not receive it from any other source. The Holy Prophet صلى الله عليه وآله وسلم is the final source of guidance. Now, no other prophet would come after our Beloved Prophet صلى الله عليه وآله وسلم.

125. By 'the day' is meant the day of their death on which they will say this at seeing the angels. It can also mean the Day of Qiyamah. But the second probability is more weighty and

in accordance with the subject that follows.

126. The coming of the Holy Prophet صلى الله عليه وآله وسلم is equal to coming of all the Prophets. Observe, no prophets came to Arabia since Hazrat Ismail (On whom be peace) besides our Holy Prophet صلى الله عليه وآله وسلم. Nonetheless the plural form being used here.

127. When the infidels would see on the Day of Judgement that Prophet's Saints, the learned Ulema infants, Ramadaan, the Holy Ka'bah, etc. have interceded for the believers,

they will express regret and out of bitter disappoint utter these words. From this emerge a few issues:

1. Muslims would receive intercession.
2. The infidels would not receive intercession
3. There would be many intercessors. Hence, they would be speaking in the plural form. However, at the beginning of the Day of Judgement when everyone would be helpless no one would be interceding besides the Holy Prophet صلى الله عليه وآله وسلم. Hence, the title given to the Messenger of Allah Almighty is "Intercessor of the sinners". The major intercession will be that of the Holy Prophet صلى الله عليه وآله وسلم. The door of intercession will be opened by the Holy

SECTION 7

54. Surely, your Lord is Allah, Who created the heavens and earth within six days ¹³¹, then established Himself on the Throne befitting to His Dignity. He covers the night and day by each other ¹³² following it swiftly ¹³³. And He made the sun and moon and stars subservient to His command. Behold! His is the creation and command ¹³⁴. Blessed is Allah, the Lord of the worlds ¹³⁵.

131. So that the servants are not hasty in the performance of their duties but do these slowly. By six days is meant the period of six days because during the time the phenomenon of day and night did not exist, and the sun was not in existence.

132. Here the word 'to cover' means make it vanish i.e. the darkness of the night makes the light of the day to vanish, thereafter light of the day causes the darkness of the night to disappear. Here, the formal meaning of covering of the outline is not intended i.e. it would be there but concealed in a cover. Just as there is no night during the day, there is no day during the night. Otherwise this would lead to the co-existence of two opposite things

Prophet صلى الله عليه وآله وسلم. Hence, there is no inconsistency in this verse.

128. By this is meant they should adopt faith and good deeds and abstain from infidelity and evil deeds. From this is learnt Faith itself is from action i.e. the action of the heart. Wherever action is mentioned with faith there physical actions are meant.

129. By this is meant they wasted the opportunity of declaring faith and doing good deeds and have regretted thereafter.

130. It is thus, understood that therein false gods would be forsaking them, while the Beloveds of Allah Almighty would not be abandoning us. If they were to abandon than what difference would there be between their position and our position?

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

which is not possible.

133. The phenomenon of day and night is established in such a way that there is no inconsistency in it. The sun and the moon too will neither be stationary nor experience any defect that they should be sent to some factory for any repairs. Man can change his own things but not those belonging to Allah Almighty.

134. This could also mean that to Allah Almighty belongs the world of creation and the world of command. In the world of command are all those things which came into being through the command of "Be!" e.g. angels, souls, etc. while the world of creation constitutes of things which are created through matter e.g. the

physical world and world of bodies which are created from clay, water, etc. The world of command is also known as angelic world, while the world of matter is called physical world. It is for this reason that Allah Almighty is called Lord of the Dominions and Angelic world.

135. A world is that besides Allah

55. Call on your Lord in humility and secretly ¹³⁶. Undoubtedly, He likes not ¹³⁷ those who cross the limit ¹³⁸.

136. It is understood that DUA (Prayer) and Zikr as a matter of fact, should be recited silently. Everyone accepts that both these can be offered and recited silently or vocally, but there is a difference in opinion as to which form is superior. The truth of the matter is that if reciting vocally it would lead to show, then it is better to recite them silently, but if the object of the exercise is to create a desire for dua and Zikr in others then they should be recited vocally. Says Allah Almighty: "If you give charity openly, then what a good thing it is" (S2:V271) The QUR'AAN further states: "So Remember Allah Almighty as you used to remember your father" (S2:V200). If vocal remembrance of Allah Almighty was prohibited then Azaan, Talbiya of Hajj, recitation of Qirat aloud in audible Salaahs like Fajr, Maghrib, Jumuah, Eid, etc. reciting Takbeer-e-Tashreeq would not have been recited aloud. For further information on the subject refer to JAA-ALHAQ.

56. And do not spread mischief on the earth ¹³⁹ after it has been set right ¹⁴⁰ and call on Him fearing and longing ¹⁴¹. Surely, the Mercy of Allah is nearest to the good-doers ¹⁴².

139. Do not commit infidelity, impiety and sins as these cause the calamities of the world to descend upon you, lead to wide spread mischief. Drought is caused because of miserliness, pestilence and epidemics are caused due to adultery.

140. This means that since there is faith, piety, justice and fair play are established in the

Almighty. Sometimes every species is referred to as useparate world, e.g. human world, animal world, plant world, etc. Due to this the world is represented as a plural entity, like knowledge (singular) and Uloom (plural of knowledge). Knowledge is a thing or material but due to differing types and differing nature it is used in the plural.

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

137. From this there is a hint that even in the audible Zikr one should not keep the recitation very loud as this is undesirable. For this reason the jurists have stated that not to recite the Qira't in Salaah louder than necessary. Thus, Salaah on loudspeakers is not recommended because this leads to loud sound than is unnecessary. These issues are extracted from this verse. Says Allah Almighty: "And neither offer your prayer with loud voices nor with too low a voice and seek a way in between." (S17:V110).

138. There are many ways of exceeding the limits to seek dua for forbidden things e.g. Oh Allah Almighty make me a Prophet; or death must not come to me at all, to recite dua or zikr aloud where it is better to recite them silently like during Jihaad, etc. When a secret attack on the enemy is intended; to bring about undue restrictions in due like Oh Allah Almighty grant me a white palace in Paradise in which there are fifty grape vines, etc.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

world due to the blessings of the Holy Prophet صلى الله عليه وآله وسلم You should now abstain from infidelity, polytheism, tyranny, oppression and injustice. Thus, we learn that though spreading mischief is evil under all conditions, but spreading this wherever reformation has taken place is wickedness of the highest order.

141. This tells us that Dua (Prayer) and worships should reflect both fear and hope, then if Allah Almighty wills, they will be accepted without delay.

142. Like Allah Almighty, the Holy Prophet

57. It is He Who sets forth winds¹⁴³ bearing good tidings of His Mercy till they have carried heavy clouds¹⁴⁴. We drive it towards any dead land¹⁴⁵, then send down water therewith, then cause varied fruit¹⁴⁶ to grow therewith. Thus, shall We bring forth the dead¹⁴⁷, so that perhaps you may accept admonition.

143. The Holy QUR'AAN refers to wind of mercy and benefit as *RIYAH* and that which causes calamities as *Reeh*.

144. From the ocean. From this we learn that the wind itself does not change into clouds, but the water of the oceans change into vapour and reaches the atmospheric regions. Then from here it is carried to other places by the wind. From this we also learn vapour has weight because clouds is a name given to condensed vapour. Thus, the Holy QUR'AAN refers to it as a substance of weight.

145. This means those places where rain

58. And the land which is fertile, its vegetation comes out with the permission of its Lord, but that which is saline produces nothing but hardly¹⁴⁸ very little. Thus, We explain signs variedly for those who are grateful¹⁴⁹.

148. This means just as rain does not change the earth or the seeds sown in it, the Holy QUR'AAN too does not change ones nature. Some become ever faithful while others become heretics through it.

149. From this one learns that those with lesser ability and intelligence become

too, is Mercy of Allah Almighty, and very close to the good doers. Says Allah Almighty: "And We sent you not but as a mercy for all the worlds." (S21:V107).

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

had not been falling over a lengthy period the ground would become dry. This tells us that different things experience different types of death.

146. This means that there will be no fruit or flowers without rain water. Water of the wells or seas cannot be used as substitutes for rain water.

147. By this is meant just as dry wood becomes green and laden with flowers due to the blessing of the rain, in a like manner, Allah Almighty will bring dead bodies to life with the sound of the trumpet.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۚ وَالَّذِي خَبِثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

misguided and heretics due to their misinterpretation of the QUR'AAN and Hadith: Says Allah Almighty: "And guides many by it" (S2:V26). The neglectful and unmindful do not derive any benefit from it, because the Holy QUR'AAN is a spiritual rain.

SECTION 8

59. Undoubtedly, We sent ¹⁵⁰ Nuh towards his people. Then he said: "O my people! Worship Allah ¹⁵¹. You have no god to worship besides Him. Surely, I fear for you the punishment of the Mighty Day".

150. Hazrat Nuh's (On whom be peace) name is Yashkar or Abdul Ghaffar ibn al Malik ibn Mutawaslikh ibn Akhnooq. The name of Hazrat Idrees (On whom be peace) is Akhnooq. Hazrat Nuh's (On whom be peace) age was approximately fifteen hundred years. Because he was always weeping and lamenting due to

60. The leaders of his people said: "Undoubtedly, we see you in apparent error" ¹⁵².

152. From this emerges two issues:

1. It is mostly the poor and destitute who become obedient followers of the Prophets while the wealthy and the leaders become their opponents. In contrast, the followers of

61. He (Nuh) said: "O my people! There is no misguidance ¹⁵³ in me, I am but a Messenger of the Lord of the worlds" ¹⁵⁴.

153. From this we learn that Prophethood and misguidance cannot be together, and no Prophet can ever go astray for even a moment, because if a statement is separated by a conjunction but, what is to follow after it will not be included with what is said before it. Thus, if the Prophets themselves go astray then who would give them guidance.

154. If the kings of the world do not

62. I deliver to you the Messages of my Lord and wish you good. And I know that from Allah, which you know not ¹⁵⁵.

155. From this we learn that the status of the prophets is not that of a mere postman of just delivering the messages, but their purpose is to

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ٥٩

the fear of Allah Almighty he was given the title Nuh or one who laments. It was during his period that marriage between brother and sister became forbidden.

151. First declare Faith then perform your worship. The reason being worship is not obligatory upon an infidel.

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُكَ فِي ضَلَالٍ مُّبِينٍ ٦٠

Mirza Ghulam Qadiyani were all the rich and influential people. The poor remained away from him.

2. To say that the Prophets are gone astray is the way of the polytheists.

قَالَ يٰقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَ لَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ٦١

appoint ministers and governors who are incapable, uneducated and unintelligent then how would it be possible for Allah Almighty, the Lord of the Worlds, to appoint anyone to the position of prophethood who is gone astray or is uneducated? This would be an insult to Allah Almighty, that His choice of persons is wrong and inappropriate.

أُبَلِّغُكُمْ رِيسَالَ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ٦٢

convey the message, they establish and promulgate them among people and get them accepted to the people in accordance with

prophetic advice. They are also sent with special knowledge from their Lord which is not given to ordinary people. The plural use of

63. And has this surprised you that an admonition has come to you from your Lord through a man from amongst ¹⁵⁶ you, so that he may warn you and you may become God-fearing, and thus, you may be shown mercy ¹⁵⁷.

156. This tells us that Prophethood is restricted to males alone. No woman was appointed to the position of prophethood. Says Allah Almighty: *"And We sent not before you any but men to whom We revealed."* (S16:V43) Also, Prophethood is given to humans and not jinns or angels. Futhermore, we learn that Prophethood has always been granted to superior people from most dignified families so, that no one can look down upon them in

64. Then they belied him, so We delivered him and those with him in the Ark and drowned ¹⁵⁸ those who belied Our signs. Certainly that was a blind group ¹⁵⁹.

158. From this we learn that the enemies of Allah Almighty are not plunged into punishment until they do not begin to disobey the Prophet. Says Allah Almighty: *"And We are not to torment until We have sent a Messenger"* (S16:V15). There were forty males and females in the ark of Hazrat Nuh (On whom be peace), but besides his own children there were no off-spring from any others. It is for this reason that Hazrat Nuh (On whom be

SECTION 9

65. And to Aad ¹⁶⁰ (We) sent Hud from their brethren. He said: "O my people! Worship Allah ¹⁶¹. You have no god other than Him". Then do you not fear?

prophethood indicates that these Prophets convey all issues pertaining to beliefs, deeds and mysticism e.g. Shariah, Tareeqat, etc.

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

any way. Thus, Allah Almighty sent seven years of drought to cleanse from His beloved Yusuf (On whom be peace) the stain of slavery and made the entire world his slaves. For the sake of dignity and respect of one prophet He plunged the entire world into difficulty.

157. From this we learn that the coming of the Prophet to man is undoubtedly Allah Almighty's special favour and blessings upon man of which mankind would always be proud.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ وَ أَعْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

peace) is known as Hazrat Adam II (On whom be peace)

159. By this is meant they did not possess the eye with which they could see the position of prophethood. Their hearts were dead although their eyes were open. It is for this reason that many blind people became Companions and many having sight did not become believers after seeing the Holy Prophet صلى الله عليه وآله وسلم let alone being listed among his Companions.

وَإِلَى عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ لِقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٦٥﴾

160. The people of Aad are divided into two Aad I whose Prophet was Hazrat Hud (On whom be peace) and were inhabitants of Yemen and Aad II are known as Thamud. Their Prophet was Hazrat Saleh (On whom be peace). There is a difference of one hundred years between these two. Aad I are the descendants of Aad ibn Iram ibn Saam ibn Nuh (On whom

66. The leaders of his people said: "Surely, we find you foolish ¹⁶², and we surely take you to be one of the liars".

162. Anyone who believes a prophet to be less in intelligence and knowledge is an infidel. The Prophets are pinnacles of

67. He (Nuh) said: "O my people! There is no concern of foolishness with me. I am indeed a Messenger from the Lord of the worlds" ¹⁶³.

163. From this we learn that prophethood and foolishness cannot come under one banner. Accomplished Prophets are intelligent people and always on the path of guidance. They are never unmindful of their Lord for even a second, otherwise the meaning of the

68. "I deliver to you the messages of my Lord and I am your trusted well-wisher" ¹⁶⁴.

164. From this emerge two issues:

1. To exercise patience at the insolence of the ignorant people is the way of life of the Prophets. Observe, Hazrat Hud (On whom be peace) did not answer the offensive and insulting conversation of these ignorant people in the same manner, but he was civil and

69. And has this surprised you that an admonition has come to you from your Lord through a man from amongst you, so that he may warn you. And remember ¹⁶⁵ when He appointed you successors of the

be peace). The geneology of Hazrat Hud (On whom be peace) was Hud ibn Abdullah ibn Rabah ibn Khalood ibn Aad ibn Aus ibn Iram ibn Saam ibn Nuh (On whom be peace) (Tafseer Roohul Bayaan).

161. By worship here is meant to declare Faith as this is the origin of every form of worship.

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ
فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ ٢١

knowledge and intelligence. The description of the infidelity of the people of Aad is that they regarded themselves more intelligent than Hazrat Hud (On whom be peace).

قَالَ لِقَوْمٍ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي
رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ٢٢

conjunction 'but' would not be accurate. It should be remembered that the intelligence of the entire world in comparison to the Prophets is like that of a drop in comparison to the ocean. Likewise, the intelligence of all the Prophets in comparison to our Holy Prophet too, is like a drop in the ocean.

أُبَلِّغُكُمْ رِيسَالَ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ
أَمِينٌ ٢٣

tolerant towards them.

2. To describe your own good qualities for the sake of propagation and for seeking the pleasure of Allah Almighty is also the way of the Prophets. However, to do this out of pride is forbidden

أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّنْ
رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَ
أَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ

people of Nuh and increased the stature of your body ¹⁶⁶. Then remember the bounties of Allah, that you may fare well ¹⁶⁷.

165. From this we learn that knowledge of History is also good to have, provided it is authentic, and its purpose is to take lessons from the lives of the previous people. Also, to ponder and reflect on the Bounties of Allah Almighty is an act of worship and means of deriving admonition.

166. Allah Almighty had granted them kingdom and a strong physique. Thus, the huge King Shaddad ibn Aad was born from them. A small sized person among them was sixty feet

70. They said: 'Have you come to us that ¹⁶⁸ we should worship Allah alone and leave what our fathers ¹⁶⁹ used to worship. Then bring you that which you are promising for us, if you are truthful ¹⁷⁰.

168. Hazrat Hud (On whom be peace) would go out of the village to worship Allah Almighty. Whenever he received a propagational revelation he would come to the village to preach it to the people. On hearing it, this would be the reply of the people. Thus, 'coming here' meant coming from the jungle to the village.

169. By 'them' is meant idols. From this we learn that to adhere to the evil customs and traditions of your ancestors in opposition to the

71. He said: "Certainly there have befallen upon you the torment and wrath of the Lord ¹⁷¹. Are you disputing with me only about those names which you and your fathers have named ¹⁷², for which Allah has not sent down any authority ¹⁷³? Wait then; I will also wait with you" ¹⁷⁴.

قَوْمِ نُوحٍ وَ زَادَكُمْ فِي الْخَلْقِ بَصَاطَةً
فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

tall and a big sized person was a hundred feet tall. They were all very strong and powerful. Their heads were as big as a tent and their eyes like the nests of the birds.

167. From this we learn that to remember the Bounties of Allah Almighty at all times is an act of worship. Holding Meelad Shareef is included in it as in it the blessed events of the Holy Prophet صلى الله عليه وآله وسلم are being discussed, and the blessed birth of the Holy Prophet صلى الله عليه وآله وسلم is the greatest Bounty of Allah Almighty.

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَ
نَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا
تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾

teachings of the Prophets is the way of life of the polytheists. Every person of the world is insignificant in opposition to the commands of the Prophets. Prophets are all true and majority of opinion does not hold true in front of them.

170. By this is meant that we will not accept you as a true Prophet by seeing your pious character and mannerism and your miracles, but by seeing the Divine punishment. It is true that when Allah Almighty takes your religion, He seizes your intelligence as well.

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ
رَاجُسٌ وَ غَضَبٌ أَتَجَادِلُونَنِي فِي
أَسْمَاءٍ سَيِّئَاتٍ لَكُمْ أَنْتُمْ وَ آبَاؤُكُمْ مَا
نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا
إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

171. The future true events in the Holy QUR'AAN are explained in the past tense. Because the coming of the punishment was a certainty that they should regard the torment or punishment to have befallen upon them.

172. There is no real truth or substance in these names, they are merely fictitious. From this we learn that the names which the polytheists of India have invented for their idols, like MAHADEO, GANESH, HANUMAN, etc are all fictitious. They were neither a creation at any time nor will they ever be in the future. The tail on the buttocks of HANUMAN, the trunk in GANESH's

72. Then We saved him and those with him, by showing a great mercy¹⁷⁵ from Us, and cut off the roots¹⁷⁶ of those who used to belie Our signs. And they were not believers¹⁷⁷.

175. From this emerge two issues:

1. No Prophet, saint or a believer is ever independent of or indifferent to Almighty Allah's Mercy. All are dependent and in want of His Divine Mercy. 2. Muslims receive bounties as a result of the mercy and their association with the Holy Prophet صلى الله عليه وآله وسلم. For this reason the words of the verse are "and those with him". Through this we learn that association and companionship with the Holy Prophet صلى الله عليه وآله وسلم is a means of obtaining salvation.

176. By "cut off their roots" means not a single person of theirs survived and their off-spring was discontinued. No one was left to

SECTION 10

73. And to the Thamud¹⁷⁸ We sent Saleh from their brethren¹⁷⁹. He said: "O my people! Worship Allah, you have no god other than Him. Undoubtedly, there has come to you bright proof from your Lord¹⁸⁰. This is a she-camel of Allah, a

mouth, horns in the heads of some, are all fictitious tales as such persons never existed. For any ignorant Muslim to call these as saints and Prophets is foolishness of the highest kind. Since there is no proof of their creation or their existence, then there is no possibility of them being saints and prophets.

173. No Prophet has ever mentioned about such creation. Likewise, no Prophet or Messenger has given prophecy about the Hindu idols Krishna, Ramchandar, etc. Thus, there is no proof concerning these.

174. You too should await the coming of your destruction and punishment, as I am awaiting it.

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَ
قَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَ مَا
كَانُوا مُؤْمِنِينَ ٤٢

make mention of them again.

177. Therefore, in the first three years they were afflicted by drought. When rain was withheld from them one group from them went to the Holy ka'abah to pray for rain. On their return two types of clouds were sent upon them - black and white, from which they were asked to choose one. They chose black clouds. The black clouds, instead of giving off rain, blew such a severe dust and wind that every infidel was destroyed by it. Hazrat Hud (On whom be peace) came to Makkah Muazzamah with the remaining Muslims. His demise took place here, and is buried near the Holy Ka'ba under the Mataaf. (Place where Tawaaf is made.)

وَ إِلَى شُودَ أَخَاهُمْ صَالِحًا قَالَ لِقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ
نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي

sign for you. So leave her that she may graze on Allah's earth, and touch ¹⁸¹ her not with evil, lest a painful punishment overtakes you.

178. Thamud, too, was an Arab tribe. These people were from the off-spring of Thamud ibn Iram ibn Saam ibn Nuh (On whom be peace). They were inhabitants of HAJAR, a place situated between Arabia and Syria.

179. His name is Saleh ibn Ubaid, ibn Asif, ibn Fasih, ibn Ubaid, ibn Hazar, ibn Thamud. Because he was from the people of Thamud, he was referred to as the brother of his people. Otherwise, a prophet is never called a brother of his people. He is far superior in status and dignity than a father. Thus, the wives of the Holy Prophet صلى الله عليه وآله وسلم are not the sister-in-laws of the Ummah but their mothers. Says Allah Almighty: "And his wives are their mothers." (S33:V6) The people of Thamud came after the people of Aad, and Hazrat Saleh (On whom be peace) came after Hazrat Hud (On whom be peace). (Tafseer Roohul Bayaan)

180. The she-camel is a sign from Allah Almighty, because it was created through the power of Allah Almighty, without mother and father. This does not mean that this she-camel was Almighty Allah's riding animal as is foolishly understood by Dayanand Saraswati Jundah. Ibn Amar, the leader of the Thamud asked Hazrat Saleh (On whom be peace) that if

74. And remember when He made you successors of Aad ¹⁸² and assigned you a place in the land that you build palaces ¹⁸³ on its plains, and hack out houses in its mountains. Then remember the bounties of Allah and wander not on the earth spreading mischief ¹⁸⁴.

182. In that he established you after destroying the people of Aad. From this we learn that remembrance of the Bounties

أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابُ الْيَمِّ ٥٣

he is a true Prophet he must create a she-camel of this description out of the stone of this mountain. If they were shown this miracle they would believe in him. After receiving their promise Hazrat Saleh (On whom be peace) prayed to Allah Almighty. In the presence of everybody that stone burst asunder and from it appeared a young she-camel of their description. Immediately after coming into being it gave birth to a baby of her own kind. On seeing this miracle Jundah and his close associates declared faith, but the rest went against their promise and continued being infidels. This she-camel then remained at this same place. (Tafseer Roohul Bayaan)

181. From this, we learn that if eating a lawful thing causes harm one should abstain from it. The flesh of the camel is lawful to eat, but because there was a fear of Divine Punishment at slaughtering this she-camel, abstention from it had become absolutely necessary. Even today, experience has shown that the animal hunted from the jungle of the pious had proven harmful. Fish, etc. from the pond of the pious though not unlawful, prove to be harmful. Thus, abstention from them is equal to abstention from rheumatic things by a phlegmatic person.

وَ اذْكُرُوا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ
عَادٍ وَ بَوَّأَكُمْ فِي الْاَرْضِ تَتَّخِذُونَ
مِنْ سُهُولِهَا قُصُورًا وَ تَنْحِتُونَ الْجِبَالَ
بُيُوتًا فَادْكُرُوا الْاِثْمَ الَّذِي كُنْتُمْ
فِي الْاَرْضِ مُفْسِدِينَ ٥٤

of Allah Almighty is an act of worship because in it Allah Almighty's greatest Bounty is being remembered.

183. The People of Thamud built places in the village for the summer and erected warm houses in the mountains for the winter, as is the case nowadays with the wealthy people. Their ages were so big that these homes used to be destroyed in their lifetime (*Tafseer Roohul*

Bayaan).

184. By this is meant do not commit infidelity and sins upon the earth, because these result in Divine punishment causes mischief to spread. This could also mean abstain from stealing, banditry, alcohol, gambling, etc.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لِلَّذِينَ اسْتَضَعِفُوا لِسَنَ اَمِّنْ مِنْهُمْ
اتَعْلَمُونَ اَنَّ صَلَاحًا مُرْسَلٌ مِّنْ رَبِّهِ
قَالُوا اِنَّا بِهَا اُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٤٥﴾

75. The proud leaders¹⁸⁵ of his people said to the weak Muslims: "Do you know ¹⁸⁶ that Saleh is the Messenger of his Lord ¹⁸⁷?" They said: "We believe in what has been revealed to him"¹⁸⁸.

185. This means though they were not really great in fact, but regarded themselves as great. Whenever man is referred to as arrogant and proud the above is meant, but when the same word is used for Allah Almighty it means the Greatest Being beyond our imaginations.

186. This tells us some of the weak and poor persons from his people declared faith in him, but the leaders and the wealthy did not believe in him. At all times this is how the people behaved with the Prophets i.e. only the

poor and destitute became followers.

187. The questions asked by these wretched people was reflected as jest and derision. Hence, Allah Almighty had mentioned it under their infidelity.

188. From this we learn that Faith in joint form is accepted e.g. we have declared faith in all the Prophets jointly, though we are not certain as to their exact number. Likewise, we have jointly believed in all the laws brought by the Holy Prophet صلى الله عليه وآله وسلم though we are not certain about their exact number.

76. The boastful ones said: "In that which you believe we surely disbelieve"¹⁸⁹.

قَالَ الَّذِينَ اسْتَكْبَرُوا اِنَّا بِالَّذِي
اٰمَنْتُمْ بِهِ كَفِرُونَ ﴿٤٦﴾

189. In this matter we see strange kindness, that when the believer declares his faith based on prophethood saying that with whatever laws he is sent we have declared faith in it, but when

the infidels declared their infidelity based on their faith on which you have faith. Allah Almighty rejects it. In this there is a hint that Faith should be like that of general Muslims.

77. Then they chopped the legs of the she-camel ¹⁹⁰ and rebelled against the command of their Lord and said: "O Saleh! Bring upon us that which you are threatening, if you are surely a Messenger".

فَعَقَرُوا النَّاقَةَ وَ عَتَوْا عَنْ اَمْرِ رَبِّهِمْ
وَقَالُوا يٰصَلِحُ ائْتِنَا بِمَا تَعِدُنَا اِنْ كُنْتَ
مِنَ الْمُرْسَلِينَ ﴿٤٧﴾

190. Although the hamstrings to the she-camel were cut off by one person, Qaidar, it was connected to everybody, because it was done through everybody's decision. From this

we learn that suggestion and opinion concerning infidelity, too, is infidelity. They cut off the hamstring on Wednesday. Hazrat Saleh (On whom be peace) informed them that

they would be destroyed after three days. On the first day their faces would turn yellow, on the second day they would become red and on the third day they will become black. The same took place as predicted. Then just before Sunday afternoon they first became victims of frightening screams which tore apart their hearts, destroying them totally. Then a terrible earthquake took place. The author of Roohul Bayaan writes among the Thamud was a very pretty and wealthy lady called Sadook. Her

78. Then the earthquake¹⁹¹ overtook them. They fell down face on earth in their homes in the morning.

191. In that, first Hazrat Jibraeel (On whom be peace) screamed due to which there was a severe earthquake which destroyed them.

79. Then he (Saleh) turned back¹⁹² his face from them and said: "O my people! Verily I did deliver to you the messages of my Lord, and wished you good. But you do not love those who are your well-wishers¹⁹³".

192. After their destruction, Hazrat Saleh (On whom be peace) with the believers first left the village and proceeded to the jungle. After the death of these believers, he proceeded for Makkah Muazzamah. At the time of departure, when Hazrat Saleh (On whom be peace) walked past these corpses he addressed them as appears in verse 79.

193. From this we learn that corpses can hear because Hazrat Saleh (On whom be peace) spoke to them after their death. In fact, these

80. And We sent Lut¹⁹⁴, when he said to his people: "Do you commit that indecency¹⁹⁵ which was not committed by anyone in the world before you¹⁹⁶?"

194. Hazrat Lut (On whom be peace) was the nephew of Hazrat Ebrahim (On whom be peace). He was the Prophet in Sadoom while Hazrat Ebrahim (On whom be peace) was a Prophet in Syria and Palestine. He had

daughters, too, were very pretty. Because the she-camel of Hazrat Saleh (On whom be peace) was causing problems to her animals she sent for Masda ibn Dahar and told him that if he can slaughter this she-camel, she would give the choice of marrying any daughter of her he likes. Masda and Qaidar both set out in search of the she-camel and on finding it they slaughtered it. However, Qaidar slaughtered the animal while Masda aided him in the slaughtering.

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاصْبَحُوا فِي دَارِهِمْ جَثِيئِينَ ۝۷۸

Hence, there is no inconsistency with the verse of scream and verse of earthquake.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ ابْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ۝۷۹

special pious servants after their demise can hear far and near of things. Thus, every worshipper in Tashahood sends Salaam upon the Holy Prophet صلى الله عليه وآله وسلم. In terms of Islamic law it is forbidden to greet one who cannot hear the greeting e.g. one asleep or unconscious, etc. Likewise, it is forbidden to greet one who is incapable of returning the greeting e.g. one engrossed in Salaah or one in the toilet.

وَلُوطًا اِذْ قَالَ لِقَوْمِهِ اَتَاْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعَالَمِينَ ۝۸۰

migrated with Hazrat Ebrahim (On whom be peace) and came to Syria, and was of great service to Hazrat Ebrahim (On whom be peace) and was made a Prophet through the prayer of Hazrat Ebrahim (On whom be peace).

195. By 'indecent' is meant sodomy which is explained in the next verse. Indecency is that sin which is regarded a evil by ones mind. Although infidelity is the worst of the major sins, yet Allah Almighty did not describe it as indecent, because the human mind does not show aversion to it. Many intellectuals are involved in infidelity. On the other hand, sodomy is such a repulsive act, that even animals are repugnant about it besides the pig.

196. From this emerge a few issues:

81. You rather approach males for lust, instead of females ¹⁹⁷. On the contrary, you cross the limits.

197. By 'instead of women' means they would not touch their wives, or that they are no

82. And there was no answer of his people, but they only said: "Turn them out of your town ¹⁹⁸, surely these people aspire to be pure".

198. From this we learn that whenever anyone is to be afflicted he begins to think lopsidedly. The habitation of any pious servant of Allah Almighty is a means of peace and security for those inhabitants while their departure from that place is a means of punishment for them. By forcing these pious people out of their village these people were inviting the punishment of Allah Almighty upon themselves. Further, we learn that in

83. Then We delivered him and his family ¹⁹⁹, except his wife, she was of those who remained behind ²⁰⁰.

199. From this we learn that the children, wives, etc. are all part of the family of the Prophet, Hence, the Holy Prophet's صلى الله عليه وآله وسلم pious wives and children are all family of the Holy Prophet صلى الله عليه وآله وسلم and therefore his AHLE BAIT (people of his household).

200. That woman's name was Wahila. She

1. Sodomy is the invention of the people of Hazrat Lut (On whom be peace), for this reason it is called LAWAATAH or Sodomy.

2. Sodomy with boys is absolutely forbidden and one who does not reject it as an unlawful act is an infidel.

3. Even the infidels are duty bound by these laws because these are behavioural laws. However they are duty bound by laws concerning worship.

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ
النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١١﴾

longer fit for them because a sodomite man is no longer fit for his wife.

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنْفُسُ
يَتِّظَهُوْنَ ﴿١٢﴾

Arabic the word QARYAH 'Town' refers to big city as well, because SADOOM was a big city. Thus, the Hadith Shareef which mentions that Salaatul Jumuah was performed in the town of Jawatha refers to the city of Jawatha because Jumuah Salaah is not valid in a village. Those people who claim that Jumuah Salaah is permissible in terms of this word QARYAH are basing their argument on an incorrect proof because Qaryah is a city, not a village.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۚ كَانَتْ
مِنَ الْغَابِرِينَ ﴿١٣﴾

did not declare faith in him, but instead was an informer for the people. This tells us that a Prophet's wife can be an infidel but not an adulteress. Says Allah Almighty: "Dirty women are for dirty men" (S24:V26) He had two daughters from her, Raooz and Reenta. These two as well as all the Muslims were saved, everyone else was destroyed.

84. And We showered upon them a rain ²⁰¹, then behold! What was the end of the sinners ²⁰².

201. By this is meant at first the earth was rolled into a board in which Hazrat Jibrael (On whom be peace) raised the entire board skywards then threw it upside down. Thereafter such stones fell down which were made of sulphur and fire. Some of the learned Ulema say that the inhabitants of that place were sunk into the earth, and those who were on a journey were destroyed by rain.

202. From this, emerges two issues:

1. Immorality is the worst form of sin. Observe the people of Hazrat Lut (On whom

SECTION 11

85. And to Madian We sent Shuaib from their brethren ²⁰³. He said: "O my people! Worship Allah, for there is no god for you other than Him. Undoubtedly, there has come to you bright proofs from your Lord. Then give full measures ²⁰⁴ and full weights properly and do not give the people their things in reduction. And do not spread mischief on the earth after setting its fair management. This is good for you, if you believe ²⁰⁶".

203. By this is meant Allah Almighty sent Hazrat Shuaib ibn Makeel, ibn Yashjar ibn Madian. Madian married Hazrat Lut's (On whom be peace) daughter Reena. From this marriage many children were born which filled the village. This village was named Madian. Hazrat Shuaib (On whom be peace) was handsome and possessed a commanding personality. His daughter, Hazrat Safoora, was given in marriage to Hazrat Musa (On whom be peace).

204. This tells us that the infidels too are duty bound by some laws, because Hazrat Shuaib (On whom be peace) had given orders to his infidel people to be accurate with the scale and measurement. Their disregard to this

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْجُورِمِينَ ۝

be peace) were as a result of this sent such a punishment which was not sent on any other people deserving of punishment. Even today the punishment of adultery in Islam is worse than that of murder, that is, stoning to death.

2. To read the historical accounts of criminal and sinful people and to ponder and reflect over them is an act of worship as this will create hatred for sin in one's heart. Similarly to ponder over life history of beloved nation is also beloved. So that motivation of obedience may emerge.

وَ إِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ لِقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْإِيْزَانَ وَ لَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَ لَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ۝

command resulted in Divine punishment descending upon these people. The infidels too would be punished on the Day of Judgement for their omission of Salaah. Says Allah Almighty: "They said, we were not used to offering prayer" (S74:V43). However, in terms of Islamic law worship is not obligatory upon the infidels.

205. Because Prophets of Allah Almighty came upon it. He instituted prophetic laws upon it which helped to rectify and reform the village. Now you must not cause mischief and rebellion through infidelity and sin.

206. By this is meant if you remain accurate in your weight and measurement after declaring faith, refrain from causing mischief,

that would be better for you because you would be rewarded in the Hereafter for this. The Holy Prophet صلى الله عليه وآله وسلم says that on the Day of Judgement the honest merchant will be in the company of the Prophet of Allah

86. And sit not on every path ²⁰⁷ threatening and barring from Allah's ways to the wayfarers who have believed in Him, desiring crookedness in it. And remember when you were few, He multiplied ²⁰⁸ you. And behold! What was the end of the mischief-makers ²⁰⁹.

207. These people would sit in the roads of Madyan and would tell all travellers coming to it that there is a magician in Madyan whom they must avoid meeting. The name of the magician is Hazrat Shuaib (On whom be peace). They further said that some of his followers lost the travellers coming to Madyan.

208. That at the beginning you were few in number, He increased you numerically; you were poor but He made you rich, you were weak, but He made you strong. These bounties demand that you should express your appreciation and gratitude to Me by declaring faith in Me.

87. And if there is a party of you who believe in that with which I have been sent and a party of you who believe ²¹⁰ not, then wait till Allah decides between us. And Allah's decision is the best ²¹¹.

210. Just as every area of the earth does not become green from the rain, some portion is left deprived, every human does not come on the path of guidance from the teachings of the Prophet of Allah Almighty, some are deprived of it. In fact, through the rain of Prophethood condition of the heart is revealed. Whatever seed the power of Allah Almighty has sowed in

Almighty. From this we learn that the infidels will not gain any benefits from their honesty in business in the Hereafter. The rewards of the Hereafter are only for the believers.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَ
تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ
وَتَبْغُونَهَا عِوَجًا ۚ وَاذْكُرُوا إِذْ كُنْتُمْ
قَلِيلًا فَكَثَّرَكُمْ ۚ وَانْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

209. Outwardly it seems that these, too, are words of Hazrat Shuaib (On whom be peace). He is telling his people that ponder over the historical events of the previous people to take lessons from them. It is possible that this is being addressed to the Arabs. From this we learn that to learn historical events of nations, and to gain lessons from our ups and downs is an order from Allah Almighty. Likewise, the biographies of the pious especially that of the Holy Prophet صلى الله عليه وآله وسلم is an excellent act of worship. This helps to inculcate piety, fear of Allah Almighty and the taste for worship.

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي
أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا
فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ
خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

the heart, the same will be rewarded.

211. Rulers of the world too are HAAKIM but they are of metaphorical or apparent nature as these are rulers who can err. Allah Almighty is the absolute ruler in whose order there is no possibility of an error nor is there appeal at His decision. Hence, this verse is absolutely true, without any room for objection.

PARAT 9

88. The proud chiefs ²¹² of his people said: "O Shuaib! We swear that we will certainly throw you out of our town along with those Muslims ²¹³ who are with you or you come back to our faith". He said: "What! Even though we hate it ²¹⁴?"

212. From this we learn that it is the leaders of the nation who become the cause of its destruction. If they are reformed they can elevate the nation to the highest plain of progress. The leaders of the people of Hazrat Shuaib (On whom be peace) were destroyed due to their impudence and disrespect.

213. By this is meant the true purpose and object was to take you out, and because of you your believing companions too would be taken out with you. This tells us that even the infidels knew that there is a difference between

89. Certainly we shall forge a lie against Allah, if we returned to your faith after Allah has delivered us from it ²¹⁵. And if it is not for us Muslims that we should come back in your faith, but that Allah Who is our Lord so willed ²¹⁶. The knowledge of our Lord comprehends everything ²¹⁷. We put our trust in Allah. O our Lord! Decide between us and our people with truth ²¹⁸. And Your decision is the best ²¹⁹.

215. By this is meant Allah Almighty had from the outset protected me from infidelity, and took my companions out of it and guided them towards faith, because Prophets cannot be sinners, let alone be perpetrators of infidelity.

216. Prophets are absolved from misleading a believer because they are totally innocent and cannot in any way be misguided. Misguidance either comes from ones baser self or from the deception of the devil. The Prophets of Allah Almighty do not have a baser

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لنُخْرِجَنَّكَ يَشْعِيبُ وَ الَّذِينَ اٰمَنُوا
مَعَكَ مِنْ قَرْيَتِنَا اَوْ لَنَعُودَنَّ فِي
مِلَّتِنَا قَالَ اَوَلَوْ كُنَّا كَرِهِيْنَ ۝۸۹

a prophet and general believers. Prophets are not included in the word believers. It should be remembered that the word "With you" is connected to taking out i.e. they too would be taken out with you. The believers are not equal to the Prophets in faith, as Prophets are superior in faith than all.

214. By this is meant it cannot happen that inwardly we become disgusted with your religion and outwardly we feign acceptance thereof. This shows that hypocrisy is an evil thing.

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا اِنْ عُدْنَا فِي
مِلَّتِكُمْ بَعْدَ اِذْ نَجَّيْنَا اللَّهُ مِنْهَا وَمَا
يَكُونُ لَنَا اَنْ نَّعُودَ فِيْهَا اِلَّا اَنْ يَّشَاءَ
اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا
عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ
قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفَاتِحِيْنَ ۝۸۹

self. They only have the contented self. Says Allah Almighty: "No doubt the soul is wont to command evil but that on whom my Lord has mercy" (S12:V53). Thus, the devil is unable to mislead them. Says Allah Almighty: "No doubt those who are my bondsmen, you have no control over them" (S17:V65). From this there is a hint that the infidelity of the infidels is due to the will and intention of Allah Almighty, but not due to His Pleasure.

verses in which it is said that Allah Almighty has encompassed everything through His knowledge and Power, because Allah Almighty is physically pure from encompassing and besieging. The essence of it is that Allah Almighty is fully aware of our Trust in Him. It is now hoped that He would save all of us from reverting to infidelity.

217. This verse is the commentary of these

90. And the infidel chiefs of his people said: "If you follow Shuaib, you shall certainly be the losers" 220.

220. By this is meant in commercial dealings you would have to be exact in your measures, which may not prove profitable at all in your business venture. This saying of the leaders of the infidels was directed at those

91. Then the earthquake overtook them. So, in the morning they fell prostrate in their homes 221.

221. By 'fell prostrate' is meant first they were shattered by a loud scream, then an earthquake, as it is stated in Surah Hud: "*And the roaring noise overtook the unjust.*" (S11:V94) Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has said that the door of Hell was opened upon them from which came severe heat. They ran into the dungeons, but the heat was there as well.

Coming out of there they ran towards the

92. Those who falsified Shuaib vanished as if they had never been dwelling in those homes. Those who falsified Shuaib were the people who were ruined.

93. Then Shuaib turned 222 his face from them and said: "O my people! I have already delivered to you the messages of my Lord and admonished you for your good 223. How then shall I be sorrowful over the infidels" 224?

decision known by destroying the infidels and granting salvation to the believers. Otherwise the verbal decision was already announced through the Prophet.

218. and 219. That is, although the rulers and emperors of the world too make decision and give judgement, but your decision is superior to all these.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِيَنِ
اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخُسِرُونَ ٩٠

people who had not yet brought faith. From this we learn that the devils use material losses as a means of taking you away from your religion.

فَاَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جُثَيِّينَ ٩١

jungles where a piece of cloud appeared. They all assembled under it. Suddenly that cloud blazed into fire burning and destroying all of them. Thus, the meaning of the word 'homes' is their village and not their homes because they ran out of their homes into the jungle where they were destroyed. Says Allah Almighty: "*Therefore, the torment of the day of shadow overtook them*" (S26:V189).

الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا لَمْ يَخْنَوْا
فِيهَا ۚ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ
الْخُسِرِينَ ٩٢

فَتَوَلَّى عَنْهُمْ وَقَالَ لِقَوْمٍ لَقَدْ
أَبْلَغْتُكُمْ رَسُولًا رَئِي وَنَصَحْتُ لَكُمْ
فَكَيْفَ إِسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ٩٣

222. By this is meant after the destruction of the people when Hazrat Shuaib (On whom be peace) was going pass a safe place to which he restricted himself. Here he walked over the corpses and directed these words to them. (Tafseer Roohul Bayaan, etc) From the letter FA-'then' it appears this speech is after death.

223. From this we learn that dead bodies have the ability to hear because Hazrat Shuaib (On whom be peace) spoke to his people after their destruction. The Holy Prophet (Peace be upon him) too had spoken to the dead bodies of Abu Jahl and his mates slain in the Battle of

Badr.

224. By this is meant you are not worthy people over whom one can bereave. From this one learns that it is totally forbidden to express grief at the death of an infidel, like those Muslims who had worn black clothes and recited dirges at the death of Gandhi and Tillak. Contrary to this, the Holy Prophet صلى الله عليه وآله وسلم offered Sajda of gratitude when receiving the news of Abu Jahl's death. The joy is not at the person's death but at him being no longer a mischief for the world. How can one be grieved at the loss of a rotten limb.

SECTION 12

94. And We have not sent any Prophet in any town, but We seized the people thereof with adversity and suffering ²²⁵ that any way they might lament ²²⁶.

225. In this verse the word 'people' refers to the infidels, severity refers to poverty and other outside calamities and difficulties refer to disease, torment, etc. This means these calamities were sent upon them so that they could accept faith.

226. From this we learn that comforts and

95. Then We changed the place of evil with good ²²⁷ until they grew in number and said: "No doubt, sufferings and comforts visited our fathers". Then We seized them suddenly while they were unmindful ²²⁸.

227. Or, so that they can accept faith in gratitude for receiving these bounties, or so that they can commit more sins due to their negligence. In the first instance these bounties were a means of Divine mercy, in the second they were a form of punishment.

228. This tell us that turning to Allah Almighty in the face of difficulties, or believing in Him just by the way is a sign of

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾

problems in this world are a test. One should be patient in tribulation and grateful in comforts. Gaining comforts despite one's sins is a form of severe punishment, while calamities on the pious is a form of Divine mercy, if he is able to accept these with patience.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

the negligent and callous people. Whenever the Noble Companions were ill they would always think which fault of theirs caused this difficulty upon them, and always feared at receiving blessings and bounties thinking whether this was not a divine punishment for them. This is the sign of a heart that is alert and alive. May Allah Almighty grant us this type of a heart.

96. And had the people of the town believed and become pious, then We would surely have opened upon them blessings ²²⁹ from the heavens and the earth. But they had falsified. So We seized them on account of their doings ²³⁰.

229. From this we learn piety is a means of obtaining mercy of Allah Almighty, in this world as well as in the Hereafter. Says Allah Almighty: "And he who fears Allah, Allah will make a way for his deliverance." (S65:V2) We further learn that in order to remove worldly calamities one is allowed to do good deeds. Thus, one performs Salatul Istisqa for rain and

97. Do the people of the towns not fear Allah that Our punishment may come upon them at night while they remain asleep ²³¹?

231. Here "people of the towns" refers to the people of Makkah and its surroundings, while 'not fear' means to become fearless due to lack of fear of Allah Almighty which is an act of infidelity. Thus, this verse is not in opposition to "And Allah Almighty is not one to chastise them while you are in their midst". (S8:V33) i.e. Oh My Beloved Nabi صلى الله عليه وآله وسلم.

98. Or, do the people of the town not fear that our punishment may come upon them in the daylight while they are playing ²³²?

232. Because punishment of Allah Almighty usually comes at the time of

99. Are they unaware of the secret plan of Allah? And none becomes fearless against the secret plan of Allah, but the losers ²³³.

233. One thus learns that the emptiness of the heart of the fear of Almighty Allah and His Beloved Prophet صلى الله عليه وآله وسلم is the means of being in severe loss. Allah Almigh-

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا
لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَ
الْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا
كَانُوا يَكْسِبُونَ ﴿٩٦﴾

Salatul Kusoof for protection during the eclipse.

230. By this is meant Allah Almighty has seized the sane and adult infidels in different types of punishments due to their evil doings, while their children, animals etc. as their subordinates. Weevil is also ground with the wheat. Thus, there is no inconsistency in the verse.

أَفَأَمِّنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا
بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾

while you are in their midst no punishment will come to them. The awe and fear of Allah Almighty are proofs of Faith. The Holy Prophet صلى الله عليه وآله وسلم would show fear when seeing the clouds. To fear breach of promise by Allah Almighty is an act of infidelity. Also, to remove the fear of Allah Almighty out of one's heart is a proof of infidelity. The same is meant here.

أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ
بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿٩٨﴾

negligence, which mostly comes during the latter part of the night or in the afternoon.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ
إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

ty's slackness and not punishing any person for committing sins is the secret devise of Allah Almighty.

SECTION 13

100. And do those who inherited the land after the owners of it did not get so much guidance ²³⁴ that if We please, We would have afflicted them for their sins. And We put a seal upon their hearts so that they hear nothing ²³⁵.

234. This means they should ponder that just as this would not remain with their legators; they died, making them heirs of their estates, they too will not own these things permanently viz. someone else will become the owners of these things. It should be remembered that the residents of Makkah were not sent with outward Divine punishment. Companions of the Elephants were devastated by such punishment, but they were not citizens of Makkah. Examples of such punishment are undergoing metamorphosis or total mutilation.

101. These are the towns, the news of which We relate to you ²³⁶. And undoubtedly, there came to them their Messengers with bright proofs, but they were not able to believe what they had first rejected ²³⁷. Thus, Allah put the seal upon the hearts of the infidels ²³⁸.

236. From this one learns that reading about the events which caused the destruction of nations is an excellent way of taking a warning or learning a lesson. Likewise reading about the lives of the Prophets and saints of Allah Almighty are necessary to inculcate a desire for worshipping Allah Almighty.

237. From this one learns that insulting Allah Almighty's Prophet or harbouring enmity about him becomes a means of stamping a seal on the heart. May Allah Almighty save us from this.

102. And We did not find most of them true to their words ²³⁹ and certainly We found most of them transgressors.

أَوْ لَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ
مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبْنَهُمْ
بِذُنُوبِهِمْ ۚ وَنُطْبِعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا
يَسْمَعُونَ ﴿١٠٠﴾

etc. In whichever towns and places such punishment comes, it is forbidden to stay there, drink its water or even make a stop there. Thus, we have provided an emphatic commentary of this verse, that here death of the legators is envisaged after which their heirs become legal owners of their wealth.

235. From this we learn that not taking a lesson from another's death, and remaining engrossed in sins are signs of a negligent heart. Visiting the graves is Sunnat so that one can take a lesson from this.

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا
وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا
كَانُوا لِيُؤْمِنُوا بِهَا كَذِبُوا مِنْ قَبْلُ
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

This seal is like how the iron becomes eroded by rust.

238. It is understood that opposition of the Prophet of Allah Almighty results in a person's heart becoming hard and then does not have the capacity to receive guidance. Thus, now those who have no connection with the Holy Prophet صلى الله عليه وآله وسلم their understanding of the QUR'AAN too becomes lopsided. May Allah Almighty protect us.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۚ
وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

239. Whenever the infidels of Makkah were caught up in a difficulty they would make a solemn promise that if they obtain salvation, they would accept faith. However,

103. Then after them We sent Musa towards Firaun and his chiefs with Our signs ²⁴⁰, but they did injustice to these signs. See how was the end of these mischief-mongers.

240. By this is meant those Prophets before Hazrat Musa (On whom be peace). After them Hazrat Musa (On whom be peace) was sent. Because Hazrat Musa (On whom be peace) is a high ranking Prophet of the Israelites, the first Prophet upon whom a Book was revealed, he is therefore discussed with a great deal of importance. Otherwise, he too has been included among all the Prophets. By verses here, is meant the miracles of Hazrat Musa (On whom be peace) and not to the verses of Taurat, because Taurat was revealed to Hazrat Musa (On whom be peace) after the

104. And Musa said: "O Firaun! I am the Messenger from the Lord of the Worlds" ²⁴¹.

241. From this we learn that the first obligatory thing is the recognition of a Prophet, then other things. It is for this reason that our

105. "It is my duty not to say anything about Allah, but the truth²⁴². I have come to you all with signs from your Lord. Then let the children of Israel go with me" ²⁴³.

242. This tells us that a prophet is totally innocent of all falsehood. Hazrat Ebrahim (On whom be peace) said: "Rather this big one of them would have done this," (S21:V63) was preaching not a lie. Likewise, his calling sister for his wife too is literary a device of concealing the real feeling. The connection between prophethood and falsehood is like that between

when they had obtained salvation, they went back on their promise. This is what is being discussed here.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ
فِرْعَوْنَ وَ مَلَائِهِ فَظَلَمُوا بِهَا ۚ فَانظُرْ
كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

destruction of the Pharaoh. Also, infidels do not hold themselves responsible for believing in the revealed Book, they become dutybound to believe in the Prophet. In those days every king of Egypt assumed the title of Pharaoh. Before that they were called the 'Aziz' of Egypt. The name of the Pharaoh in the time of Hazrat Musa (On whom be peace) was Musab Bin Rayyan. Hazrat Musa (On whom be peace) was a Prophet for the entire Egypt, whether they were Qibti, Sibti or Israelite. Now the kings of Egypt are called Khadyu of Egypt

وَقَالَ مُوسَىٰ يُفِرْعَوْنُ إِنِّي رَسُولٌ مِّنْ
رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾

Holy Prophet صلى الله عليه وآله وسلم in his very first preaching said: "Recognize me. How do you find me?"

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا
الْحَقَّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَبِّكُمْ
فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾

light and darkness. Falsehood from them is an impossibility, while falsehood concerning Allah Almighty is an impossibility with His personality.

243. By this is meant first emancipate them from their slavery so that they can go to Syria with me.

106. He said: "If you have come with any sign then produce it, if you are truthful.

107. Then Musa cast his staff, which at once became a serpent manifest ²⁴⁴.

244. In hugeness it was like a python, in swiftness it was as quick as a sleek snake. It was yellowish in colour and stood up to the height of a mile. Its lower jaw was on the ground and its upper jaw was on the top peak of the Pharaoh's palace. When it turned towards the Pharaoh, he jumped down from his throne

108. And he drew forth his hand after putting it into his collar, then it began to shine before the beholders ²⁴⁵.

245. From this we learn that prophets are given such astonishing miracles which held great weight in their days. Because magic was the prevalent power of those days, Hazrat Musa (On whom be peace) was given these miracles. During the time of Hazrat Isa (On whom be peace) medicine was the force of the

SECTION 14

109. The chiefs of the people of Firaun said: "This is indeed a magician full of knowledge" ²⁴⁶.

246. Because he was gone from Egypt for some time, the followers of Pharaoh thought that he had gone to study witchcraft and excelled in this field by acquiring this knowledge from an experienced magician. For this reason Allah Almighty had kept our Holy Prophet صلى الله عليه وآله وسلم amongst the Makkans.

110. He (Musa) wishes to turn you out of your land. What is your advice then?

111. They said: "Put him and his brother off for a while and send into the cities men to collect.

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾
فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٧﴾

and ran breaking wind. The courtiers stampeded in such a way that many were crushed to death. The Pharaoh screamed aloud saying I am ready to accept faith, but please hold on it, I am even prepared to free the Israelites to go with you.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾

day, therefore he was blessed with the miracles of giving sight to the blind, cure the lepers, giving life to the dead. If Mirza Ghulam Qadiyani was a prophet he should have been given miracles of scientific inventions because presently this is the prevailing power.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٩﴾

He stayed for a short while with Bibi Halima (Allah be pleased with her) so that no wretched person could get an opportunity to make such allegations. Thus, Pharaoh did not make this allegation against Hazrat Harun (On whom be peace).

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَإِذَا تَأْمُرُونَ ﴿١١٠﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾

112. That they may bring to you every magician having knowledge" 247.

247. So that they can do battle in which Hazrat Musa (On whom be peace) would be

defeated.

113. And the magicians came to Pharaoh and said: "Surely, shall we get some reward if we are victorious?"

114. Pharaoh said: "Yes, and then you shall become near 248 to me".

248. Allah Almighty made true words to come from the mouth of the Pharaoh, as a result of which these magicians became victorious as believers and became pious servants of Allah Almighty. These magicians were seventy thousand in total and had four leaders. Shaboor, Aadoor, Hittatah and

115. They said: "O Musa! Will you throw first or will we be the first to cast?"

116. Musa said: "You throw" 249. When they threw they enchanted the eyes of the people 250 and frightened them and brought forth a great magic 251.

249. This tells us that it is not forbidden to give permission to nullify infidelity or sins, because Hazrat Musa (On whom be peace) gave them permission to cast their magic, not to nullify it. We further know that one receives faith by respecting the Prophet of Allah Almighty. It is due to this respect for Hazrat Musa (On whom be peace) that these magicians were guided towards faith and testification - that cast their magic after seeking permission.

250. This makes it apparent that usually

117. And We revealed to Musa, throw your staff. Then suddenly it began to swallow their false shows 252.

يَأْتُوكَ بِكُلِّ سِحْرِ عَلِيمٍ ۝۱۱۲

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا
لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ۝۱۱۳

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ۝۱۱۴

Sham'oon. When they came to know that the stick of Hazrat Musa (On whom be peace) guards him in the form of a snake while he is asleep, they realised that this was not magic because magic can only work when the magician is awake, not when he is asleep. (Tafseer Roohul Bayaan).

قَالُوا يُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ
تَكُونَ نَحْنُ الْمُلْقِينَ ۝۱۱۵

قَالَ الْقَوَّاءُ فَلَمَّا أَلقُوا سَحَرُوا أَعْيُنَ النَّاسِ
وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ۝۱۱۶

there is not much truth attached to magic. People only become victims of optical illusion. However, what one sees through a miracle is the actual thing seen. The same is the condition of KARAMAT or a miracle shown by a saint. Says Allah Almighty: "Now We shall restore it to its former condition." (S20:V21)

251. The sticks were loaded on three hundred camels which were shown in the form of snakes. The entire ground was filled with snakes.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝۱۱۷

252. From this we learn that whenever a thing is changed to another form, some of its characteristics too come to pass in it. The walking-stick was a stick. A stick does not eat or drink, but when it assumed the form of a snake it began to eat and drink. This helps to solve many issues, e.g. appearing of Hazrat Jibraeel (On whom be peace) in human form in

118. Then the truth was established and their works proved in vain 253.

253. This tells us that magic cannot withstand the power of Prophetic miracle. The magic which affected our Holy Prophet صلى الله عليه وآله وسلم was not pitted against a miracle. It was done

119. Then they were laid vanquished here and returned humiliated.

120. And the magicians were made to prostrate 254.

254. The magicians did not go into prostration by themselves but Divine Guidance helped them and they were made to prostrate to their

121. They said: "We believe in the Lord of the Worlds".

122. "Who is the Lord of Musa and Harun" 255.

255. This tells us that Prophets are the proof and recognition of Allah Almighty viz. Lord of the worlds is He who is described by these two Prophets, and not whom the Pharaoh

123. Pharaoh said: "You have believed in Him before I gave you leave 256. This is indeed a big plot, which you all have plotted 257 in the city, that you may drive forth its people there from. So now you shall know".

256. In this verse the word 'before' means without i.e. without my permission why did you declare faith? An example of this is "Then the sea would be exhausted but not my Lord "

clothes, the loss of an eye of the Angel of Death through the clout of Hazrat Musa (On whom be peace), etc. who behaved according to the nature of the shape. The Holy Prophet صلى الله عليه وآله وسلم is the Light of Allah Almighty but when in human form he would eat and drink, enter into marriage, keep continuous fasts without any difficulty, being the manifestation of light.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ 118

secretly, just as the murder of some Prophets. The effect of witchcraft on a Prophet is like the effect of the sword on their bodies.

فَعَلَبُوا هَٰذَاكَ وَانْقَلَبُوا صَغِيرِينَ 119

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ 120

Lord "Even my desire is an offering of Thy Grace I move not, I am being made to move."

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ 121

رَبِّ مُوسَى وَهَارُونَ 122

says: "Also, the true and acceptable knowledge about Allah Almighty is that which is acquired through the Prophet."

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذِنَ لَكُمْ ؕ اِنَّ هٰذَا لَكُۢمۡ مَكْرُۢمٌ مَّكْرُۢمُوۡهُ فِى الْبَدِيۡئَةِ لِيُخْرِجُوۡا مِنْهَا اَهْلَهَاۙ فَسَوْفَ تَعْلَمُوۡنَ 123

(S18:V109). From this we learn that there is no need to seek permission of parents or king in order to declare faith. In fact, obligatory duties like Salaah, Hajj etc. are necessary to be

performed without the permission of parents, kings etc.

257. By this is meant that all of you are pupils and Hazrat Musa (On whom be

124. I shall certainly cut off your hands and your feet on alternate sides, then I shall crucify you all ²⁵⁸.

258. Crucify them on the banks of the river on the palm trees so that it may serve as a lesson for the people. The author of *Tafseer Roohul Bayaan*, had said that Pharaoh is the

125. They said: "We are surely to return to our Lord" ²⁵⁹.

259. From this we learn that in the heart of a believer there is no fear for anyone besides Allah Almighty. Further we learn that a person can become an instant saint through the company of the Prophet. Observe, that the day

126. "And what do you see bad in us, save that we have believed in the signs of our Lord ²⁶⁰ when they came to us. O our Lord! Pour upon us patience and cause us to die as Muslims ²⁶¹.

260. This tells us that the recognition of a complete believer is that infidels are displeased with him. The displeasure of the infidels is a proof of the strength of faith. Those with whom both the Muslims and infidels are happy, are hypocrites. Even to date the infidels are expressing disapproval of the Noble

SECTION 15

127. And the chiefs of the people of Pharaoh said: "Do you leave Musa and his people to cause mischief in the land and reject ²⁶³ you and your gods?" He said: "Now we will kill their males and keep alive their daughters ²⁶⁴. And surely we are dominant over them ²⁶⁶".

peace) is your teacher. You secretly conspire to confront him but you were decisively defeated. This confrontation took place in the area of Alexandria.

لَا قِطْعَنَ أَيْدِيكُمْ وَ أَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَا صَلِّبُكُمْ أَجْعَلِينَ ۝١٢٣

inventor of crucifixion. Now, the punishment in Islam of a robber is execution or death by hanging.

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ۝١٢٤

these magicians declared faith on Hazrat Musa (On whom be peace), that very day they acquired so much spiritual strength that they no longer feared crucifixion.

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ۝١٢٥

Companions.

261. This makes it clear that nearness of Hazrat Musa (On whom be peace) in just one day made those old infidels pass the different stages of faith, companionship and martyrdom. The beneficence of companionship is greater than everything else.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَىٰ وَ قَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَالْهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِ نِسَاءَهُمْ ۚ وَ إِنَّا فَوقَهُمْ قَاهِرُونَ ۝١٢٦

262. When six hundred thousand declared faith on seeing the magicians falling into prostration, these leaders became scared and said: "Why don't you kill (Hazrat) Musa (On whom be peace)?"

263. Those who came to the court of the Pharaoh would all worship him, while those who lived far were given his idol carved from stone and wood which they would worship. This is what is meant by the words 'your gods'.

264. The word 'Nisaa' in Arabic is used to denote young girls, but here it is used for small

128. Musa said to his people: "Seek the help of Allah and have patience

267. No doubt, Allah is the Master of the earth. He makes as successor whomsoever He pleases from His bondsmen. And the end is in the hand of the God-fearing ²⁶⁸.

267. When the Israelites came to know that now their sons would be executed they were full of anxiety. It should be remembered this cruel act of Pharaoh now was only to maintain his prestige, because the purpose of killing the thousands of infants in an effort to prevent the birth of the child was over because that holy child was already born. Hazrat Musa (On whom be peace) exhorted the Israelites to be

129. They said: "We were oppressed before your coming ²⁶⁹ **to us and since you have come to us". He said: "It is near that your Lord may destroy your enemy and make you a successor** ²⁷⁰ **in the land to see how you act.**

269. By this is meant that we had hoped that after your appearance the Pharaoh will stop the killing of our children, because the reason for this killing is now over, but upto now our children are subjected to this inhuman act, when will we be relieved of this?

270. We thus learn that Allah Almighty had blessed Hazrat Musa (On whom be peace)

girls because in future they would be growing into young girls. Hence, it is used metaphorically, just as students are sometimes called an Aalim (a learned man).

265. By this is meant our elevation is undoubtedly better than that of the Israelites. They were merely saying this verbally but their hearts were pounding.

266. From this one learns that Pharaoh was overawed by Musa (On whom be peace), therefore he did not oppose him but continued to torture the children of the people.

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

patient.

268. In this there is a hint that lead a life of piety, if Allah Almighty wills, you yourselves would become the masters of Egypt. It should be remembered that from his life of four hundred years, he spent three hundred and twenty years in complete comfort, without as much as a headache. Later, Divine punishment came upon him.

قَالُوا أَوَذِينًا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَ مِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَلَىٰ رَبِّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَ يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

with the knowledge of the unseen, because here the Prophet of Allah Almighty is informing them about events that were still to come without withholding anything. Everything took place as was foretold, the Pharaoh was drowned with his people, and the Israelites became the masters of Egypt.

SECTION 16

130. And surely We had seized the people of Pharaoh with years of calamity and scarcity of fruit ²⁷¹, that they may accept admonition ²⁷².

271. The Pharaoh spent three hundred and twenty years in absolute comfort. Then he was subjected to severe drought because he was ignorant of the pangs of hunger so that those pangs may enable him to accept faith, but to no avail. This tells us that worldly difficulties are warrants from Allah Almighty.

131. But when affluence came to them they used to say: "This is due to our own efforts". And when their evil deeds put them at a loss, they considered it as a bad omen ²⁷³ due to Musa and those with him. Behold, their ill fate is with Allah alone, but most of them do not know ²⁷⁴.

273. From this we learn that to regard the pious servants of Allah Almighty as inauspicious and the good deeds as evil is the work of the infidels. Our sins are evil, but these pious persons are auspicious. Hazrat Isa (On whom be peace) had said: "*And He made*

132. And they said: "Whatever type of a sign you may bring to us to enchant us therewith, we are not at all to believe you ²⁷⁵."

275. At that point in time Hazrat Musa (On whom be peace) cursed Pharaoh and his people saying: "Oh Almighty Allah now their rebellion and waywardness is gone beyond the

133. Then We sent upon them the flood ²⁷⁶ and the locusts ²⁷⁷, and the lice ²⁷⁸, and the frogs ²⁷⁹ and the blood ²⁸⁰, distinct signs, but they became boastful, as they were sinful people.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَ
نَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

272. By this is meant the tilling lands of Pharaoh's rural people as well as the gardens of the urban people were rendered without fruit and leaves. The grain in the fields decreased. The same was the case with the fruit in the gardens. This was done so that they could repent.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ
وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَ
مَنْ مَّعَهُ ۚ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

me blessed wherever I may be". (S19:V31) Even their relics, too, are auspicious and full of blessings.

274. Here the word 'most' is used because some of the Qibtees had declared faith in Hazrat Musa (On whom be peace), though they were few in number.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا
بِهَا ۚ فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

limits. Afflict them with various misfortunes." Thus, five or six types of misfortunes and punishments were sent upon them, which is being mentioned in the following verse.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ
وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۚ آيَاتٍ مُّفَصَّلَاتٍ
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

276. So much rain came down upon them that every home of theirs was flooded, whoever was sitting got drowned and whoever was standing got sunk upto his neck. The Israelites however were saved from this. This punishment continued from Saturday to Saturday after which the Pharoah came to Hazrat Musa (On whom be peace) and promised to declare faith.

277. After the storm had subsided, when these rebellious failed to become believers, the Qibtees within a month were punished with a swarm of locusts which devoured their grain, roofs, their goods and even their nails. Once again they came to Hazrat Musa (On whom be peace) with a promise to accept faith at which point prayer was made to relieve them of this punishment. They were subjected to seven days of this punishment as well.

278. After relief they once again turned on their promise. So after a month's ease they were punished with weevil rancour or lice. These worms began to lick and consume the bodies of these people. After crushing ten bags of grains they would hardly obtain three kilos of flour. Once again they came ashamedly to Hazrat

134. And whenever the punishment fell upon them, they used to say: "O Musa, pray for us to your Lord, because of that covenant of His, which is with you ²⁸¹. No doubt, if you would remove from us this torment ²⁸², we would certainly believe in you and will send with you the children of Israel ²⁸³.

281. That your Lord has promised you to accept your prayer. This tells us that inwardly the Pharaoh had acknowledged the Prophethood of Hazrat Musa (On whom be peace). It also seems that going to the courts of the pious for the acceptance of one's prayer is the natural inclination of a person. Anyone who stops you from this is obstructing nature and he will not succeed in this. Observe that Pharaoh was an infidel, but in times of difficulties he would request prayers from Hazrat Musa (On whom

Musa (On whom be peace) as this punishment too lasted for a week.

279. After the relief from this punishment they once again turned from their promise. Thus, after a month's respite they were punished with frogs. Wherever the people of Pharoah would sit there would be just frogs- in their food, in their water, their clay stoves, and in their wells, which also lasted for a week. After becoming fed up they once again came back to Hazrat Musa (On whom be peace) crying and with a promise of declaring faith. They were relieved of this punishment as well.

280. After this relief they again broke their promise at which they were punished with blood - there was fresh blood in their wells, fountains, curry, bread etc. At this the Pharoah decreed the Qibtees and Israelites should eat from one dish. When they would sit to eat there would be curry on the Israelites and blood from where the Qibtees ate. If water was poured from the Israelite's jug it would immediately turn to blood when it reached the Qibtee's jug. Even the gargle of the Israelites when reaching the mouth of the Qibtees turned to blood.

وَلَبَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يُوسَى
ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ
كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ
وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿٣٣﴾

be peace). This was the demand of nature.

282. From this we learn that Divine works can be attributed to human beings because to terminate punishment is Allah Almighty's work, but it is attributed to Hazrat Musa (On whom be peace) and Allah Almighty did not raise any objection to this, nor say that since the Pharaoh has requested help from Hazrat Musa (On whom be peace), he is therefore a polytheist.

283. This tells us that even the Pharaoh had

acknowledged the mediation of the Prophet.
Anyone who rejects mediation is more

135. But whenever We removed the torment ²⁸⁴ from them for a term to which they were to reach ²⁸⁵, they broke it.

284. These punishments were terminated through the blessings of Hazrat Musa (On whom be peace). From this we learn that the prayers of the pious can benefit the infidels as well. Then why will we sinful believers not receive their benefits?

136. We then took vengeance ²⁸⁶ on them and drowned them in the river ²⁸⁷, because they falsified Our signs and were careless of them ²⁸⁸.

286. Revenge either on behalf of Hazrat Musa (On whom be peace) or the Israelites. From this we learn that Allah Almighty Himself takes revenge on behalf of His Prophet while the revenge of the oppressed is taken by the powers of nature, though there may be a delay in this.

287. In the Red Sea. In Arabic the word 'Yumm' is used to indicate a deep sea, the depth

137. And We made a people, who were already suppressed, inheritors of the eastern and western parts of that land ²⁸⁹ in which We put Our blessings ²⁹⁰. And the gracious promise of your Lord was fulfilled for the Children of Israel ²⁹¹, the reward of their patience. And We destroyed whatever Pharaoh and his people made and what they used to erect ²⁹².

misguided than even the Pharaoh.

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ
بِلِغْوِهِ إِذَا هُمْ يَنْتُثُونَ ﴿١٣٥﴾

285. By this is meant the repulsion of the punishment was of a temporary nature. Allah Almighty says He is aware that these people would remain infidels and would be destroyed through drowning.

فَانْتَقَيْنَا مِنْهُمْ فَأَعْرَضْتُهُمْ فِي الْيَمِّ
بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا
غَافِلِينَ ﴿١٣٦﴾

of which is not easy to fathom.

288. By this is meant they were not pondering over it intentionally. The meaning here of 'unaware' is not the usual or commonly known meaning. This is because Allah Almighty does not punish those who are unaware of things. Thus, it is said 'they believed' i.e. to believe is the work of that person who is fully aware of things.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا
يُتَضَعَّفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا
الَّتِي بَرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ
الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ ۖ بِمَا صَبَرُوا ۖ
وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ
وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

289. In that the Israelites were made the owners of entire Egypt after the Pharaoh was drowned. Here, the word earth denotes Egypt or Syria, while North and South indicates its entire territory. By inheritance is meant becoming owner after the Pharaoh. Thus, there can be no objection in this verse which some ignorant people have raised, due to their lack of understanding.

290. Blessing of both this world and the Hereafter because in the Syrian territory fruit and vegetables are found in abundance, as well as the resting place of many Prophets of Allah Almighty, and the staircase for our Holy

138. And We brought the Children of Israel across the river ²⁹³. Then they came upon a people sitting devotedly before their idols ²⁹⁴. They said: "O Musa, make for us a god for worship, just as they have so many gods". He said: "Surely, you are an ignorant people" ²⁹⁶.

293. By sea is meant Red Sea and not River Nile. Qulzoom is a city situated between Makkah Muazzama and Egypt, very near Sinai. This sea flows through this city Hence, its name. The Israelites crossed the sea on Friday, tenth Muharram, as a result of which fasting on this day is Sunnat.

294. These people were from the descendants of Kan'aan and from the tribe of AMALIQAHA. Hazrat Musa (On him be peace) was ordered to wage war against these people. These idols were in the shape of cows which really created in the hearts of the Israelites the desire for calf-worship which later gave rise to cow-worship.

295. This was not said by the entire

139. Surely conditions in which they fell were of destruction and whatever they are doing is fully void ²⁹⁷.

297. By this is meant very soon these idol worshippers and their idols would be destroyed by us. You are not an

Prophet's صلى الله عليه وآله وسلم Heavenly Journey (Al Me'raj) which began from here.

291. Because Allah Almighty fulfilled all the promises of Hazrat Musa (On whom be peace) which He had made to the Israelites. This tells us that Allah Almighty fulfils the promises of His Prophets.

292. From this we learn that the Israelites, settled in Egypt after a long time. When the building and gardens of Pharaoh's people had been destroyed, they did not use these. Remember, this destruction came as a result of desolation, otherwise Divine punishments had not been sent to Egypt.

وَجُوزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا
عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ
قَالُوا يُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ
إِلَٰهَةٌ ۖ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

Israelites because amongst them were Hazrat Harun (On him be peace) and other pious servants of Allah Almighty, but by those masses who as yet had not declared faith. From this we learn that mere thought and suspicion about infidelity is not infidelity. Yes, desire of infidelity is infidelity. Hazrat Musa (On him be peace) on hearing these masses did not declare them as apostates, nor were they entitled to be punished, or asked them to repent from their infidelity which was the least he could have done.

296. After having seen so many miracles you have not as yet realised that Allah Almighty is the only Being worthy of worship. This tells us that man is very forgetful.

إِنَّ هَؤُلَاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبِطُلٍ
مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

idol-worshipper but a breaker of idols. In this there is a prophecy which later became true as foretold by Hazrat Musa (On him be peace).

140. He said: "Shall I seek for a god ²⁹⁸ other than Allah, whereas He has exalted you above all the peoples ²⁹⁹ of the world?"

قَالَ أَغَيَّرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٣٠﴾

298. By this is meant He is not God who is made by searching, but Allah Almighty is He who has bestowed greatness upon you, who is capable of having power of bestowing so many favours upon this world. Only He is worthy of worship.

299. From this emerge two issues:

1. To be from the descendants of a Prophet and from his people is a means of blessings. The greatness of the Israelites was that they were

descendants of the Prophets. In a like manner the Sayyeds today, too, are distinguished people, provided they are believers. After forsaking Faith they are no longer Sayyed. It should be remembered that at that point in time the Israelites were superior to other people in the world.

2. The thought of infidelity is not infidelity, otherwise these people would not have been honoured like this.

141. And remember when We delivered you ³⁰⁰ from the people of Pharaoh, who had inflicted you with severe punishment, slaughtering your sons and letting your daughters live ³⁰¹. And therein ³⁰² was the great bounty of your Lord.

وَ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ
أَبْنَاءَكُمْ وَ يَسْتَحْيُونَ نِسَاءَكُمْ وَ فِي
ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿١٣١﴾

300. Either this is addressed to the Yahud living during the time of the Holy Prophet صلى الله عليه وآله وسلم or to those Yahud through Hazrat Musa (On whom be peace). From this we learn that disciples too are referred to as descendants, because it was the Pharaoh's policemen who were serving out this punishment, not the children of Pharaoh.

301. By this is meant the Pharaoh is sparing your daughters so that when they are big they would be able to render service to him.

302. By providing you with this salvation, or in this difficulty Allah Almighty is bestowing His bounty upon you or putting you through a test. Then Hazrat Musa (On whom be peace) was ordered to fast for a month at Mount Sinai before Taurat could be given to him. Hazrat Musa (On whom be peace)

fasted the whole of *Zil-Qaidah*. Thereafter, when he brushed his teeth with Miswaak and appeared in front of Allah Almighty, a Divine Voice said the fragrance of the Fast is not emanating from your mouth. Now keep ten more fasts so that its fragrance would be able to emanate from your mouth. He did exactly as ordered, and was given the Taurat on the tenth of *Zil-Hajj*. From this we learn that the number forty is an excellent means of obtaining Almighty Allah's blessings. It should be remembered that prohibition of miswaak during fasting, and keeping ten extra fasts for infringing this order is the distinctive feature associated with Hazrat Musa (On whom be peace) only. Thus, we cannot prohibit anyone from using the miswaak during fasting, nor does the use of miswaak break the fast.

SECTION 17

142. And We made Musa a promise of thirty nights and ³⁰³ completed adding ten more in them. So the promise off his Lord was completed with forty nights ³⁰⁴. And Musa said to his brother Harun: "Be my vicegerent among my people and ³⁰⁵ do right and follow not the way of mischief-makers" ³⁰⁶.

303. From this the forty days seclusion of a saint is derived. Our Holy Prophet صلى الله عليه وآله وسلم too, initially spent six months of seclusion in the Cave of Hira before the commencement of Revelation. We further learn that night is better than the day because although Hazrat Musa (On whom be peace) stayed at Mount Sinai day and night, but mention is being made of the night only.

304. After fasting thirty days when Hazrat Musa (On whom be peace) went to receive the Tauraat, he had felt a smell emanating from his blessed mouth. Therefore he made miswaak. When he was in the presence of Allah Almighty. He said don't you know that We love the smell emanating from the mouth of the one who fasts more than musk? Well, you must now keep ten more fasts.

305. At the time of going to Mount Sinai for bringing the Tauraat, Hazrat Musa (On whom be peace) appointed Hazrat Harun (On whom be peace) as his temporary successor like how the Holy Prophet صلى الله عليه وآله وسلم appointed Hazrat Ali (May Allah be pleased with him) as his deputy before setting out for a

143. And when Musa came to Our appointed time and his Lord spoke to him, he submitted: "O my Lord! Show me ³⁰⁷ Your Exalted Vision, that I may behold You". Said He: "You can never (bear to) ³⁰⁸ see Me; but look towards this mountain. If it remains steadfast at its place, then you will see Me". Then when His Lord made

وَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا
بِعَشْرِ فِتْمٍ مِيقَاتٍ رَبِّهِ أَرْبَعِينَ
لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ
اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ
سَبِيلَ الْمُفْسِدِينَ ﴿١٣٢﴾

certain battle. In this there is no proof of succession without separation because Hazrat Harun (On whom be peace) was not the permanent successor of Hazrat Musa (On whom be peace). In fact, his demise was before that of Hazrat Musa (On whom be peace).

306. By this is meant some of the Israelites were rebellious. Thus, no one should act upon their advice, instead you should try to reform them. It should be remembered that for Hazrat Harun (On whom be peace) to become the successor of Hazrat Musa (On whom be peace) is like the Prime Minister becoming successor of the king. Otherwise, Hazrat Harun (On whom be peace) was a permanent Prophet of Allah Almighty but the minister of Hazrat Musa (On whom be peace). The pious sages say that at though Hazrat Musa (On whom be peace) appointed Hazrat Harun (On whom be peace) as his successor, the people became engrossed in idol - worshipping, but our Holy Prophet صلى الله عليه وآله وسلم said: "Allah Almighty is the successor upon my followers" and through the blessing of this, Muslims to date are steadfast on Islam. (Tafseer Roohul Bayaan).

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ
رَبُّهُ ۖ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۖ
قَالَ لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ
فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ
فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَ

His light to shine ³⁰⁹ on the mountain, He broke it into pieces and Musa fell down unconscious ³¹⁰. Then, when he came to his senses, he said: Hallowed be You. I turn towards You ³¹¹ and I am the first of the Believers" ³¹².

خَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ
سُبْحَانَكَ ثُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ
الْمُؤْمِنِينَ ﴿١٣٢﴾

307. This prayer of Hazrat Musa (On whom be peace) was in his desire for the Vision of Allah Almighty, while the demand by the Israelites for Hazrat Musa (On whom be peace) to let them have the glimpse of Allah Almighty was due to their rebellious nature and their lack of trust in the Prophet of Allah Almighty. Thus, Hazrat Musa's (On whom be peace) desire reached the heights of excellence while theirs became the source of Divine anger.

308. This is because the door to Allah Almighty's Vision would be opened by the Holy Prophet صلى الله عليه وآله وسلم. Only after he beholds the Vision of Allah Almighty then the others will have the opportunity for this. Thus, on the Day of Judgement every believer will behold the vision of Allah. Allah Almighty blessed Hazrat Musa (On whom be peace) with conversation at Mount Sinai and the Holy Prophet صلى الله عليه وآله وسلم with the vision.

309. By this is meant Allah Almighty out of His qualities of resplendent manifestations cast a tiny manifestation of His Light on Mount Sinai because had He not cast this Personal Light of His Resplendence, we would not have understood His manifestation of splendour and resplendence.

310. This makes it clear that a Prophet can become temporarily unconscious. Thus, the utterance of the Noble Companions at the incidence of the request for the paper by the Holy Prophet صلى الله عليه وآله وسلم was based on this same issue. The actual objective of the Companions was to determine whether the Holy Prophet صلى الله عليه وآله وسلم was saying this in a state of subconscious mind or in a state of consciousness. This verse also serves as a proof of saints lost in divine meditation in their meditative state. These saints are on the

Mosaic sainthood, and when they are in such a state, they are not bound by laws of Shariah. Hazrat Musa (On whom be peace) was in a state of unconsciousness from Thursday 9th Zil-Haj to Friday 10th Zil-Hajj, and during this period he did not perform any religious duties. When the ladies of Egypt, became totally charmed by the beauty of Hazrat Yusuf (On whom be peace) they cut their hands in a state of sub-consciousness without regarding this as criminal so what is the condition of those sincere ecstatic devotees who are charmed by the Beauteous Vision of Allah Almighty. In short, this verse is the unmistakeable proof of meditative loss of such saints.

311. By this is meant I will not show such a desire in the future. Thus, repentance was not due to any sin or transgression, but based on the above boldness. The repentance of the mystics is different to that of the lovers.

312. From this incident we learn Allah Almighty fulfils the demands of those beloved to Him, even when they insist for things which are not possible to provide. Hazrat Musa (On whom be peace) had desired to behold the Vision of Allah Almighty with his naked eyes which was not an easy thing. Says Allah Almighty: "Eyes comprehend him not...." (S6:V103) Despite this Allah Almighty fulfilled his desire, and then made him declare that he will not express such a desire again. These noble persons accept the decision of Allah Almighty, and Allah Almighty listens to their wishes. The commentary of this verse is the following Hadith Sahreef: "If they swear upon Allah Almighty for anything, then Almighty Allah fulfils it". Hazrat Musa (On whom be peace) is the first believer from his people.

144. Allah said: "O Musa, I have chosen you from amongst the people for My Messages and for My Word 313. Take then what I have given to you and be of the grateful".

313. By this is meant among the present people Prophethood, Shariah, and the honour of conversing with Allah Almighty was only bestowed upon him. His deputy, Hazrat Harun (On whom be peace) was neither given a new code of laws nor was a Book revealed unto

145. And We wrote for him on the Tablets every instruction and details 314 of everything and said: "O Musa! Observe them with steadfastness and advise your people to follow 315 what is best in them. Soon I shall show the abode of those who are disobedient" 316.

314. The sacred Tauraat was on the slates of topaz on which the commandments as well as the knowledge of the unseen were written. However, when these slates fell down from the hands of Hazrat Musa (On whom be peace), the Commandments remained but the sciences of the unseen disappeared. Says Allah Almighty: "He took up the tablets, and in their writing there is guidance and mercy". (S7:V154). Here a detailed discussion is not mentioned.

146. "And I shall soon take away My Signs from those who become arrogant on the earth, unjustly 317. And even if they see all the signs, they will not believe therein, and if they see the path of guidance, they will not like to walk 318 in it. And if they see the path of error, they will be ready to adopt it. This is so, because they belied Our Signs and posed themselves of those who were unaware" 319.

قَالَ يُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ
بِرِسَالَتِي وَبِكَلَامِي ۖ فَخُذْ مَا آتَيْتُكَ
وَكُن مِّنَ الشَّاكِرِينَ ﴿١٣٣﴾

him. It could also mean prophethood, and the honour of direct conversation with Allah Almighty in this world was bestowed only upon him, while our Holy Prophet beheld the vision of Allah Almighty and conversed with Him in another world.

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ
مُّوعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ ۖ فَخُذْهَا
بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا
سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٣٥﴾

315. By this is meant you should accept everything found in the Tauraat because they are all beneficial. From this we learn that from the Revealed Book one obtains guidance and mystical knowledge of the Prophet. Hence, it is said: "bid your people".

316. By this is meant now you would be journeying to Egypt where you will see the houses and buildings of the Pharaoh, or you will witness the deserted towns and villages of the Aad and Thamud during the journey.

سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ يَتَكَبَّرُونَ
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۖ وَإِنْ يَرَوْا
كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۖ وَإِنْ يَرَوْا
سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا ۖ وَ
إِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ
سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَ
كَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

317. Greatness can be both justified and unjustified. During the battle to elevate yourself in opposition to the infidels is justified greatness and an act of worship. But to display arrogance against Muslims is unjustified and unlawful, and to display this against the Prophets and Saints is an act of infidelity and a way of the devil. Here, the third type of arrogance is meant.

318. This tells us that arrogance is that fire which burns and desolates all inner abilities and qualities, especially when this arrogance is displayed in opposition to the pious servants of Allah Almighty. Not everyone can seek refuge from Allah Almighty through the Holy QUR'AAN and Hadith Shareef. Says Allah Almighty: "Allah sends astray many by it, and

147. And as to those who have belied Our Signs and the meeting of the Hereafter, all their deeds will be wasted ³²⁰. What they will get in reward is but what they used to do".

320. This tells us that infidelity destroys all pious deeds, but it keeps all the sins intact, just

SECTION 18

148. And after the absence of Musa his people made a calf ³²¹ out of their ornaments, a lifeless body, producing a living sound ³²². Did they not see that it neither talked ³²³ to them, nor guided them to any way ³²⁴? They took it (for worship) and were unjust ³²⁵.

321. Because Samari had made the calf through the advice and help of the entire people he had been declared the maker of the nation. Similarly, because the jewels were in the possession of the Israelites they are called as their jewels. Otherwise, really speaking these belonged to the Pharaoh..

322. This means Samari placed in the mouth of the golden calf the dust of the hoof of Hazrat Jibraeel's (On whom be peace) horse which bequeathed life in it.

guides many by it". (S2:V26). It was arrogance which blazed the fire of envy in the devil and lay waste all his worships.

319. Here, verses and symbols refer to the Prophets and their miracles. Hence, distance and period are not necessarily incumbent in the verses, i.e because they had belied our Holy Prophet صلى الله عليه وآله وسلم and his miracles, they could not obtain any benefit from this verse of Almighty Allah 's Book. It is for this reason an infidel is converted to Islam by making him recite the sacred Kalimah of the Holy Prophet صلى الله عليه وآله وسلم and not by making him recite the Holy QUR'AAN. First the one who is QUR'AAN personified must become the seat of his heart, thereafter, the QUR'AAN will come into his hands.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
حَبِطَتْ أَعْمَالُهُمْ ۖ هَلْ يُجْزَوْنَ إِلَّا مَا
كَانُوا يَعْمَلُونَ ۝١٤٧

as accepting faith wipes out all sins but keeps the pious deeds intact.

وَ اتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ
حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خَوَاطِرٌ
أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا ۚ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ۝١٤٨

323. By this is meant the Israelites fully knew that the true Lord is He who is All-Powerful, All-Knowing, Omniscient and a True Guide and speaks to the creation through the medium of the Prophet. Despite this, they still took the golden calf as their god.

324. Although the sand from the hoof of Hazrat Jibraeel's (On whom be peace) was pure and good yet Pharaoh's gold was impure. Thus, the sound emanating from the golden calf led the people astray. Likewise, the knowledge of

the wicked and evil people can cause good people to go astray. If this gold was pure and clean, its sound should have provided guidance for the people, not lead them astray. The Holy QUR'AAN and the Hadith are the box of the spiritual radio. If the heart is connected with the Holy Prophet صلى الله عليه وآله وسلم then only will the Holy QUR'AAN become a source of guidance for him, but if it is connected with the devil the learned will recite the QUR'AAN but will teach transgression. May Allah Almighty keep the connection of the heart correct. Any compartment which is cut off from the engine

149. And when they regretted ³²⁶ and understood that they had gone astray, they said: "If our Lord does not have mercy on us and does not forgive us, then we will be ruined".

326. The fall on one's hands is an allusion brought about by remorse and regret. This is the very essence of repentance, regret at the

150. And when Musa returned to his people full of anger ³²⁷ and sorrowful, he said: "How badly you (Harun) acted in my place after ³²⁸ me. Did you not hasten from the Commands of your Lord?" And he threw down the Tablets ³²⁹ and began to pull his brother (Harun) towards him ³³⁰, catching hold of his brother's beard. He (Harun) said: "O son of my mother! The people deemed me to be weak and were about to kill me ³³¹. So do not make the enemies to laugh at me and place me not with the unjust people".

327. Hazrat Musa (On whom be peace) was angry and enraged at Samari and not at Hazrat Harun (On whom be peace) because Allah Almighty had already informed Hazrat Musa (On whom be peace) that Samari had led the people astray. Therefore, this in no way reveals the lack of knowledge of the great

has no value nor can earn any rental.

325. Because they had worshipped other than Allah Almighty e.g. they were dancing and singing in front of the golden calf. The author of Tafseer Roohul Bayaan says music, dancing, singing, etc. is the way of life of the worshippers of the golden calf. The enrapturing of the noble saints of Allah Almighty is spontaneous and uncontrollable. He who gets into a fit of frenzy consciously and for show is perpetuating this way of the Israelites.

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ
قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٣٩﴾

previous sins and a promise of not committing them in the future.

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ
أَسْفًا قَالَ بَشَرًا خَلَقْتُونِي مِنْ
بَعْدِي أَعْجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى
الْأَلْوَاخَ وَ أَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ
إِلَيْهِ قَالَ ابْنُ أُمِّ إِنْ الْقَوْمَ
اسْتَضَعُّونِي وَ كَادُوا يَقْتُلُونَنِي فَلَا
تُشِيتُ بِي إِلَّا عُدَاءً وَ لَا تَجْعَلْنِي مَعَ
الْقَوْمِ الظَّالِمِينَ ﴿١٤٠﴾

Prophet of Allah Almighty.

328. This is being addressed to Hazrat Harun (On whom be peace) and the rest of the believers who had not been involved in the worshipping of the golden calf. From this we learn that it is not enough to reform oneself, but

it is important to guide others.

329. This throwing of the tablets was not intended to show disrespect to them but it took place out of anger e.g. pulling his brother Hazrat Harun (On whom be peace) by his beard and hitting him. Otherwise, showing disrespect to the Book of Allah Almighty and the insult of a Prophet are acts of infidelity. Hazrat Musa's (On whom be peace) anger was for the sake of Allah Almighty and not for personal reasons. From this we learn that when in such a rage a person becomes disabled and beside oneself, he is not subjected to laws of Shariah. Observe, the Egyptian ladies who cut their hands when being beside themselves caused injury to themselves, but were not held responsible for it.

330. This tells us to become enraged for the sake of Allah Almighty is the way of the Prophets. In this type of anger there is no distinction between big and small. In rank Hazrat Musa (On whom be peace) was greater than Hazrat Harun (On whom be peace), but in age Hazrat Harun (On whom be peace) was elder. Despite this difference, Hazrat Musa

151. He submitted: "O my Lord! Forgive me ³³² and my brother and cause us to enter Your mercy and You are the Most Merciful of the Merciful ³³³".

332. This prayer is taught for the forgiveness of the Ummah, otherwise Prophets are free from sins. Thus, he included the brother in this, though outwardly no error was committed by him. From this we learn if the teacher or religious mentor hits the pupil or devotee without any apparent reason, there is no retaliation for it.

SECTION 19

152. Surely, those who had already taken the calf for themselves (as an idol to worship), the wrath of their Lord and disgrace are to reach them in the life of this world. And thus, We recompense those who cast aspersions ³³⁴.

(On whom be peace) still seized Hazrat Harun (On whom be peace) by his beard with the understanding that his brother had been negligent in his preaching. We further learn when a person becomes beside himself out of rage, laws of Shariah do not become applicable to him. Observe, the showing of disrespect by Hazrat Musa (On whom be peace) to his elder brother who was also a Prophet, the throwing of the tablets of Tauraat, was done in a fit of anger without being conscious of it. Hence, he was not held responsible for it. From this many issues about the Majzooob (Lost in the love of Allah) saints are deduced.

331. This tells us that when a situation is delicate to the extent of endangering one's life then one is allowed to refrain from preaching. Observe, when Hazrat Harun (On whom be peace) saw that conditions were deteriorating, he sought total seclusion. We further understand that rank, dignity and domination is from Allah Almighty which is bestowed upon some. Observe, the people were awe-struck by Hazrat Musa (On whom be peace), but not by Hazrat Harun (On whom be peace).

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخْوِي وَادْخُلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ۝١٥١

333. By this is meant Allah Almighty is more compassionate than one's parents, brothers, and other kith and kin. Hazrat Musa (On whom be peace) made this dua so that it should not give cause for people to be happy to think that there is ill-feelings between the two brothers, and that it should help to remove the grief of Hazrat Harun (On whom be peace).

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَّهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ۝١٥٢

334. Thus, Samari died in a state of terrible disgrace, while he will still be subjected to the

153. And those who committed evils and repented thereafter and accepted faith, then after that your Lord is Forgiving, Merciful.

154. And when the anger of Musa was appeased, he took up the Tablets³³⁵, and in their writing there is guidance and mercy for those who fear their Lord³³⁶.

335. From this we learn that Hazrat Musa (On whom be peace) was so infuriated that it created a condition of utter absorption, and whatever came to pass was in this condition. As soon as this condition was over Hazrat Musa (On whom be peace) picked up the tablets with a great deal of respect. This tells us that during a state of total absorption if the sacred Book of Allah were to fall out of one's hand one will not be a sinner.

336. This tells us that after this throwing of the tablets when Hazrat Musa (On whom be

155. And Musa chose seventy men of his people for Our promised appointment³³⁷. Then when an earthquake overtook³³⁸ them, Musa submitted: "O my Lord! Had You wished, You would have destroyed them and me before³³⁹. Will You kill us for what our foolish ones have done? That is nothing but Your test³⁴¹ whereby You cause those to go astray whom You will, and guide whom You will³⁴². You are our Protector. You forgive us and have mercy upon us. And You are the Best of Forgivers".

337. On the occasion when Hazrat Musa (On whom be peace) went for the first time to

torment of the Hereafter.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضُّ أَخَذَ الْأَلْوَاحَ ۖ وَفِي نُسخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

peace) picked up the Tauraat, details of everything was erased, only guidance and mercy remained. Otherwise when the Tauraat was given to him at Mount Sinai it contained details of everything as was explained earlier. We also learn that the Holy QUR'AAN had been revealed not only to provide detail on everything, but it has been preserved for all times as well, while the Tauraat was first an exposition of detail, but it did not remain. Hence, there is no inconsistency in the verse.

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا بِهَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

receive the Tauraat and offer supplication to Allah Almighty, he was accompanied by

seventy people which included criminals and cow-worshippers. Because the Israelites were divided into twelve groups, and six people were chosen from each group, there were two extra. Hazrat Musa (On whom be peace) said that I am ordered to take seventy and since two are extra those two should remain behind here as those who will remain behind will receive a similar reward. But no one was happy to remain behind. On hearing this Kaasib and Yusha (On whom be peace) opted to remain behind. Thus, seventy people accompanied the Prophet of Allah Almighty (*Tafseer Roohul Bayaan*).

338. On reaching Mount Sinai Hazrat Musa (On whom be peace) was engrossed in conversing with Allah Almighty, while those seventy men were struck by such a quake that they all died. The author of *Tafseer Roohul Bayaan* states that the earthquake took place because these seventy men had desired to behold the vision of Allah Almighty. The author of *Tafseer Khazin* states that some of the believers who were with the cow-worshippers had not separated themselves from this group as a result of which all of them were destroyed by the earthquake. The same is the statement of Hazrat Abdullah ibn Abbas (May Allah be pleased with him).

339. This means prior to coming here, and appearing before the Israelites so that now I

156. "And prescribe for us in this world ³⁴³ good and also in the Hereafter, no doubt, we have to return to You"³⁴⁴. He said: "My punishment I inflict on whom I will ³⁴⁵ and My Mercy encompasses all things ³⁴⁶. Then soon, I shall prescribe it for those who are pious and pay the Zakaat and believe in Our signs ³⁴⁷.

343. Oh Allah Almighty let our destiny abound in good of this world and the Hereafter, or in the scrolls of the angels. Hazrat Musa

would not have been accused of their death. Now that I would be returning all alone the Israelites would claim that I [Hazrat Musa (On whom be peace)] am responsible for their death. Oh my Lord, my honour is in Your Hands.

340. The purpose for this was not to raise any objection with Almighty Allah but to offer supplication. From this we learn that these seventy people were not struck unconscious but they were really dead. It further informs that the transgression which had caused this earthquake was not perpetrated by all seventy, but by some of them, i.e. desire to behold the vision of Allah Almighty or being with the cow worshippers.

341. By this is meant to let them listen to his conversation, or their staying with the cow-worshippers, or their staying at this place are all Your Tests. This means all do not pass your tests. Only those whom You desire to pass, will pass.

342. From this verse a few issues emerge:

1. Sometimes the transgression of the few bring about calamities on the innocent. The weevil is also crushed with wheat.

2. Intercession of the Prophets صلى الله عليه وآله وسلم is a certainty which helps to ward off calamities of this world and the Hereafter. Hazrat Musa (On whom be peace) interceded on behalf of these seventy as a result of which they were brought back to life.

وَكَتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ ۖ قَالَ عَذَابِي
أَصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي
وَسِعَتْ كُلَّ شَيْءٍ ۖ فَسَاكْتُبُهَا لِلَّذِينَ
يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ
بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

(On whom be peace) mentions the writing in the unwaning and undecending Book because what is written is given greater credence. By

good of this world means guidance towards doing good, to be remembered well in the creation, and to be held in honour above all the nations; while the good of the Hereafter refers to the granting of forgiveness and dignity on the Day of Judgement.

344. Hazrat Musa (On whom be peace) said this on behalf of this group of seventy or on behalf of his people. From this one learns that Prophets have full authority over their people, as they present the repentance on their behalf.

345. By this is meant that Allah Almighty says Oh Musa (On whom be peace) your supplication has been accepted with some modification. You are requesting the good of this world and the Hereafter for the entire nation, but the good of the Hereafter will not be granted for all.

157. And those who follow the unlettered Messenger (the communicator of hidden news), when they will find with them ³⁴⁸ written in the Tauraat and Injeel ³⁴⁹. He will bid them to do good and forbid them from doing evil, and will make lawful for them ³⁵⁰ clean things and will forbid for them unclean things ³⁵¹, and will take off from them that burden and shackles ³⁵² which were upon them. Then those who believe in him and honour him and help ³⁵³ him and follow that Light which has been sent down ³⁵⁴ with him. They are the people who have attained their objects ³⁵⁵.

348. From this we learn that the praiseworthy and distinguished qualities of our Holy Prophet صلى الله عليه وآله وسلم were mentioned in the Tauraat and Injeel, and the Israelites came to know about the Holy Prophet صلى الله عليه وآله وسلم. In addition even the virtues of his Noble Companions and the followers too

346. Mercy of this world, sustenance, etc. will be granted to all creation, believers and non-believers. This does not in any way tell that Hazrat Musa's (On whom be peace) prayer was rejected but that it was accepted with certain modification.

347. This means Oh Musa (On whom be peace) this is the special rank of the pious and god fearing followers of the Holy Prophet صلى الله عليه وآله وسلم on whom My special Mercy and Bounties would be bestowed in the Hereafter. All those distinguished virtues would be written about them. From this we learn that Allah Almighty has already informed the previous people (Ummahs) about the good deeds of the followers of Hazrat Muhammad صلى الله عليه وآله وسلم but not of their evil deeds, because although this Ummah may be sinful, it is the Ummah of His Beloved Nabi صلى الله عليه وآله وسلم.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ
الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ
وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ
الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَ
عَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي
أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

were described in detail in them. At this place Allah Almighty describes to Hazrat Musa (On whom be peace) seven qualities of our Beloved Rasool (On whom be peace): he is a Prophet, he is unlettered, but the possessor of all knowledge before birth from the mother, exhorter of good, maker of all evil as unlawful,

remover of all difficulties, the provider of all needs, the repeller of all calamities, bestower of generosity, as can be understood from "take off from them".

349. Thus, after thousands of distortions in the Injeel there are still numerous verses in it which prophesize the glad tidings about the Holy Prophet صلى الله عليه وآله وسلم. Thus, in the New Testament of Yuhanna, Chapter Fourteen, verse sixteen the following is stated: "When I request my Father, He will provide for you another Helper who will live with you eternally". (Published by British and Foreign Bible Society, Lahore, 1931). The word Helper in the margin is explained as 'Pleader' and 'Intercessor'. It is quite apparent that after Hazrat Isa (On whom be peace) no intercessor came into the world besides our Holy Prophet صلى الله عليه وآله وسلم whose Religion is not abrogated. Further, verses 29-30 state: "After this I shall not speak to you for much longer, because the true leader of the universe would be coming of whom I have nothing in me". It is stated in Chapter Sixteen, verse of this same: "But I am speaking the truth My leaving this world is beneficial for you, because if I do not leave, this Helper will not come unto you. Only if I leave, will I be able to send him to you". (Tafseer Khazain ul Irfaan).

350. By this is meant all those lawful and wholesome things which became unlawful upon the Israelites due to their disobedience, would be made lawful by the Final Prophet of Allah Almighty صلى الله عليه وآله وسلم while he will declare all things wicked and filthy as unlawful. It should be remembered that Allah Almighty had made just a few things unlawful e.g. flesh of the swine, flesh of the dead, etc. The rest of the unclean and wicked things were made unlawful by our Holy Prophet صلى الله عليه وآله وسلم e.g. dog, cat, etc.

351. By this is meant, that the Prophet would declare these wicked and filthy things unlawful, of which some were lawful in the previous codes of Law e.g. alcohol, etc. This tells us

that Allah Almighty has empowered our Holy Prophet صلى الله عليه وآله وسلم to declare things lawful or unlawful, because here the Holy Prophet صلى الله عليه وآله وسلم is made the declarer of unlawful things.

352. By this is meant he would nullify the severe laws of the Tauraat, like death as a pre-requisite for repentance, burning all clothes which become dirty, cutting off that part of the body which becomes dirty.

353. From this we learn that the honour and respect of the Holy Prophet صلى الله عليه وآله وسلم is obligatory upon us verbally and practically, in fact, this is part of faith. Any form of respect which is not forbidden should be accorded to the Messenger of Allah Almighty, without seeking a proof for it. Besides making Sajdah (prostrating to him), accord him every form of respect.

354. By this is meant QUR'AAN and Hadith, because Hadith, too, is Divine Revelation. Obedience to this is just as obligatory as obedience to the QUR'AAN. It is for this reason that Hazrat Abu Bakr Siddiq (May Allah be pleased with him) did not distribute the Holy Prophet's صلى الله عليه وآله وسلم legacy, as is stated in the Hadith.

355. From this we learn that the supplication made by Hazrat Musa (On whom be peace) to write the good for this world and the Hereafter was for his Ummah. In response to this Allah Almighty said this is the status of the Ummah of Nabi Muhammad صلى الله عليه وآله وسلم which your followers will not receive. Allah Almighty be praised! At the same time the virtuous qualities of the Holy Prophet صلى الله عليه وآله وسلم and his followers were made mentioned. From this we learn that the Ummah of the Holy Prophet صلى الله عليه وآله وسلم was known earlier as well, but only its good deeds were publicised, not its sins. Even the Noble Companions, too, were made well known. Says Allah Almighty: "This description of theirs is in the Tauraat and their description in the Injeel". (S48: V29).

SECTION 20

158. Please say you ³⁵⁶: "O mankind! I am a Messenger to you all from Allah to Whom ³⁵⁷ belongs the kingdom of the heavens and the earth ³⁵⁸. None is to be worshipped except Him. He gives life and causes death. Believe then in Allah and His Messenger, the unlettered ³⁵⁹ Communicator of hidden news, who only believes ³⁶⁰ in Allah and His Words. So follow him that you may be guided".

356. Although the Holy Prophet صلى الله عليه وآله وسلم is the Prophet for the entire creation, but here mention is made of man, because he is the most superior in the creation, every other thing is subservient to him Says Allah Almighty: "That he may be a warner to the entire world". (S25:V1)

357. In this address are included all those who were there at that point in time as well as all those who would be born until the Day of Qiyamah. upon everyone The Holy Prophet's obedience is obligatory. If this is stretched to people beyond that time it will make no difference, because it was obligatory upon everyone to declare faith in the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم is not restricted to time and place. Therefore, Allah Almighty had taken the promise of obedience from all the Prophets to him: "And remember when Allah Almighty took from all the prophets their covenant" (S81:V83). It should be remembered, that only man is hereby addressed, while at another place "That he may be a warner to entire mankind" (S25:V1), as is used, from which we learn that he who believes in Allah Almighty, the Holy Prophet

159. And of the people of Musa there is a community that guided others with truth and did justice therewith ³⁶¹.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

will be for him.

358. By this is meant that just as the Kingdom of Allah Almighty covers everything between the heavens and the earth, my Prophethood, too, is like that because the power of the Prime Minsiter, too, extends to all the places.

359. Here, the meaning is a learned being born from the mother who was not tutored by any man, but who is the teacher of all mankind. The meaning of the word *Ummi* means of the mother i.e. being born learned from the stomach of the mother (May peace and blessing of Allah Almighty be upon her).

360. By this is meant the Holy Prophet صلى الله عليه وآله وسلم declared faith in Allah Almighty directly, while you must declare your faith in Him through his medium and mediation. This means there is a difference in the essence of faith between ours and that of the Holy Prophet صلى الله عليه وآله وسلم. By obedience to the Holy Prophet صلى الله عليه وآله وسلم is meant to follow him unthinkingly, and unconditionally. One should give oneself into his hands as the corse is in the hands of those giving Ghusul (bath) to him.

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

361. By this is meant after Hazrat Musa (On whom be peace) many of his followers went astray, but at the same time one group remained firmly on Truth. Hazrat Sayyedinah Abdullah ibn Abbas (May Allah be pleased with him) says that these religious people secretly moved away from the rest of these

160. And We divided them into twelve tribes³⁶² as various communities. And We revealed to Musa, when his people asked him for water³⁶³: "Strike with your staff this rock". Then there gushed forth from it twelve springs³⁶⁴. Every community recognized its drinking place. And We made clouds to provide shade over them and sent down manna and salwa³⁶⁵ upon them. Eat of the clean things We have provided for you. And they harmed Us not, but they harmed their ownelves³⁶⁶.

362. This is a second incident, where the entire followers of Hazrat Musa (On whom be peace) is intended, not those special group of believers who had settled down in China. Because these were the descendants of the twelve children of Hazrat Yaqub (On whom be peace), each of the tribes were separated for the purpose of distinction, and each was given a separate place on the plains of Teeh.

363. This tells us that it is permissible to seek the Bounties of Allah Almighty from His beloved servants. To provide water is the work of Allah Almighty, but the Israelites requested Hazrat Musa (On whom be peace) to provide it at which Allah Almighty did not raise any objection.

364. In this reference is made to the major miracle of Hazrat Musa (On whom be peace) when the great Prophet of Allah Almighty

disobedient wretches and settled down in a region of China. On the Night of Me'raj the Holy Prophet صلى الله عليه وآله وسلم met these people who conveyed the greetings of Hazrat Musa (On whom be peace) to him and became Muslims at his hands (*Tafseer Roohul Bayaan*).

وَقَطَّعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا
أُمَمًا ۚ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ
اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ
الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا
عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرِبَهُمْ ۖ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ ۚ
وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ ۖ كُلُوا
مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَ
لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

provided twelve fountains from the stones by striking his walking stick on them. This took place at Teeh. However, our Holy Prophet صلى الله عليه وآله وسلم made five fountains to run from his blessed fingers.

365. *MANNA* is a name of a sweetmeat which would freeze at night like dew. Because the bounty was obtainable without any effort, the *MANNA* was the Favour and Bounty of Allah Almighty. *SALWA* on the other hand were the salty" of the natural birds.

366. These people did not know the value of *MANNA* and *SALWA* therefore they requested for other types of food. Thus, due to their ungratefulness *MANNA* and *SALWA* discontinued to descend. From this we learn that Bounties of Allah Almighty are snatched away by the evil influence of sins.

161. (And remember) when it was said to them: "Dwell ³⁶⁷ in this town and eat from it whatever you like ³⁶⁸ and say; 'Our sins may be removed'. And enter the gate prostrating. We shall forgive you ³⁶⁹ your sins. Soon We shall provide for the righteous ones".

367. By this city is meant Jerusalem which is the city of Prophets. This tells us that to stay in a sacred place is a Blessing and Bounty from Allah Almighty. The people of Madina are very fortunate as they are residing in the sacred Court of the Beloved Rasool of Allah Almighty صلى الله عليه وآله وسلم. Even to die in this sacred city is a blessing of Allah Almighty.

368. This city was either Jerusalem or Areeha. The Jabbareen were the inhabitants of Areeha. The leader of the Amaliqa was Auj bin Unaq (*Tafseer Roohul Bayaan*). By this is meant you are granted a general permission to eat and drink from their fields and gardens. There will neither be a religious restriction nor restriction from any other source. This is because Muslims soldiers can

162. Then the unjust of them ³⁷⁰ changed the words contrary to that what was ordered to them. Then We sent down upon them punishment from heaven ³⁷¹, the recompense for their injustice.

370. From this we learn that the words of the Wazeefas (incantations) given by the religious mentor should not be changed, otherwise they will not have the desired effect. In whatever form you receive the Wazeefa from your Shaikh, read it as it is.

371. That punishment was in the form of bubonic plague by which

SECTION 21

163. And ask them the condition of the town ³⁷² that was on the seashore. When they crossed the limit in the matter of ³⁷³ Sabt (Saturday) prohibi-

وَ إِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَ
كُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَ
ادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ
خَطِيئَتَكُمْ ^ط سَنَزِيدُ الْمُحْسِنِينَ ^{٣٦٩}

enjoy the wealth of the defeated infidel combatants. Or, eat everything purchased from Jerusalem. Thus, there is no inconsistency in the verse.

369. This tells us that cities of the pious must be shown great respect, the nearness of the pious are a means of receiving forgiveness for the sins. One should travel to the cities of the pious to have one's sins forgiven. We further learn that repentance and worships receive greater acceptance in the cities of the pious because they were told to go there and say 'our sins may be removed'. These Israelites instead of reciting HITTATOON, recited HINTATOON at the time of entering the place, which means 'give us wheat'. The order was to ask for forgiveness, but they went on asking for wheat.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رَاجُزًا
مِّنَ السَّيِّئَاتِ بِمَا كَانُوا يَظْلِمُونَ ^ع

twenty four thousand Israelites died at one time. Now, this disease is a mercy to the believers. Anyone who patiently bears this and dies from it is a martyr. Refrain from going to any place which is infested with bubonic plague. But if it comes to your city do not run away from it, as is reported in the Hadith Shareef.

وَسُئِلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ
إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا

tion) their fish came swimming before them, and the day on which they did not keep the Sabt, they did not come. Thus, We used to try them on account of their disobedience ³⁷⁴.

وَيَوْمَ لَا يَسْتَوُونَ لَا تَأْتِيهِمْ كَذَلِكَ
نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٢٣﴾

372. That settlement was the city of Eelah, situated on the banks of the river between Madyan and Sinai, or Tibriya (Syria) or Madyan itself. In any case it was a large city. In Arabic the word 'settlement' is also used to denote a city. The staple diet of these people was fish, but they were forbidden to fish on Saturday. Through the Grace and Power of Allah Almighty, on Saturday fish would be found in abundance, but less on other days. These Israelites could not bear this with patience and many began to fish on Saturday as a result of which this punishment came upon them.

373. Just as Friday is a sacred day in Islam, Saturday was regarded sacred by the Yahud. On this day hunting and commerce were made

unlawful for them. In Islam commerce is only unlawful on those Muslims on whom Salatul Jumuah is obligatory, from the time of the Azaan until the completion of the Friday Salaat. This is a special Mercy of Allah Almighty on the Muslims.

374. The people of Eelah were divided into three groups, one group was guilty of fishing on a Saturday; the second group separated themselves from this group. They tried their best to stop them from this activity, but to no avail, so they went to live in a separate part of the city constructing a wall to separate themselves from this group, the third group was one which decided to remain silent in the matter, they neither caught fish nor prevented those who were fishing.

164. When a group among them said 375: "Why do you admonish those whom Allah is to kill or to inflict upon them severe torment³⁷⁶?" They said: "This is an excuse before your Lord and it may be that they fear".

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ
قَوْمًا ۖ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا
شَدِيدًا ۖ قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٢٤﴾

375. This discussion is regarding the third group who had remained silent. From this we learn these people were happy to accept this but were disappointed and despondent with them. Thus, the probable view is that they too may have achieved salvation because to be happy

with infidelity is infidelity.

376. This tells us that if there is no hope of a person accepting the faith, preaching to him or remaining aloof from him will not be regarded as sinful, though preaching to him will be better.

165. Then when they forgot what they had been admonished, We saved those who forbade others ³⁷⁷ from evil and seized the unjust in a vile torment ³⁷⁸, the recompense for their disobedience.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ
يَنْهَوْنَ عَنِ السُّوءِ وَ أَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَّيِّنٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٢٥﴾

377. The third group, or those who had remained silent, is not being mentioned. It is quite apparent that they too achieved salvation because only the wicked and tyrants were being censured. They were neither tyrants nor did they approve of the tyrants.

378. In that, Hazrat Dawood (On whom be peace) cursed them as a result of which when they went to their homes at night, all of them turned into monkeys. In the morning when the

166. Then again when they rebelled against the command of prohibition, We said to them: "Be you monkeys, driven away" 379.

379. By this is meant that though their faces became like that of the monkeys but their body, faculty of speech, and their soul remained like that of a human being. Hence, this is not a proof for the Aryan theory of re-incarnation because in the transmigration of the soul one

167. And behold when your Lord proclaimed that necessarily till the Day of Resurrection He would continue to send such 380 ones against them who would make them taste evil punishment 381. Surely, your Lord is swift in retribution 382 and undoubtedly He is Most Forgiving, the Most Merciful.

380. Thus, Allah Almighty brought upon the Yahud kings like Bakht Nasar, Sanjarib and Roman and Nasara kings who in their own eras severely tormented and tortured the Yahud. Thereafter they were being ruled by Muslim Governors. Then they were under British control. Now, if there is a Jewish rule established in Palestine it is, by the Will of Allah Almighty, going to be a temporary one. In fact, this rule is going to have a disgraceful consequence, just like how a weak wrestler is pitted against a strong opponent in order to enjoy the outcome of defeat and disgrace.

381. By this is meant from time to time the Yahud would be placed under the rule of cruel

believers climbed the wall to investigate they saw that the entire place was full of monkeys. When they went towards them these monkeys gathered around them. On recognizing each of them they would cry but they could not speak. On the third day all were destroyed. The present day monkeys are not their descendants because a mutilated people do not leave behind any offspring.

فَلَمَّا عَتَوْا عَنْ مَآئِهِمْ عَنْهُ قُلْنَا لَهُمْ
كُونُوا قِرَادَةً خَاسِئِينَ ﴿١٦٦﴾

has to accept the change in the body and the soul while change of the soul is an impossibility. The walking stick of Hazrat Musa (On whom be peace) turning into a snake, the transformation of nations into swines can be attributed to the same category.

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى
يَوْمِ الْقِيَامَةِ مَنْ يَسُوفُهُمْ سُوءُ
الْعَذَابِ ۖ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

rulers, until the Day of Judgement, who would be tormenting and persecuting them severely. From this we learn that sometimes the adverse consequences of sins of the forefathers have to be tasted by the off-spring, especially when these children have approved their deeds. Remember, fishing and hunting was carried out by a special group, but until the Day of Qiyamah punishment would be sent to their descendants.

382. By this is meant the Yahud would be sent more punishment than this which will be set for them at the time of death, in the grave and on the Day of Judgement.

168. And We scattered them into communities in the earth ³⁸³. Some of them are righteous, and some of them are otherwise ³⁸⁴. And We tried them with good ³⁸⁵ things and evil that perhaps they may return.

383. By this is meant they were not kept together in the world but were dispersed in various parts. This for them was Divine punishment as well, as their weakness was their power. Thus, their groups have been divided into different communities so that they will be eternally plunged into disarray.

384. By this is meant Oh My Beloved Prophet صلى الله عليه وآله وسلم there are some pious people in the present Yahud as well e.g. Abdullah ibn Salaam, Ka'ab Ahbaar, etc. who

169. Then in their place came such degenerate successors ³⁸⁶ who inherited the Book. They took the goods of this world ³⁸⁷ and said: "Now we shall be forgiven ³⁸⁸ our sins. But if more fortunes like that came to them, they would take them ³⁸⁹. Was not the covenant of the Book taken from them, that they should say nothing concerning Allah, but the truth ³⁹⁰, and they have read that? And, undoubtedly, the final abode is better for the God-fearing. Have you then no wisdom ³⁹¹?"

386. By this is meant Yahud present during the time of the Holy Prophet صلى الله عليه وآله وسلم who abused the knowledge of the Taurat after acquiring it.

387. By this is meant they would take bribes in order to change the laws of Religion, they were issuing false issues. However, printing and selling the QUR'AAN, and receiving a salary for teaching the QUR'AAN is not included in this issue.

وَقَطَّعْنَهُمْ فِي الْأَرْضِ أُمَمًا مِنْهُمْ
الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَهُمْ
بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

have brought faith in you. Some are bad and evil as well, who are constantly determined to change their faith, e.g. the present day Yahud in general.

385. By 'tested' means that at times the doors of gratuity, health, worldly honour were opened to them, and sometimes drought, diseases, calamities, disgrace, etc. were set upon them. This is because some turn to Allah Almighty when in difficulties and others when they are in comfort.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَ يَقُولُونَ
سَيَغْفِرَ لَنَا ۖ وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ
يَأْخُذُوهُ ۖ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ
الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
وَدَرَسُوا مَا فِيهِ ۖ وَالْذَّارِ الْأُخْرَىٰ خَيْرٌ
لِّلَّذِينَ يَتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

388. This tells us that it is an act of infidelity to use Allah Almighty as an agent of security in matters of dealing. There is a hope of Faith in Him, this was attaching security to Almighty Allah. In hope man strives to repent for his sins, security emboldens him to commit more sins. Remember, that to commit sins thinking that you will repent tomorrow is also attaching a type of security to Allah Almighty.

389. There wasn't a single judge amongst the Yahud who was not accepting bribery. Others were reprimanding them for it, but at the death of these judges when they were appointed to this post they, too, would start accepting bribes. 390. By this is meant that these unfortunate wretches had read in the Tauraat that those who remained steadfast on sins would not be forgiven. After knowing this they are still firm in accepting bribery saying that this, sin would also be forgiven by Allah Almighty. This is a deliberate and wilful accusation on Allah Almighty. It should be remembered, that

170. And those who hold strictly to the Book ³⁹² and establish prayer; We waste not the reward of the righteous.

392. Reason for its Revelation:
This verse was revealed in favour of Jewish scholars like Abdullah ibn Salaam who neither distorted nor concealed the verses of Tauraat.

171. And when We raised ³⁹³ a mountain upon them as a canopy and they feared that it will fall upon them ³⁹⁴. Hold firmly on to what We have given to you, and remember what is therein, that perhaps you may become God-fearing ³⁹⁵.

393. Hazrat Jibraeel (On whom be peace) uprooted that mountain and pitched it upon them like a canopy, but because the work of His Beloved are Allah Almighty's work, hence, He says it is He who uprooted it.

394. Seeing this every Israelite went down in prostration but in such a way that their left cheek was on the ground, and with their right eye they were looking at the mountain, hoping that it does not fall down upon them. Thus,

every minor sin if continued unabated turns into a major sin. Says Allah Almighty: "And do not persist knowing in what they have done." (S3:V135) From this we can understand that the sin of the learned in comparison to the ignorant is far more serious and dangerous because usually when the learned commit a sin they try to justify it as a permissible act. On seeing this his followers then join in the sin.

391. This tells us that death, grave, Day of Qiyamah, Pulsiraat and all other future happenings are blessings from Allah Almighty to the pious servants but a punishment to the evil doers.

وَالَّذِينَ يُسْكُونَ بِالْكِتَابِ وَ أَقَامُوا
الصَّلَاةَ ۖ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٤٠﴾

Due to the blessing of this they were able to bring faith in the Holy Prophet and became great and honoured Companions (May Allah Almighty be pleased with them).

وَ إِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ
وَوَقَّظُوا أَنَّهُ وَاقِعٌ بِهِمْ ۚ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٤١﴾

Yahud to date perform their prostration in this manner. They never place their forehead on the ground. (Tafseer Khazainul Irfaan).

395. When Hazrat Musa (On whom be peace) brought the entire Tauraat at one time to his people, they became frightened at looking at the restrictions placed upon them and refused to accept it. In response to this, a mountain from Sinai or Palestine whose startling appearance was a kilometer long, was uprooted

and pitched upon them in the form of a canopy and were told accept this or it will fall upon you. From this one learns that the revelation of the Holy QUR'AN over a period of twenty

three years is Allah Almighty's Mercy as this made acting upon these laws easier. A free thinking temperament finds it difficult to act upon all the laws with such control.

SECTION 22

172. And (Oh Beloved Prophet) remember when your Lord brought forth from the loins of Adam's children their seed ³⁹⁶ and made themselves witnesses ³⁹⁷ against their own selves saying: "Am I not your Lord?" All will say: "Why not, we all bear witness ³⁹⁸". Lest you should say on the Day of Resurrection, that we were not aware of it ³⁹⁹.

396. By brought forth is meant the children of Hazrat Adam (On whom be peace) from his loins, their children from their loins and up to the Day of Qiyamah this process would continue, whereby mankind are spread in the form of ants.

397. By this is meant he appointed some witnesses over others, in a manner whereby He first placed the admission of Tauheed or Unity of Allah Almighty in their hearts, then he made others witnesses over them.

398. This covenant and agreement was taken from all the souls which included the Prophets, Saints, believers, infidels and hypocrites. The first person to utter: 'Why not' was the blessed soul of our Holy Prophet صلى الله عليه وآله وسلم. Having heard the reply of our

173. Or, lest you may say, our forefathers before committed polytheism, and we are their offspring. Will you then destroy us for what was done by the wrongdoers ⁴⁰⁰?

400. By this is meant after this covenant and agreement you will not be able to justify that you are innocent of infidelity and polytheism because our forefathers were such, and we became polytheists because of them.

وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غٰفِلِينَ ﴿١٧٢﴾

most Beloved Rasool صلى الله عليه وآله وسلم the same was repeated by the souls of all the Prophets, from the reply of the Prophets the other creation repeated it, but the infidels replied this out of compulsion, and the believers out of joy.

399. By this is meant Tauheed and the proofs regarding Tauheed. Here, Allah Almighty took acceptance of this. Thereafter He will convey to you this acceptance through His Prophets. Just like how a mother reminds her child about the forgotten incident of his early childhood which he then accepts, the Prophets have reminded us of our forgotten promise. Thus, you will not be able to say that you had no knowledge about it. This acceptance is there to obliterate any denial regarding Tauheed.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

The real culprits in this are them not us. From this we learn that playing ignorant in matters of religious laws would not be accepted. We further learn that religion must not be accepted on the basis of mere emulation.

174. And Thus, We explain Our Signs variedly and in order that they may return ⁴⁰¹.

401. By this is meant because the Holy QUR'AAN has come down as a guidance, some accept it out of fear, some out of covetousness and others out of reason. Thus, all types of

175. And (O Beloved Prophet) relate to them the story of him to whom We gave Our Signs ⁴⁰², then he stepped away clearly from ⁴⁰³ them. Then Shaitaan followed him and he became of the misguided ⁴⁰⁴.

402. This refers to Bal'am bin Bawoora who was a great scholar and pious devotee of the Israelites. This tells us that Faith is not obtained from knowledge but from the Bounty of Allah Almighty. We further learn that to obtain faith is one thing but to take care of it is another matter. May Allah Almighty keep us firm on faith. AMEEN.

403. This tells us he who is no longer a devotee of the Prophet is out of the fold of the Book of Allah Almighty, Mercy of Allah Almighty, Bounty of Allah Almighty, Faith and Mystical Knowledge of Allah Almighty. In short, is truly out of the fold of Islam. When Bal'am tried to curse Hazrat Yusha (On whom be peace) he lost out on everything mentioned above.

176. And if We had willed, we would have exalted him on account of Our Signs ⁴⁰⁵. But, he changed to the earth and followed his desires ⁴⁰⁶. Then his condition is like a dog. If you attack him, he brings his tongue ⁴⁰⁷ out. This is the condition of those who belied Our Signs. So you relate to them the story so that they may ponder ⁴⁰⁸.

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤٣﴾

verses are mentioned in the QUR'AAN so that everyone can accept it out of whatever means is at his disposal.

وَ اَتْلُ عَلَيْهِمْ نَبَا الَّذِي اَتَيْنَاهُ اٰيٰتِنَا
فَانْسَلَخْ مِنْهَا فَاتَّبَعَهُ الشَّيْطٰنُ فَكَانَ
مِنَ الْغٰوِيْنَ ﴿٤٤﴾

404. Bal'am bin Bawoora was a great scholar and worshipper of the Israelites, he knew the cherished word, his dua was accepted, he was in the neighborhood of the Jabbareen. When Hazrat Yusha (On whom be peace) attacked the Jabbareen, a group from this people came to him and requested that as our neighbour you should pray for our victory and curse Hazrat Yusha (On whom be peace). At first he refused to listen to them but after receiving gifts from the people, and on the insistence of his wife he climbed on top of the hill and began cursing. While cursing, instead of Hazrat Yusha (On whom be peace) the name of his people was coming on his lips. Then his tongue came out up to his chest and he began to pant like a dog, and died in this very condition.

وَ لَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ اَخْلَدَ
اِلَى الْاَرْضِ وَاتَّبَعَ هَوٰهُ فَسَخَّرْنَا
كَتْلَ الْكَلْبِ اِنْ تَحْمِلْ عَلَيْهِ يَلْهَثُ
اَوْ تَتْرَكُهُ يَلْهَثُ ذٰلِكَ مَثَلُ الْقَوْمِ
الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا فَاقْصِصْ
الْقَصْصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٤٥﴾

405. This tells us that one does not achieve greatness by merely reciting and knowing the QUR'AAN. This is obtained through the Grace and Bounty of Allah Almighty. The hypocrites, too, were reciting the QUR'AAN. Observe, Allah Almighty said, if we wanted we could have granted them greatness by reading the verses of the Tauraat.

406. The learned scholars should not become slaves to their sensual desires. Allah Almighty has chosen divine scholars, not satanic and sensual scholars who could go about reciting the QUR'AAN to the people by harbouring enmity against the Holy Prophet صلى الله عليه وآله وسلم.

407. From this we learn that a scholar who is the insulter of the Holy Prophet صلى الله عليه وآله وسلم.

177. What a bad example are those who falsify Our Signs. And thus, they wrong their own selves.

178. Whoso Allah guides, he is on the right path and whoso Allah leads astray they remain in loss ⁴⁰⁹.

409. This tells us that knowledge and intelligence only aid to perform good deeds when it includes the Mercy and Bounty of Allah Almighty. The intelligence and knowledge of Satan proved harmful to him because it was bereft of the Mercy and Bounty of Allah Almighty. Divine misguidance for

179. Certainly We have created many jinn ⁴¹⁰ and men for Hell. They have hearts but they understand not therewith, and eyes with which they see not and ears with which they hear not ⁴¹¹. They are like cattle, nay, more misguided ⁴¹². They are indeed lying, heedless.

410. This tells us that infidel jinns will go into Hell, but there is no clear verse which states they would go to Paradise.

is like a dog in the court of Allah Almighty. They will never gain respect in this world nor in the Hereafter. An example of this is Bal'am bin Bawoora, a scholar who was disgraced not because he had rejected Allah Almighty but because he was the opponent of Hazrat Musa (On whom be peace) and Hazrat Yusha (On whom be peace) and destroyed in this disgraced condition. Only that knowledge is beneficial which is the means of obtaining faith.

408. By this is meant until the Day of Judgement the condition of the enemies of the Prophet and those who reject the verses of the revealed Books will be like these dogs. Do not think that there was one Bal'am bin Bawoora only who died, until the Day of Judgement such Bal'ams will continue to appear.

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا
بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٤٤﴾

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٌّ وَ مَنْ
يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٤٥﴾

them is due to their own evil intentions which leads them to go astray e.g. at the time of murder Allah Almighty creates death for the one being murdered. Thus, in this misguidance the person is guilty of the crime, like in the case of murder, the murderer is entitled for punishment.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ
وَ الْإِنسِ ۚ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا
وَ لَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَ لَهُمْ
أُذُنٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَئِكَ
كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَئِكَ هُمُ
الْغَافِلُونَ ﴿١٤٩﴾

In fact, the truth of the matter is that pious jinns will like the animals, become sand. Their reward is that they will be saved from punishment. 411. This tells us that the tongue which is bereft of reciting the praises of Allah Almighty and the praises of the Holy Prophet صلى الله عليه وآله وسلم is mute, those ears which do not hear the verses of Allah Almighty's Book are deaf and those eyes which do not see the proofs of guidance of this Book are blind. This is so because they are not fulfilling the objectives for which they were created. We further learn among the jinns and humans few are on

180. And to Allah belongs all the best names 413, **so call Him by them, and leave alone those who go out from truth with regard to His Names** 414. **They will soon get (punished) for what they have done** 415.

413. Reason for its Revelation:

Abu Jahl would say that Hazrat Muhammad صلى الله عليه وآله وسلم says that Allah Almighty is One, but he calls upon Allah Almighty, and Ar Rahman (the Merciful) - meaning he is calling upon two. In reply, Allah Almighty revealed this verse. It is stated in the Hadith Shareef that Allah Almighty has ninety nine qualitative names. He who remembers Him by any one of these, he will enter Paradise. It should be remembered that the names of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم are one thousand. The true meaning of the above Hadith Shareef is that remembering Allah Almighty by these names is the means of obtaining Paradise, it does not mean that Almighty only has ninety-nine names.

181. And for those whom We have created, guide people with truth and do justice therewith 416.

416. From this, three issues are understood:

1. If Allah Almighty wills only the groups who are on truth will remain in this world.
2. On whatever decision of the people on truth guidance and more are misguided. Thus, on the

Day of Judgement Hazrat Adam (On whom be peace) will be told by Allah Almighty that he should make space in Jannat for one out of every thousand of his children, and *nine hundred and ninety in hell*. plus 990 animals.

412. This tells us that if man can lead a pious life he can excel the angels, but if he leads an evil life he will become worse than the animals, because animals can realise what is good or bad for them but man fails to realise this. A dog only puts his mouth after smelling the thing, but man eats everything lawful and unlawful without investigating it.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا
وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

414. It should be remembered that Allah Almighty does not have a name, but a translation of the true Master, as if this is His attribute of praise. Thus, He can be addressed as Allah Almighty, but not Raam, Parbhoo, etc. (like the translation of Sattaar is conniver of the faults).

415. From this we learn to remember Allah Almighty with those names which are not worthy of His high rank and status, or its one meaning is good while the other is evil and not permissible. Do not refer to him as MIA, do not address Him as Raam, Krishan, etc. The truth of the matter is Allah Almighty's names are real, factual and can only be understood through the Laws of Islam.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ
بِهِ يَعْدِلُونَ ﴿١٨١﴾

are unanimous that decision is undoubtedly true and correct

3. Those gone astray will if Allah Almighty Wills, never harm those who are on the path of truth as is stated in the Hadith Shareef.

SECTION 23

182. And those who falsify Our Signs; We lead them step-by-step towards punishment about which they will have no knowledge.

183. And I will let them have respite. Certainly, My secret Plan is the firmest ⁴¹⁷.

417. This tells us that receiving of wordly Bounties by an evil doer is indeed Allah Almighty delaying in His retribution towards

184. Do they not ponder that the companion has not at all an unsound mind? He (Muhammad) is a warner manifest ⁴¹⁸.

418. This tells us that a Prophet cannot be demented, mute or deaf because they have been sent into this world to propagate the Message of Allah Almighty, while these disabilities are detrimental to propagation. The Beautiful Vision of Allah Almighty brought about

185. Why do they not look into the kingdom of the heavens and the earth ⁴¹⁹ and whatever things Allah has made ⁴²⁰, that perhaps due to their term may have drawn near ⁴²¹. Then in what discourse will they believe thereafter ⁴²².

419. Here, the word sight either means to see with ones eyesight or to ponder with the inner sight, while dominion is the name given to that property of Genesis which is possessed by Allah Almighty alone. Thus, the kings of the world are called rulers of the world but not the owners of dominion. From this we learn that it is rewardable to study science and astronomy if the object of this is to obtain the mystical knowledge of Allah Almighty. We further learn just as it is important to perform Salaah, fasting, etc. it is equally important to ponder and reflect on the wordly phenomena as these become a means of obtaining mystical knowing

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ
مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

وَأُمْلِي لَهُمْ قَدْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

him which makes him more bold and rebellious in his action.

أَوْ لَمْ يَتَفَكَّرُوا فِي مَا بِصَاحِبِهِمْ مِّنْ
جَنَّةٍ إِن هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

temporary unconsciousness on Hazrat Musa (On whom be peace) just as sleep brings about this condition during the night. Mirza Ghulam Qadiyani himself writes that he is suffering from a kind of madness called melancholia. Thus, through his own admission he is false in his claim to prophethood.

أَوْ لَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ وَ
الْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ ۚ وَ أَنَّ
عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ
فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

of Allah Almighty Therefore Allah Almighty has mentioned this in various parts of the Holy QUR'AAN.

420. Besides the heavens and the earth Our knowledge penetrates everything in creation like the moon, the stars, vegetation, mountains, trees etc. including man.

421. From this we learn that man should think that every moment is his last moment and thus not leave any good deed for the future. Mere lengthy hope without action is indeed the negligent way of the infidels.

422. This tells us that the Holy QUR'AAN is the Final Book of Allah Almighty and the

Holy Prophet صلى الله عليه وآله وسلم is the Final Prophet. He who does not obtain faith from the Holy Prophet صلى الله عليه وآله وسلم and the Holy QUR'AAN will not get it anywhere.

186. Whomsoever Allah leads astray⁴²³, none is to guide him. And He leaves them to wander in their contumacy⁴²⁴.

423. In that his misguidance has come within the knowledge of Allah Almighty. Due to his evil doing Allah Almighty has sealed his heart. Thus, he cannot come to the path of guidance. He whose misguidance is of a temporary nature can come to the straight path through the company of the pious e.g. the coal cannot become white, but casual blackness can be removed by washing.

424. This tells us that if Allah Almighty

187. They ask you concerning the Hour, that when it shall come⁴²⁵. Please declare: "The knowledge of it is only with My Lord⁴²⁶. He alone will disclose it at the proper⁴²⁷ time. It is lying heavy⁴²⁸ on the heavens and the earth. It shall not come upon you but of a sudden⁴²⁹. They ask you as⁴³⁰ if you have already investigated it. Please declare: "Its knowledge⁴³¹ is only with Allah. But most people do not know"⁴³².

425. Reason for its Revelation:

Once the Yahud came to the Holy Prophet صلى الله عليه وآله وسلم and asked when would Qiyamah be taking place, because we know its date. This verse was revealed to refute their claim. (*Tafseer Roohul Bayaan, Khazainul Irfaan*). The Yahud deliberately talked this lie to test Holy Prophet صلى الله عليه وآله وسلم that they knew the date.

426. In this verse there is no refusal of giving the Holy Prophet صلى الله عليه وآله وسلم knowledge about Qiyamah but to maintain silence about it. One learns from Ahadith that Allah Almighty has given full knowledge about Qiyamah to the Holy Prophet (Peace be upon

He who is deprived from the doors of the Holy Prophet صلى الله عليه وآله وسلم is deprived from the House of the Almighty).

مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ^ط وَ
يَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ^(١٨٧)

forsakes a person that is a Divine punishment for him, e.g. a person's continued indulgence in infidelity, polytheism and transgression is left unchecked. On the other hand someone does something trivial and he is checked for it. This is the Mercy of Allah Almighty for him. He checked Hazrat Adam (On whom be peace) for unintentional error. That was His special blessing upon His Prophet.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسُهَا^ط
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا
لِيُوقِتَهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَ
الْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْثَةً^ط يَسْأَلُونَكَ
كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ^(١٨٨)

him). The Holy Prophet صلى الله عليه وآله وسلم himself says the Qiyamah and I are as close as two fingers. Further he said Qiyamah will take place on a Friday. In addition, he has given thousands of signs of it. For this reason Allah Almighty says here: "but most people do not know" (S7:V187), and not you don't know.

427. Thus, before Qiyamah takes place I am stopped from revealing its day. From this one also learns that though the Holy Prophet صلى الله عليه وآله وسلم does have knowledge about Qiyamah, he is not permitted to reveal it.

428. By this is meant that the Day of Judgement will be a burden to the inmates of the earth and the heavens, because every

human, jinn, angel, believers, animals, etc. shiver with fear about it.

429. By this is meant it is Divine intention that Qiyamah should take place suddenly, and if I were to reveal this day then the element of surprise will not be there about it. Thus, revealing knowledge about it is against Divine intention. In this there is a negation of given information about this day. We also learn from this verse that Qiyamah will occur suddenly for you but not for me i.e. to the Holy Prophet صلى الله عليه وآله وسلم I am fully aware of it but not you Oh man.

430. By this is meant you have not been given the knowledge of Qiyamah by way of argument or certainty but it is bestowed spiritually and through inspired knowledge. Rational knowledge can be fully made known

188. Please declare: "I am not independent ⁴³³ for doing good and bad to my own self, but as Allah pleases ⁴³⁴. And if I have known the Unseen ⁴³⁵, then I would have gathered ample good ⁴³⁶, and no evil would have touched ⁴³⁷ me. I am only a warner and a giver of glad tidings to people who believe ⁴³⁸.

433. Reason for its Revelation:

While returning from the Battle of Bani Mustaliq a strong wind was blowing on the way which caused the horses and the camels of the Muslim soldiers to run away. The Holy Prophet صلى الله عليه وآله وسلم first informed about the death of Rafa'ah then asked for the whereabouts of his she-camel. At this Abdullah ibn Ubay, chief of the hypocrites said that it is strange that the Holy Prophet صلى الله عليه وآله وسلم is giving information about what is happening in Madina but does not know the whereabouts of his she-camel. This babbling of Abdullah ibn Ubay soon came to the ears of the Holy Prophet صلى الله عليه وآله وسلم who said that some hypocrites are criticising our knowledge. Listen, our she-camel is in that riverside or wharf where its halter is entangled in a tree. On investigation it was as described.

or publicised, but inspired knowledge need not necessarily be made public. Reveal the laws of Shariah, but conceal matters of mystical nature. Therefore the word used here is "Already investigated" and not "all knowing". With regard to this part of the verse, it is stated in *Tafseer Saawi* that Allah Almighty has given His Beloved Prophet صلى الله عليه وآله وسلم every knowledge of the unseen, but he has been prohibited from revealing some of these.

431. No one can claim to have knowledge of supposition by means of mere conjecture, estimation or rational sciences, but it is obtained only through Divine inspiration.

432. Knowledge of Qiyamah is from the Mystical knowledge of Allah Almighty which no one should question. Thus, they are enquiring about it from you Oh My Prophet صلى الله عليه وآله وسلم.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا
إِلَّا مَا شَاءَ اللَّهُ ۖ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبِ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۚ وَمَا
مَسْنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَ
بَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ۝

This verse was revealed to confirm this. (*Tafseer ibn Kabeer, Khazain ul Irfaan*)

434. By this is meant I am the provider of benefit and harm because of Divine approval, not without it. Thus, our Holy Prophet صلى الله عليه وآله وسلم is the master of the entire creation as bestowed upon him by Allah Almighty. Says Allah Almighty: "O beloved! undoubtedly, We have betowed you abundance of good" (S108:V1). Thus, the Holy Prophet says that Allah Almighty has given me the keys of all the treasures of the earth. He further states that if I so desire mountains of gold would walk with me. Says Allah Almighty: "Allah Almighty and His Messenger has enriched them out of His Grace" (S9:V74). Hazrat Rabecah asked the Holy Prophet صلى الله عليه وآله وسلم for Paradise which was given to him.

435. By this is meant that if I had knowledge of the unseen by myself for which Divine power is necessary then I should have brought everything together. This verse can serve as a proof for those who deny knowledge of the unseen for those other than Allah Almighty, because they themselves accept certain unseen knowledge which is bestowed.

436. Here, the word 'ample good' signifies comforts of the world, its felicitations, outward victory over your enemies, etc otherwise Allah Almighty has already provided abundance of good to His Beloved Prophet صلى الله عليه وآله وسلم. Says Allah Almighty "And he who got wisdom indeed got abundant good." (S2: V269)

SECTION 24

189. It is He Who created you from a single soul ⁴³⁹, and made for you therefrom a mate that you may find rest in her. Then, when the male covers her, she bears a light burden and moves about keeping it (conception). Then, when she grows heavy, both pray to their Lord ⁴⁴⁰: "If you give us a good child, we shall surely be grateful"⁴⁴¹.

439. Oh people of Quraish! you were created from one person i.e. you are all descendants of Qusay and out of Qusay's or kind be created his wife so that he could derive tranquility and peace of mind.

190. Then when He gave them a befitting child, they associated with Him associates ⁴⁴² in respect of what He bestows upon them. But Allah is exalted above their polytheism ⁴⁴³.

442. Some scholars have said that here the Quraish are being addressed that Allah Almighty made you progeny of Qusay who named his four sons Abd Manaf, Abdul Uzza, Abd Qusay and Abdud Daar.

443. From plural form of polytheism we understand that this does not refer to Hazrat

Whosoever is granted wisdom, is granted abundance of good, while our Holy Prophet صلى الله عليه وآله وسلم is made distributor of wisdom.

437. But worldly calamities do come of me, meaning on my own I do not possess unseen knowledge about anything. If this would be used to reject the endowment of knowledge of the unseen then it would out of necessity mean that the Holy Prophet صلى الله عليه وآله وسلم did not have knowledge of the unseen about a single thing and this is totally against categorical injunctions.

438. Because only the believers will benefit from my warnings and prophecies.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا
فَلَمَّا تَغَشَّاهَا حَبَلٌ خَفِيفًا فَبَرَّتْ
بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ
آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

440. By this is meant both Qusay and his wife were grateful to their Creator.

441. We will express our gratitude and appreciation to you for blessing us with good children.

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ
فِي مَا آتَاهُمَا فَتَعَلَّى اللَّهَ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

Adam and Hazrat Hawa (On whom be peace) but rather it is describing the condition of polytheist parents in general. Also, Hazrat Adam (On whom be peace) is the Prophet of Allah Almighty and Prophets can never be polytheists because just as their obedience is obligatory upon us, so is the abhorrence of the

polytheists. If any person is a prophet and a polytheist it would constitute combination of two contraries. Allah Almighty has purified His

191. Do they equate with Him those who make nothing? They are themselves created ones 444.

444. Here, the verb 'He created' is used to denote to shape and to form and not to create i.e. these idols are shaped by these idols-worshippers so how come their own designing became an object of their worship. Because these polytheists were regarding these idols as

192. And neither have they any power to give help to anyone, nor can they help themselves 445.

445. By this is meant how can they help you when they are not in the position to protect themselves if any one tries to break them or if a dog tries to drag them away. It should be remembered that the honour and respect accorded to the shrines of the Saints is like the honour and respect accorded to the Holy Ka'bah, the Black Stone, the

193. And if you call them towards guidance, they will not follow you. It is same to you whether you invite them or you remain silent 446.

446. By this is meant they neither have the strength and ability to walk about, nor the power to laugh and understand. Then on what grounds can they be taken as object of worship. It should be remembered that Allah Almighty

194. Undoubtedly those who you worship besides Allah, are bondsmen like you 447. Therefore, call upon them and let them respond to you, if you are truthful 448.

447. By this is meant that in being creation of Allah Almighty are they similar to you, otherwise man is superior to these man-made

Prophets from all types of sins. Thus, no form of polytheism can be committed by them.

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

intelligent and wise, the plural form of wise is used which is "themselves created", otherwise they are totally lifeless and without intelligence. Therefore, the conjunction 'which' appears here which is used for the unintelligent. Thus, there is no inconsistency in the verse.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾

Maqaame-Ebrahim and the Holy QUR'AAN. As all these are connected to Allah Almighty, they are held in high esteem and honour. This verse is in no way connected to believers because no one makes the pious sages as an object of worship.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

is All-Powerful and Almighty. We have come to perceive His Power through the creation of this world, although we have not seen Him directly.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

gods. like the moon, the stars, etc. or LAAT, MANAAT, stones, etc. From this we learn that we are not like

the Prophets though it is said about them "a man like you." Just as we cannot say that humans are similar to stones, although they too are said 'like you'. One is surprised to hear that some people would claim to be like a Prophet, but they never say we are like Abu Jahl or Abu Lahab! Why this double standard? If due

195. Have they feet to walk with? Or, have they hands with which to hold? Or, have they eyes with which to see? Or, have they ears with which to hear? Please declare: "Call upon your associates and then try your tricks on me and give me no respite" 450.

449. The purpose of this verse is not to show that anyone who can walk about, is able to hear, hold, etc. can become an object of worship. Monkeys and cows too have power to do these things. The true purpose of this verse is to make you aware that since these stones and trees are bereft of these powers which you have, then how can you make them an object of your worship? This verse is crystal clear without any doubt or ambiguity. This could also mean that these idols cannot harm you

196. Undoubtedly, my Protector 451 is Allah Who sent down the Book, and He befriends the righteous.

451. It should be remembered that the True Guardian and Helper is Allah Almighty only. But His special servants are the Manifestors of His natural phenomenon, and they too on the superficial level become guardians and helpers. Says Allah Almighty: "Only Allah is your friend and His Messenger and the believers" (S5:V55). Just as the true granter of cure and the true Master is Allah Almighty, yet some medicines are called reliever of fever and

to your faith you are not like Abu Jahl, then the Prophet by virtue of his Prophethood cannot be like you.

448. In that they can listen to you and fulfil your needs. Thus, they are worthy of being worshipped by you. But this is not the case.

الَهُمْ أَرْجُلٌ يَّشُوتْنَ بِهَآ أَمْ لَهُمْ
أَيْدٍ يَّبْطُشُونَ بِهَآ أَمْ لَهُمْ أَعْيُنٌ
يُّبْصِرُونَ بِهَآ أَمْ لَهُمْ آذَانٌ يَّسْمَعُونَ
بِهَآ قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا
فَلَا تُنْظَرُونَ ﴿١٩٥﴾

because they are lifeless and powerless.

450. This tells us that Allah Almighty provides the Prophets unlimited valour and courage, that despite being alone they can summon all to oppose him in this manner. If Mirza Ghulam Qadiyani was a prophet he too should be bold like this, but he feared people so much that due to this he was unable to even perform his Hajj. This verse was revealed at a time when polytheists tried to instil fear in the Holy Prophet صلى الله عليه وآله وسلم via their idols.

إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ
وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

indigestion, some are called redresser of complaints, and the king is called master of the country, a person is called the master of his property, etc. Thus, neither is there anything objectionable in the verses, nor are the Prophets and Saints, polytheists. If the going of the thirsty person to the well is not polytheism, then in what way is the sinner's seeking the door of mercy of the Holy Prophet صلى الله عليه وآله وسلم regarded as polytheistic?

197. And those, whom you worship besides Him, cannot help you, nor can they help themselves ⁴⁵².

452. By this is meant that if the dog tries to take away their sacrificed things they are unable to snatch it away from it, and if flies are

198. And if you call them towards guidance, they do not hear, and you see them looking at you and they see nothing ⁴⁵³.

453. By this is meant the eyes of those idols are open and it seems as if they are looking at you, but what can the eyes of stones see? They appear to be looking at you but in truth they cannot see. The great Sufi scholars say that physically the infidels do see the Prophets, but in truth they fail to see them because they only see their human form, not their prophethood. Only those who saw the Holy Prophet صلى الله عليه وآله وسلم with their inner eye are his Noble Companions, not those who have merely seen him with their physical eye. Some of these noble persons were physically blind, but were

199. (O Beloved Prophet) Adopt forgiveness and advise to do good and turn away from the ignorant ⁴⁵⁴.

454. By this is meant you should forgive your personal enemies, and those who show ignorance in the treatment of your personality you should overlook them without paying any attention to them, but not those who are the

200. And (O listener)! If the devil gives you any pricking ⁴⁵⁵ then seek refuge in Allah. Undoubtedly, it is He Who is Most Hearing, the Knowing.

455. By this is meant if the devil instils anger in you and forces you to fight with your enemy, you should recite "I seek protection in Allah Almighty". You should remember, that recitation of "I seek refuge in Allah Almighty" is an excellent form of getting

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ
نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٧﴾

humming on them they are unable to chase them away.

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَ
تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

his Companions because they had possessed the inner sight. One pious person had stated that the Prophet صلى الله عليه وآله وسلم said who has seen me will enter Paradise. To this someone replied that if Abu Jahl had not become an inmate of Paradise after seeing the Holy Prophet صلى الله عليه وآله وسلم how will I become the inmate of Paradise by looking at you. The great man replied Abu Jahl merely saw Muhammad bin Abdullah and not Muhammadur Rasoolullah صلى الله عليه وآله وسلم, thereafter he recited this verse (*Tafseer Roohul Bayaan*).

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ
عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

enemies of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. Hence, this verse is not abrogated but firm in its place. It teaches excellent moral precepts which will help to change an enemy into a friend.

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ
بِاللَّهِ ۖ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

rid of your anger. Here, common believers are being addressed because Allah Almighty has protected the Holy Prophet صلى الله عليه وآله وسلم from the evil effects of the devil. In fact, the devil connected to him has become a believer as stated in the Hadith Shareef.

201. Surely, those who fear Allah when the temptation of the devil touches them, they begin (Allah's) remembrance. At the same time, their eyes are opened ⁴⁵⁶.

456. This tells us that a sin through which one obtains repentance is better than that good deed which makes a person proud and arrogant. Hazrat Adam's (On whom be peace) inadvertent eating of the wheat was better than the worship

202. And their brethren (Shaitaan) drag them towards error, then they relax not.

203. And (O Beloved Prophet) when you do not bring to them any Sign, they say ⁴⁵⁷: "Why have you not made it yourself?" Please declare: "I follow only what is revealed to me from my Lord". This is an eye-opener from your Lord, and a guidance and mercy for the Muslims ⁴⁵⁸.

457. Here the word 'verse' denotes QUR'ANIC verse. Whenever Revelation would be stopped for a few days, the infidels would say this is a joke. Also, at times the infidels would mockingly say that a certain type of a verse should be revealed in the QUR'AAN in which such and such laws should be found. When this would not be forthcoming, they would treat this as a joke.

458. Because only Muslims derive benefit from it. The QUR'AAN is a mercy unto all

204. And when the QUR'AAN is recited, hear it patiently ⁴⁵⁹ and be silent so that you may obtain mercy ⁴⁶⁰.

459. This verse serves as a proof for the validity of vocal Zikr because listening and maintaining silence can only take place when the Holy QUR'AAN is being recited aloud. It should be remembered that the instruction regarding recitation of the QUR'AAN is different

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طِيفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢١﴾

of Satan. We further learn that one should express remorse and guilt immediately at the time of committing, the sin. One should not delay in repenting because Allah Almighty, here, mentions this quality of pious servants.

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٢﴾

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْ لَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٣﴾

mankind i.e. to provide guidance in the world, as well as to provide peace from punishment. However, the special mercy and providing of faith, etc. and the blessings of the Hereafter are for Muslims only. Thus, there is no inconsistency in the verse. The same is the condition about the Beloved Possessor of the Holy QUR'AAN صلى الله عليه وآله وسلم who too is the Mercy unto mankind, as well as a benevolence unto the believers.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٤﴾

to the instructions regarding teaching of the QUR'AAN. Many children can collectively learn the QUR'AAN even if they recite it aloud, because this is teaching of the QUR'AAN, not recitation of it. Mere reciting aloud of the QUR'AAN on collective basis is

not permissible. In fact the correct procedure is to listen to the recitation silently. Some people who recite the QUR'AAN aloud, collectively, in a Khatam Shareef, should know that this is not allowed.

460. From this verse we learn that recitation of Surah Fateha for the Muqtadee behind the Imam is not permissible, no matter whether the Imam recites the QUR'AAN loudly or silently. If recitation of Surah Fateha

205. And remember your Lord within yourself, humbly and fearfully and without uttering a sound ⁴⁶¹ from the tongue, morning and evening ⁴⁶² and be not among the heedless.

461. This tells us that under certain circumstances the silent Zikr is better than the vocal Zikr as there is no possibility of any show. If you wish to engage yourself in Zikrullah while the QUR'AAN is being recited you should do so quietly without raising your voice, because command is given after the previous verse. If these obstacles are not

206. Surely, those who are with your ⁴⁶³ Lord do not become boastful of His worship, but glorify Him and to Him they prostrate.

463. By favourite angels near your Lord does not mean nearness of place but nearness of rank. The object of this is if those angels

for the Muqtadee was obligatory, then joining the Imaam in Ruku would not have made it possible to save the raka'at. This was the school of thought of the majority of the Companions. In fact this verse is there to stop the Muqtadee from reciting Surah Fateha because the following verse abrogated talking in Salaah: "*And stand before Allah Almighty with devotion.*" (S2:V238). (Hanafi)

وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً
وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَ الْآصَالِ وَ لَا تَكُنْ مِنَ الْغَافِلِينَ ٢٠٥

found, then the vocal Zikr would be regarded superior. Says Allah Almighty: "*Remember Allah as you used to remember your father.*" (S2:V199)

462. Because Nafl prayers after Fajr and Asr are not permissible, one is persuaded to recite Zikr during these times so that no time of the believer is wasted.

اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ
عِبَادَتِهِ وَ يُسَبِّحُوْنَهُ وَ لَهُ يُسْجُدُوْنَ ٢٠٦

near to Allah Almighty are constantly engaged in prayers and prostrations, O man you should do the same.

سُجَّدًا
وَسُبْحًا

أَيَاتُهَا ٥٨ سُورَةُ الْاَنْفَالِ مَدَنِيَّةٌ ٨٨ رُكُوعَاتُهَا ١٠

SURAH AL-ANFAAL (SPOILS OF WAR)
(MADANI) REVEALED AFTER HIJRAH
10 SECTIONS 75 VERSES 1075 Words , 5080 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION 1

1. O Beloved Prophet they question you regarding the spoils ¹ of war. Say You: "The spoils belong to Allah and His Messenger ². So fear Allah ³, and keep things right among yourselves. And obey Allah and His Messenger, if you believe ⁴.

يَسْأَلُونَكَ عَنِ الْاَنْفَالِ ۖ قُلِ الْاَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ وَاصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَاطِيعُوا اللَّهَ وَرَسُولَهُ ۚ اِنْ كُنْتُمْ مُؤْمِنِينَ ۝١

1. The word Anfaal is the plural of NAFAL, which means excess. Because the spoils of war are additional to the reward of a Ghazi - A returning soldier, and this wealth had become permissible for Muslims only, while it was unlawful for the previous Ummahs, it is called ANFAAL. The permissibility of sacrificial meat and spoils of war is the speciality of this Ummah of the Holy Prophet ﷺ. Hazrat Ubadah bin Saamit (May Allah be pleased with him) says that this verse was revealed after the Battle of Badr when the distribution of the spoils of war became a contentious issue. To solve this difference Allah Almighty makes the Holy Prophet ﷺ the sole master of the distribution, who distributed this wealth equally amongst the Muslim soldiers.

2. The connection of the spoils of war to Allah Almighty is made for the purpose of respect and honour, and to the Holy Prophet ﷺ for the purpose of authority *Tafseer Roohul Bayaan*. This means that this wealth was not only good and pure because it is the bounty of Allah Almighty, but because the Holy Prophet ﷺ is commanded as the sole distributor of it. Allah Almighty is our absolute Master. He can

give any command He so desires. From this we learn that to connect remembrance of Allah Almighty with the Holy Prophet ﷺ is not an act of polytheism but a source of Faith. Just as we received Faith from Allah Almighty and His Beloved Prophet

Allah Almighty and His beloved Prophet ﷺ have bestowed wealth upon us.

3. By this is meant in the distribution of the spoils of war do not bring about disputes or arguments, but abide by the decision of the Holy Prophet ﷺ without question.

4. It should be remembered the obedience to Allah Almighty is in matters of Divine Commands, while obedience to the Holy Prophet ﷺ is in respect of his commands and his blessed practices. It is for this reason Allah Almighty and His Beloved Prophet ﷺ are mentioned after obedience, while mention is being made of the Holy Prophet ﷺ in matters of following and carrying out in the verse "Then follow me" (S3:V31). We learn from this verse that obedience to the Holy Prophet ﷺ

is the demand of Faith.

2. Only they are believers whose hearts tremble when Allah is mentioned ⁵, and when His verses are recited to them. And their faith gets increased ⁶, and in their Lord they put their trust ⁷.

5. The verse of Divine Personality and Qualities should instil in the heart dread of Allah Almighty, while the verses of punishment should instil fear, verses of mercy should create desire and fervour, pour tears from the eyes. From this we learn that whose heart is bereft of love, he is not a complete believer. We further learn that the Holy QUR'AAN should be recited with a great deal of zeal, fervour, fear of Allah Almighty and presence of mind. Furthermore, the fear of Allah Almighty shown by believers in this world is a means of future fearlessness. Says Allah Almighty:

3. They establish Salaah prayer and spend something of what We have provided for them ⁸.

8. This verse includes many issues: Salaah should be performed regularly, punctually, correctly, and lovingly. Every Fard and Wajib Salaah must be performed. All these issues become evident from "Those who establish prayer". We must spend our wealth in the path of Allah Almighty, which is lawfully

4. They are true ⁹, believers. For them are exalted ranks with their Lord, forgiveness and the honourable provisions.

9. All the above qualities are found in the lives of every Companion of the Holy Prophet صلى الله عليه وآله وسلم. Thus they are true

5. O Beloved Prophet As your Lord brought you forth from your house with truth ¹⁰. And surely even a group of believers were unhappy over it ¹¹.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

"There is no fear nor any grief for them." (S10:V62).

6. From this emerge two issues:

1. In faith there can be an increase in feeling and ecstasy;

2. Deeds are the means of perfecting one's faith.

7. Trust is of two types: with provisions; and without provisions. Here both types are meant. The trust of the common people is with provisions, that of the special people is without provisions.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

earned. Give some of the wealth in charity, keep some of it for your children, spend on all good deeds not just for Zakaat, spend continuously, not just once. All these issues become evident from "What We have provided". For detail explanation of this refer to our *Tafseer Naeemi*.

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

believers evidenced by the Holy QUR'AAN. Anyone who doubts the faith of anyone of them is in fact denying the veracity of this faith.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ ۖ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُونَهُ ۖ

10. By this is meant the departure of the Holy Prophet صلى الله عليه وآله وسلم with his noble Companions from Madinatul Munawwarah for the Battle of Badr. At the time when Abu Sufyan was returning with mercantile caravan from Syria to Makkah Mukkarramah, the Holy Prophet صلى الله عليه وآله وسلم set out with his Noble Companions to halt this caravan. When the people of Makkah received this news that their caravan was about to be attacked, Abu Jahl set out with a big fully equipped army where the first battle between the Believers and the infidels was fought at Badr. The Muslims were only 313 in number while the non-believers were about one thousand in number. Muslims were ill equipped and poorly armed, while the infidels were well armed and richly equipped. In the meantime Abu Sufyaan escaped through another path, arriving safely into Makkah. Here at Badr some Muslims were telling the Holy Prophet صلى الله عليه وآله وسلم that they had come to stop the caravan, they were not prepared for such a battle. The Holy Prophet صلى الله عليه وآله وسلم did not like the tone and manner in which they had said this. On hearing these people Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) said: "Oh Messenger of Allah, we will never go against your blessed command. We are prepared to go wherever

6. They were disputing with you concerning the truth, after it had become clear, as if they were driven towards death with their eyes open¹².

12. By this is meant that they were regarding the confrontation with the non-bel-

7. And remember when Allah promised you that in both these parties ¹³, one group is yours, and you wished that you should have that one which has no weapons ¹⁴. And Allah willed that truth be proven by His Words. And the roots of the infidels ¹⁵, be cut off.

Allah's Messenger commands us to go. If you command us we are even prepared to jump in the ocean." The Holy Prophet صلى الله عليه وآله وسلم said: "Let us go placing our trust in Allah Almighty. Victory will be yours." A day before the battle the Holy Prophet

marked on the ground the position where each of the infidels would be killed, and it happened as was prophesised.

11. From this we learn that this detestation and argument was not against faith. For this reason Allah Almighty had addressed them as believers. This detestation should be looked upon as personal dislike and not in respect of confrontation and war. Thus the differences that arose amongst those in the presence of the Holy Prophet صلى الله عليه وآله وسلم at the time of the famous Paper incident too was not against faith. To give your opinion is no infidelity, infidelity is to fight over the differences. Similar is the basis of difference between, Hazrat Ali and Hazrat Muawiya May Allah be pleased with them these were differences of opinion not of beliefs. If differences of opinion with the Messenger of Allah صلى الله عليه وآله وسلم is not an act of infidelity, then how can difference in opinion with Hazrat Ali (May Allah be pleased with him) be an act of infidelity. For further details see our book: 'ONE GLANCE AT AMIR MUAWIYA'.

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَانَمَا
يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ^{١٦}

ievers of the Quraish as something dreadful.

وَ إِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ
أَنَّهَا لَكُمْ وَ تَوَدُّونَ أَنَّ غَيْرَ ذَاتِ
الشُّوْكَةِ تَكُونُ لَكُمْ وَ يُرِيدُ اللَّهُ أَنْ يُحَقِّقَ
الْحَقَّ بِكَلِمَاتِهِ وَ يَقْطَعَ دَابِرَ الْكَافِرِينَ^{١٧}

13. The mercantile caravan of Abu Sufyaan and the army led by Abu Jahal.

14. On the occasion of the Battle of Badr the Muslims had not set out from Madinatul Munawwarah with the intention of being engaged in a military confrontation with the Non-believers but with the intention of confronting and overpowering the caravan of Abu Sufyan and seizing the equipment and the wealth found in it so that they would not use this wealth for waging future wars with the Muslims. However, this caravan escaped through another route and resulted in bringing

8. That He may establish the truth and abolish falsehood, although the guilty might dislike it ¹⁶.

16. The word criminals denote the polytheists ie. the victory of the Muslims at

9. When you were calling your Lord for help, He responded to you that I am going to help you ¹⁷, with a series of a thousand angels ¹⁸.

17. On seeing the numerical superiority of the infidels at Badr the Holy Prophet

صلى الله عليه وآله وسلم made dua to Allah Almighty that if the weak and helpless group of Muslims are destroyed, there will be no one left in the world to take Your Name. Allah Almighty accepted this dua of His Beloved Nabi صلى الله عليه وآله وسلم. This verse was revealed in response to this plea. From this we learn that the dua of the Prophet صلى الله عليه وآله وسلم is the dua of his entire people, because the dua was made by the Holy Prophet صلى الله عليه وآله وسلم,

10. And Allah did this but for your pleasure ¹⁹, and in order that your hearts might find contentment. And there is no help, but from Allah²⁰. Surely, Allah is Dominant, Wise.

the non-believers to wage war on the Muslims. By 'that in which there is no rankle' denotes this caravan of Abu Sufyan.

15. By this is meant that the Battle of Badr should take place in which Quraishi leaders should be slain at the hands of Muslim youth, and a great deal of spoils of war should come in Muslim hands, many infidels should come as captives in Muslim hands who would eventually become Muslims. From this we learn that sometimes worldly difficulties end in a splendid and dignified way.

لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَ لَوْ
كَرِهَ الْمُجْرِمُونَ ٨

Badr proved very burdensome, hurtful and unpalatable to the infidels.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي
مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ٩

but Allah Almighty said: "You were crying for help from Your Lord" ie. you were all earnestly engaged in making the dua.

18. Thus in reply to the dua Allah Almighty first sent a group of one thousand angels to help the Muslims at Badr, then another three thousand, then five thousand. The Companions saw with their eyes the infidels running in front of them. Then suddenly a sound of whip lash was heard and the infidel falling down dead by himself.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَ لِتَطْمَئِنَّ
بِهِ قُلُوبُكُمْ ۚ وَ مَا النَّصْرُ إِلَّا مِنْ عِندِ
اللَّهِ ۖ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ١٠

19. This tells us that these angels had not come for the destruction of the infidels, because one angel would have been sufficient for that, but the purpose of their coming was to aid the Muslims.

20. From this emerges two issues:

1. The Companions who fought at Badr are persons of such great magnitude that angels

fought side by side with them against the infidels.

2. The Holy Prophet ﷺ too is a prophet of such grandeur that angels came to serve under his supervision, because the Holy Prophet ﷺ was the commander in chief, and these angels were his subordinates.

SECTION 2

11. When He covered you with drowsiness, it was a security from Himself ²¹, and sent down water upon you from heaven that He might cleanse you therewith ²², and remove from you the filth of the devil ²³, and might give courage to your hearts and make your steps firm therewith²⁴.

21. In the Battle of Badr the Muslims were feeling drowsy in a natural way, while the hypocrites were feeling uneasy. This tells us that in a debate or in a battle the feeling of drowsiness is a mercy of Allah Almighty, as this is a sign of contentment of the heart and being fearless about the enemy. However, drowsiness in Salaah is effected by the devil.

22. So that you would be able to make ablution and Ghusal with this water. The area which was occupied by the Muslims at Badr was critically short of water. Some of the commentators are of the opinion by *TAHARAT* is meant being without wudu, while 'filth of the devil' denotes being without Ghusal eg. state of Ihtilaam -nocturnal emission etc. because Ihtilaam is induced by the devil. *TAFSEER RUIUL BAYAN*

23. By this impurity is meant evil suggestions or devilish thoughts, not evil beliefs because the noble Companions can never have had evil beliefs. This tells us that a box was sent to the Israelites but angels came

12. O Beloved Prophet when your Lord was revealing to the angels ²⁵: "I am with you, keep the Muslims ²⁶, firm.

إِذْ يُغَشِّيكُمُ النَّعَاسُ أَمْنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝

to the aid of the believers.

24. On the day of the Battle of Badr the polytheists had controlled the area with water, while the Muslims had camped at the sandy area which was causing their feet to sink. Here some were in need of making wudu and some were in need of Ghusal, while every soldier was extremely thirsty. The devil placed evil suggestions in some of these that if you were on the path of truth you would not have been placed in such difficulties and the infidels would not have occupied such comfortable area. What hope do you have of future success! In response to this Allah Almighty sent rain which made this sandy ground fit for walking, people were able to perform their wudu and Ghusal, their utensils were filled with water and everyone's thirst was quenched. This calmed the hearts of the believers and this rain became the prophecy of their future victory, all devilish thoughts dissipated and their hearts became joyous. This verse hints towards all this.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَالِقِي فِي قُلُوبِ

Soon I shall cast terror ²⁷ in the hearts of the infidels. Therefore strike above the necks of the infidels and strike off every fingertip of theirs" ²⁸.

25. Here the word 'revelation' signifies divine inspiration, or placing in one's heart, while by angels are meant those angels who came to assist the Muslims at Badr. Also, the object of this word is not to suggest that the angels were afraid which Allah Almighty removed from them by saying that We are with you, but its object is to show that Oh angels! your participation in this Battle has elevated you, so that you have hereby gained our company. It should be remembered that just as the Companions of Badr are superior to other Companions, those angels who were at Badr enjoy similar superiority among all the other angels.

26. This tells us that during battles angels

13. This is because they opposed Allah and His Messenger ²⁹, and whoso opposes Allah and His Messenger then, undoubtedly, severe is the punishment of Allah.

29. This tells us that during a battle a believer should show anger at the infidel because the infidel is the enemy of Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم

14. This, taste ³⁰, it then and know that for the infidels is the punishment of the fire.

30. By this is meant the punishment of defeat at Badr. From this two issues emerge:

1. The worldly punishment of the infidels will not lessen their punishment of the Hereafter.

15. O believers! When you encounter the infidels in the battlefield, turn not your backs to them ³¹.

الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ
الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝١٢

provide steadfastness and contentment of the heart. Similarly the meditation of the Holy Prophet becomes the means of obtaining all the Bounties of Allah Almighty.

27. They would develop a natural fear for the Muslims. This means that through the blessings of Allah Almighty no fear of the infidels set in the hearts of the believers. Instead the infidels dreaded the believers. Faith is a powerful weapon of the believers.

28. In here the Muslims are being addressed that strike the infidels on all their joints. This verse reveals the proof of the beauty of Prophethood which teaches us to strike the enemy on its every joint.

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ
وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ۝١٣

and not for any personal reasons. A war should not be for territorial gains but for the sake of religion. Battle for worldly gains is mischief, but for the sake of religion it is a Jihad.

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ
النَّارِ ۝١٤

That will be in addition of this punishment.

2. The punishment of this world in comparison to the Hereafter is insignificant, therefore the word here is 'to taste'.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ
كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ إِلَّا دُبَارًا ۝١٥

31. The word "ZAHFAN" in Arabic is used to indicate a big army. In this word infidels, polytheists, Jews and Christians are also included. This command is in respect of wag-

16. And whosoever will turn his back to them that day, except as a war tactic or for joining his company, then he returns in the wrath³², of Allah and his abode is Hell. And what an evil place that is to return to³³.

32. By this is meant to run away is a major sin, but do not turn your backs with the intention of running even if the infidels may be many in number and the Muslims are less. Nevertheless, this is the command. The last thing is death which for a believer is martyrdom.

33. In this verse three kinds of nature of 'turning your back' in a war are described:

1. Military strategy ie. initially taking to the heels, then suddenly turn and attack.
2. A Muslim warrior who is separated from his own army and finds himself surrounded by the enemy runs to join his own army.

17. Therefore you did not slay them, but Allah slew ³⁴ them. And O Beloved Prophet the dust that you did throw, actually it was not thrown by you, but Allah threw ³⁵, it, in order ³⁶, that He might confer on the believers a better reward³⁷. than it. Undoubtedly, Allah is Hearing, Most Knowing.

34. Reason for its revelation:

When returning from the Battle of Badr the Muslims were talking that he had killed a certain infidel, another said he had killed a certain infidel. In response this verse was revealed in which Allah Almighty is saying that you should not think that this success was due to your effort and strength. Regard this victory as coming from Allah Almighty for

ing war against infidels. In the worldly, wars of the Muslims, those who take to their heels and make peace, are entitled for reward. Infact to make peace too is worthy of reward.

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ۝١٦

3. To take to the heels from the battlefield. The first two are acceptable, the third is rejected. From this we learn that to turn one's back to Jihad is a major sin. However, if this is done due to extreme circumstances it would be treated in a different light. Those soldiers who took to their heels in the Battle of Uhad and Hunain have been given an amnesty already: Said Allah Almighty: "Allah has granted them forgiveness." Now if anyone speaks ill of them he is indeed a faithless person. There are approximately seventy types of major sins, one of which is running away from Jihad. (Tafseer Ruhul Bayaan).

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝١٧

which you should express your gratitude. This should be the dignified approach of the Muslims.

35. From this we learn that the action of the beloved is the action of Allah Almighty, and that believers work on the Strength of Allah Almighty. In his limbs strength has been placed by Allah Almighty.

36. Here the difference in action between the Holy Prophet صلى الله عليه وآله وسلم and his Noble Companions is that killing has been totally negated from the Companions but the casting of a handful of dust by the Holy Prophet

صلى الله عليه وآله وسلم is not negated, instead Allah Almighty establishes its truth with the words "the dust that you did throw." In the Battle of Badr the Holy Prophet صلى الله عليه وآله وسلم threw a handful of dust on

18. This, take it ³⁸, and with it Allah weakens the plot of the infidels.

38. Allah be praised! What a beautiful address! ie. Oh the devotees of My Beloved for the time being accept this victory and spoils

19. (O infidels!) If you demand judgment, then this judgment has come to you ³⁹, and if you desist it is better ⁴⁰, for you, but if you again repeat the mischief, then We shall again punish you. And your party ⁴¹ shall be of no help to you, however numerous. Surely Allah is with ⁴² the believers.

39. When the infidels of Makkah set out for the Battle of Badr they clung to the covering cloth of the Holy Kabah and prayed that Oh Allah Almighty grant victory to the one from us who is on truth. As a result, victory was given to the Muslims. At that point this verse was revealed stating that whatever you had requested has been fulfilled which reveals the truth about Islam.

40. By this is meant that if you desist from your infidelity and military confrontation with the Muslims, it would be beneficial to you. From this we learn that our good deeds should indeed prove beneficial to ourselves. This is no favour upon Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

41. In here there is a prophecy about the unseen which Allah Almighty fulfilled. During the blessed period of the Holy Prophet

which he prayed in the direction of the infidels for the disgrace of the infidels, which fell in the eyes of all the infidels. This incident is being described here.

37. All the incidents of Badr took place so that Muslims would be given victory and spoils of war. Here the word 'Balaan' is used to show reward, and a reward which is of great magnitude, because just as calamity is a test, so is reward, a severe test.

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ۝١٨

of war because you will also be given many bounties of this world and the Hereafter, as well as dignity and honour.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ ۚ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَإِنْ تَعُدُّوا نَعْدًا وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَ لَوْ كَثُرَتْ ۚ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ۝١٩

صلى الله عليه وآله وسلم and the reign of the four Caliphs, lesser Muslims had overpowered infidels greater in number. In the Battle of Yarmuk, fought during the rule of Hazrat Umar (May Allah be pleased with him) the Christians numbered seven hundred thousand while Muslims were only forty thousand, yet victory was granted to the Muslims. Even today, if Muslims participate in holy war sincerely, victory would be granted to them by Allah Almighty, even if they are numerically and otherwise inferior to the infidels.

42. The nearness of Allah Almighty is not in respect of place but is associated with His Bounty. It is not a special thing that Knowledge of Allah Almighty should be with the Muslims, because His Knowledge is with everything. Thus His Wrath is with the infidels, His Blessings are with the believers but His Knowledge is with all.

SECTION 3

20. O believers! Obey the command of Allah and His Messenger ⁴³ and turn not away from him after hearing him ⁴⁴.

43. It should be remembered that though obedience to Allah Almighty is obligatory, so is the obedience to the Holy Prophet

صلی اللہ علیہ وآلہ وسلم and under the Holy Prophet's صلی اللہ علیہ وآلہ وسلم vigilancy of the religious scholars as well. Obedience to the parents too is obligatory upon the children. However total emulation in action is obligatory of the Holy Prophet صلی اللہ علیہ وآلہ وسلم only. Obedience is only in respect of command, and i.e. do what you see the Messenger of Allah is doing, because every tradition or Hadith cannot be literally followed. We cannot carry out those things which were the speciality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

21. And be not like those who say: "We hear" and they hear not ⁴⁵.

45. This is like the hypocrites who would verbally say to the Messenger of Allah

صلی اللہ علیہ وآلہ وسلم we have heard it, but they would

22. Surely, the worst of animals in the sight of Allah are those who are deaf and dumb, who have no sense ⁴⁶.

46. Reason for its revelation:

This verse was revealed concerning Bani Abduddaar Bin Qusa who would say that whatever the Holy Prophet صلی اللہ علیہ وآلہ وسلم has brought we are totally deaf and blind to it. This tells us that those who do not benefit from a Prophet are worse than animals. Observe, Hazrat Nooh (Upon whom be peace) was commanded to the animals in the ark, but not the infidels. Further we learn that

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ
وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

e.g. keeping. Obedience of a command is obligatory, but there is a choice in respect of consultation.

44. By this is meant from the Messenger of Allah صلی اللہ علیہ وآلہ وسلم . The personal pronoun is attached to the noun it describes which in this case is His Prophet. This tells us that disobedience to the Holy Prophet

صلی اللہ علیہ وآلہ وسلم is in reality disobedience to Allah Almighty. It is for this reason that the singular form of the pronoun is used in 'from him', although prior to this, mention is being made of both Allah Almighty and His Beloved Rasool صلی اللہ علیہ وآلہ وسلم .

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

not act upon it. They remained worse than the infidels.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ
الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

any tongue, eye, ear and intelligence which does not obtain the inner knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed mute, blind and deaf respectively, and that intelligence is indeed unintelligent. Every member of Bani Abduddaar was killed in the Battle of Uhad. Only two from them had accepted Islam, Hazrat Musa'ib bin Umair and Suwait Bin Harmalah (May Allah be pleased with them). *Khazainul Irfaan*

23. And if Allah had known any good in them, He would have caused them to listen ⁴⁷. And if He had made them to hear, even then in the end, they would have turned away their faces ⁴⁸.

47. By this is meant that if they have faith in their hearts they would have been guided to hear the truth and act upon it. Faith has priority over everything.

48. By this is meant that even if these

24. O believers! Respond to the call of Allah and the Messenger ⁴⁹, when the Messenger calls ⁵⁰, you for a thing that will give you life ⁵¹. And know that Allah's command comes between man and his heart's desire ⁵², and you are to be gathered towards Him.

49. From this emerge a few issues:

1. The call of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم is the call of Allah Almighty, because Allah Almighty does not call anyone directly.

2. In whatever state and condition a Muslim may be he must respond immediately to the call of the Holy Prophet صلی اللہ علیہ وآلہ وسلم even if he is engaged in offering Salaah, and do whatever the Messenger of Allah

صلی اللہ علیہ وآلہ وسلم tells him to do in the same state, as this would not in any way invalidate his Salaah. He would only be required to complete the remaining Rakaats. In Salaah if one's wudu breaks, Salaah does not break as one may refresh wudu and continue with Salaah. Greeting the Holy Prophet

صلی اللہ علیہ وآلہ وسلم in Salaah does not break Salaah.

50. It should be remembered that even Allah Almighty calls through his Beloved Prophet صلی اللہ علیہ وآلہ وسلم as QUR'AAN and Hadith are both expressed through one tongue, i.e. through the tongue of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم which he declared as Holy QUR'AAN, and we accepted it as the Holy QUR'AAN and which he declared as Hadith we accepted as the Hadith. Language is

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّاسْمَعَهُمْ
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

infidels were to listen to what is said without necessary love and dignity to the Holy Prophet صلی اللہ علیہ وآلہ وسلم they would not remain firm on it. And unfortunate is he who becomes an apostate even after accepting Islam.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَ
اعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَ
قَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

one but the nature of expression are two. Thus the caller would be the Holy Prophet

صلی اللہ علیہ وآلہ وسلم sometimes by himself, sometimes in the Name of Allah Almighty, sometimes by the Command of Allah. For this reason in the words 'Calls you' call is used singularly. From this we learn that to act upon the Hadith is just as important as the Holy QUR'AAN.

51. By 'a thing' is meant either the Kalima Tayyibah, or the discourse of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or Holy War or the Holy QUR'AAN. The purpose of this verse is to show that since the Holy Prophet صلی اللہ علیہ وآلہ وسلم calls upon you towards that which is beneficial to you, always respond to his call whenever you are being called by him. This is not a restriction of abstention but a statement of fact.

52. Sometimes in a manner when death comes suddenly, sometimes the heart gives birth to a good intention without reaching fruition. In short, thousands of obstacles can be created. Therefore one should hasten to the obedience of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

25. And fear the calamity, which will not fall exclusively ⁵³, upon those among you who do wrong. And know Allah is severe in retribution.

53. When sins become numerous, when the leaders discontinue to give commands to do good and to abstain from evil then general punishment descends. The Islamic scholars should not adopt the attitude that if the people

26. And remember when you were few downtrodden in the land, and were fearful, lest the people should snatch ⁵⁴, you away. Then he gave you shelter and strengthened you with His help, and provided you with good things ⁵⁵, that perhaps you might be thankful.

54. This is being addressed to the believing Immigrants who are being reminded of their condition prior to the migration. From this we learn that to remember the bounties of Allah Almighty and to recall your past is worship of the highest kind, because this enables you to be thankful to Allah Almighty, ie. you had feared that the infidels would destroy you or they would expell you from Makkah.

27. O believers! Do not betray Allah and the Messenger ⁵⁶, and do not betray in your trusts knowingly ⁵⁷.

56. In the word 'trust', wealth, secrets, honour, all are included, ie. do not cheat or steal anyone's wealth placed in your trust, do not divulge anyone's secrets entrusted to you, do not disgrace anyone.

57. Reason for its revelation:

This verse was revealed in respect of the Companion of the Holy Prophet Peace be upon you Hazrat Abu Lubabah (May Allah be

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢٥

are becoming misguided it is no concern of theirs, as long as they are doing good deeds. If there is a single hole in a ship, everyone in it will eventually be destroyed.

وَإِذْ كُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ٢٦

55. By this is meant Allah Almighty granted you place in Madinatul Munawwarah and provided you a share from the wealth of the Ansaar - The Helpers from Madinah, then provided you from the spoils of war. From this one learns that to reside in the sacred city of Madinah is from the Bounties of Allah Almighty, and that spoils of war is the highest form of pure and wholesome wealth or provision.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ ٢٧

pleased with him) who divulged one secret of the Holy Prophet صلى الله عليه وآله وسلم to the Jewish tribe of Madinah, the Banu Quraizah who had been besieged or restrained to their homes. The Holy Prophet صلى الله عليه وآله وسلم told them to abide by the decision of Sa'ad Ibn Ma'az. To this they said that Abu Lubabah should be sent to them as they would like to consult the matter with him. When Abu

Lubabah came he was asked how Sa'ad Ibn Ma'az would be deciding their case. Placing a finger on his throat indicating he would command to put all of you to death. On realising his error Abu Lababah felt ashamed that he had breached the trust which the Holy Prophet had placed in him. He then tied himself to a pillar in Masjidun Nabawi and took an oath on Allah Almighty that he would not untie himself until such time that the Messenger of Allah صلى الله عليه وآله وسلم does not free him. When this incident was presented to the Holy Prophet صلى الله عليه وآله وسلم he said that had Abu Lubabah come to me

I would have prayed for his forgiveness. But, now that he has tied himself in the Masjid I would not untie him until Allah Almighty does not accept his repentance. He remained tied like this for seven days. On the eighth day his repentance was accepted. When the people brought the good news to him he said I will only free myself if the Holy Prophet صلى الله عليه وآله وسلم unties me. Mention is being made of the above incident in this verse. From this we learn that to divulge the secrets of your nation to another is a serious criminal offence.

28. And know that your wealth and your children are all a trial ⁵⁸ and with Allah is the great reward ⁵⁹.

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۖ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ٢٨

58. By this is meant it is a test from Allah Almighty. Do not become unmindful of your Lord by becoming engrossed in it, but make your wealth and children a provision for the Hereafter. Spend your wealth in the way of Allah Almighty and guide your children towards piety so that they can pray for you after your death.

59. It is for those who obey Him, or it could mean your children are a test for you but if you are intelligent then these very things can become a means of obtaining reward. Thus the Holy Prophet's صلى الله عليه وآله وسلم children and wealth are means of great reward for him, as well as for his followers.

SECTION 4

29. O believers! If you fear Allah, He will grant you that by which you may be able to distinguish between right and wrong ⁶⁰, and will remove your evils ⁶¹, and will forgive you. And Allah is the Greatest, Most Bounteous.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ٢٩

60. This tells that Allah Almighty grants the believer such an understanding that he can distinguish between one who is sincere and one who is a hypocrite. How then will the Holy Prophet صلى الله عليه وآله وسلم not be able to recognize a hypocrite. Similarly a believer, through the light of Faith, would be able to

distinguish between truth and falsehood. The heart of a believer has natural aversion towards falsehood and is inclined towards truth.

61. Because sins had been forgiven through the blessings of good deeds. Says Allah Almighty: "No doubt, good deeds obliterate evil deeds." (S11:V114) Piety is indeed a great thing.

30. And O Beloved Prophet! remember when the infidels were plotting against you, to confine you or to slay ⁶², you or to drive you forth. And while they were planning (according to there understanding, Allah was planning secretly ⁶³ and Allah is the Best of Planners.

62. The infidels of Makkah gathered in their civic hall, *Darun Nadwa*, to plot against the Holy Prophet ﷺ. During their consultation Satan came in the guise of an old man saying that he was *Sheikh Najdi* who has come to give them wise counselling. The infidels included him too in their deliberations. Abul Bukhtari suggested that the Holy Prophet ﷺ should be imprisoned in a very strong place so that he would be destroyed therein without anyone coming into contact with him. *Sheikh Najdi* rejected this suggestion saying that the Holy Prophet's ﷺ family and Companions would rescue him from there. *Hisham Bin Am'r* suggested that the Holy Prophet ﷺ should be banished from Makkah. To this Satan replied that if banished he will spread and propagate the faith elsewhere and after gaining big support will come back and attack you. Finally *Abu Jahl* said that a few strong men from each tribe, with sharp swords in their hands should surround the house of the Holy Prophet ﷺ to attack him at once and martyr him. In this way the *Banu Hashim* would not be able to place the blame on any one tribe or attack all the tribes. They will have to be satisfied with accepting blood-money in compensation. *Sheikh Najdi* and the rest unanimously accepted this suggestion. *Hazrat Jibrael* (On whom be peace) was immediately instructed by Allah Almighty to inform His Beloved Prophet ﷺ about this decision of the infidels saying that the Holy Prophet ﷺ on that night should not sleep in his bed but should migrate to *Madinatul Munawwarah*. Thus the Holy

وَإِذْ يَبْكَرُ بَكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ
أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ
وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينَ ۝

Prophet ﷺ made *Hazrat Ali* (May Allah be pleased with him) sleep in his bed wearing his bed-sheet and comforted him by saying "be at ease as no harm would come to you". On leaving the house he saw it was surrounded by the infidels. The Holy Prophet ﷺ then recited: "We have put on their necks chains..." (S36:V8) and took a handful of sand recited on it then threw it in the direction of those besieging the house. With the miraculous power of the sand all became so blind that they did not see the Holy Prophet ﷺ walking out. From here the Messenger of Allah proceeded to the house of *Hazrat Abu Bakr* (May Allah be pleased with him) and both proceeded to the cave of *Thawr*. *Hazrat Ali* (May Allah be pleased with him) was instructed to return the belongings of the people kept in trust with the Holy Prophet ﷺ then come to *Madinatul Munawwarah*. The polytheists stood guard the entire night at the door of the Holy Prophet ﷺ. In the morning when they dashed in with the intention of attacking they found *Hazrat Ali* (May Allah be pleased with him) in the bed instead of the Messenger of Allah ﷺ. They frantically set out to look for the Holy Prophet ﷺ reaching the cave of *Thawr*. There they saw that its entrance was covered in cobwebs. On seeing this they decided not to investigate further. The Holy Prophet ﷺ and his friend stayed in the cave for three days after which they set out for *Madinatul Munawwarah*. This full incident is mentioned in the above verse. From this we learn that if Allah wills, even a thin cobweb of a spider can prove to be a strong fortress.

63. By 'Allah was devising His own Plan' is meant He informed the Holy Prophet through Hazrat Jibrael (On whom be peace)

31. And when Our Verses are recited to them, they say: "Yes, we have heard ⁶⁴. If we wished, we could certainly utter the like of this. These contain nothing but the stories of the ancients".

64. Reason for its revelation:

Nadzar Bin Harith was babbling that the Holy QUR'AAN is the word of man. If we so desire we too can compose these words. In response to it this verse was revealed. This was just a meaningless babbling because the Holy

32. And when they said: "O Allah! If this (QUR'AAN) is indeed truth from You, then pour down upon us stones ⁶⁵, from the sky and bring down upon us any painful punishment".

65. Reason for its revelation:

Nadar bin Harith and his friends would impress their followers by reciting this prayer to make the people believe that they have full confidence about the truth of their claim and

33. And Allah is not one to punish them, while O Beloved Prophet you are in their midst ⁶⁶. And also, Allah will not punish them while they are seeking forgiveness ⁶⁷.

66. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is with every believer at all times. It is for this reason that we are not being punished for our sins because the reason for the withholding of punishment is the presence of the Holy Prophet صلى الله عليه وآله وسلم Says Allah Almighty: "Surely the Mercy of Allah is near to the believers."

S7:V56 It is further stated: "And We sent you not but as a mercy for all the worlds." (S21:V107) The Holy Prophet صلى الله عليه وآله وسلم

about their secret plan and saved him through the web of the spider.

وَ إِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا^{٦٤} إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ^{٦٥}

QUR'AAN had challenged all the infidels of Arabia to produce a few verses like it. All the literary men did their very best but could not produce a single verse like that of the Holy QUR'AAN.

وَ إِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ^{٦٥}

the falseness of the Holy QUR'AAN. Therefore they are offering such a prayer with such a determination. This verse was revealed concerning them.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ^{٦٦} وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ^{٦٧}

is the mercy of Allah Almighty and is nearest to everybody. We further learn that there is no punishment in the graves of Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) because the Holy Prophet صلى الله عليه وآله وسلم is near them and they are sleeping in his blessed lap. If anyone still thinks that these two beloveds of Allah Almighty are being punished are denying this verse.

67. By this is meant in their neighbourhood and place there are poor Muslims who are engaged in offering prayers of forgiveness, or there are Muslim children in the progeny of these infidels who would be born in the future and would be reciting words of *Istighfaar* or forgiveness. If these people are destroyed then how are these children going to be born, or it means some from them would accept faith and would be reciting the

34. And what excuse do they have that Allah should not punish them, when they are hindering you from the Sacred Mosque ⁶⁸, and they are not its guardians. Its guardians are the pious ones ⁶⁹, only, but most of them know it not.

68. By this is meant Divine punishment would most certainly come to them because they have mentioned all these sins although the nature of sins may be different. Thus Allah Almighty defeated the infidels, while their punishment of the Hereafter would be in addition to this. This tells us that to bar a Muslim from the Masjid without any valid reason is a serious offence.

69. From this we learn that no infidel or sinner can become a saint. Just as there are four categories of piety, there are four types of sainthood as well: Abstention from infidelity;

35. And their prayer at the Holy House is nothing but whistling and clapping ⁷⁰. Then taste the punishment ⁷¹ for your infidelity.

70. The Quraish of Makkah would come to the Kabah where they would whistle and clap hands and regard that as worship. When the Holy Prophet صلى الله عليه وآله وسلم was engaged in worship they would cause disturbance through this and become happy that they too were performing Salaah. This verse was revealed to condemn this act of theirs.

words of forgiveness. From this we learn that through the blessings of *Istighfaar* Divine punishment is removed. Hazrat Alli Murtaza (May Allah be pleased with him) states that in this world there are two sources of Protection; one is the Holy Prophet صلى الله عليه وآله وسلم and the other is *Istighfaar* - seeking forgiveness. The Holy Prophet صلى الله عليه وآله وسلم is physically no longer with us, but *Istighfaar* would remain with us until the Day of Judgement.

وَمَا لَهُمْ إِلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۖ إِنَّ أَوْلِيَاءَؤَهُ إِلَّا الْمُنَافِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

abstention from sin; abstention from doubtful things and abstention from those other than Allah. By those other than Allah means those who keep you unmindful of Allah Almighty. If Salaah and other worships are performed for show these would be included in those other than Allah, and if the food is eaten for the sake of Allah Almighty it would not be part of other than Allah. However, some people regard every hemp and pot addict as a saint. This is wrong, while others mistake irreligious people to be saints which too is deception.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۖ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

From this we learn that whistling and clapping of hands is the way of the infidels. Even today the Christians clap hands in their gatherings to express their joy and Muslims too are imitating this practise of theirs which we should not do. Imitation of the infidels too is evil.

71. This means the infidels should taste the defeat at Badr, as well as the punishment of

defeat and imprisonment. This tells that defeat is a punishment for the infidels. Further, some punishment of evil deeds and infidelity is given

in this world, but this would not in any way decrease the punishment of the Hereafter.

36. Undoubtedly, the infidels spend their wealth ⁷², to deter from the path of Allah. They will surely continue to spend it now, then again they will regret ⁷³ about it. Then they will be overpowered ⁷⁴. The infidels shall be gathered towards Hell ⁷⁵.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۖ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

72. By spending their wealth is meant spending the wealth on the army of the infidels to oppose the Muslims at the Battle of Badr. Reason for its revelation: This verse is revealed regarding those twelve people of Quraish who had taken upon themselves to meet all the expenses of the entire army of Badr. Thus "10" camels were being slaughtered daily. Allah Almighty declared this expense of theirs as spending for opposing Islam. From this we learn that to spend on schools and Madaris to spread evil and faithless beliefs, etc are all included in this.

73. Because wealth will be spent but nothing would be achieved through it, so to say their own wealth would become a source of

grief and regret for them. This is being said with exaggeration.

74. In this there is an information of the unseen, that the infidels would suffer a defeat at Badr, or that the infidels would be given some outward success, but the decisive victory will be for the Muslims. The same happened as was prophesised.

75. This tells that even if believing sinners were to be sent into Hell, they would be sent separately and not altogether so that they are not disgraced in front of one another. Gathering of a huge crowd of infidels towards Hell on the Day of Reckoning is a punishment of those infidels, from which Allah Almighty would protect the Muslims.

37. Thus will Allah separate the impure from the pure ⁷⁶. And He will pile the impure upon each other, and piling them together He will cast them into Hell ⁷⁷. It is they who are the losers.

لَيَبْيِزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبُهِ جِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَسِرُونَ ﴿٣٧﴾

76. The success of Muslims is sifting between infidelity and Islam as well as between the believers and infidels.

77. From this we learn that the infidels are united in their opposition to Islam. Christians, Jews and Hindus all unite to destroy Islam.

Infidelity is filth, Faith is purity; infidelity is darkness, Islam is light. Every infidelity is false, Islam is truth. Thus all can unite with one another but not with Islam. Despite all this, if Allah Almighty wills. Islam would overpower falsehood.

SECTION 5

38. Say you to the infidels; if they now desist, that which is past will be forgiven ⁷⁸. But if they repeat the same, then the precedence of (punishing) their forefathers is already recorded.

78. From this we learn that due to the blessings of Islam the infidelity of the infidels and all the sins of the period of infidelity are forgiven, so much so that even the religious deficiency in the rights of man or rights of

39. And fight with them till there remains no mischief ⁷⁹, and the entire religion is only for Allah ⁸⁰. And then if they desist, then Allah is aware of their deeds.

79. From this we learn that the purpose of Holy War is not to compel the infidels to accept Islam but to break the power of infidelity so that it is no longer an obstacle for Islam.

80. Remember, that mischief here does not mean infidelity itself, but the power of infidelity, because Holy War is not for obliterating infidelity but to crush the power of infidelity. In another place Allah Almighty says: "Until they pay the poll tax with their own hands being brought low." (S9:V29) The same thought is expounded by this verse, because when the infidels accepted to pay the poll tax (Jizyah) it broke their power. The Holy Prophet صلى الله عليه وآله وسلم says: "I have been commanded to wage war so that people

40. But if they turn back, then know that Allah is your Protector, what an excellent Protector and what an excellent Helper ⁸¹ (He is).

81. With the availability of Allah Almighty's help you do not require anyone's

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ الْأَوَّلِينَ ۝٣٨

Allah Almighty which are not met can be forgiven, but rights of man on their own will not be forgiven. If a polytheist becomes a Muslim without settling a loan of a non-believer, he will not be absolved of his debt.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ۝٣٩

would declare the Oneness of Allah." Hence the conjunction "HATTA" means 'so that' and not 'until' viz. the Messenger of Allah صلى الله عليه وآله وسلم says that he has been commanded to wage war against the infidels so that they accept Islam. This means that war is not declared with the intention of obtaining spoils of war but with the intention of propagating Islam. Thus there is no inconsistency in the verse of the Holy QUR'AAN and the Hadith. The purpose of war thus is to enable Islam to flourish so that no infidel may forcefully stop a believer from practising pious deeds. The sword clears the way for the QUR'AAN, and the QUR'AAN is there to stop the misuse of the sword.

وَإِنْ تَوَلَّوْا فَأَعْلَبُوا أَنَّ اللَّهَ مَوْلَكُمْ ۝٤٠ نِعَمَ الْبَوَالِي وَ نِعَمَ النَّصِيرِ ۝٤١

help. The help of the Prophets and the saints is indeed help from Allah Almighty.

PART 10

41. And know that whatever spoils of war you take ⁸², one fifth of it belongs exclusively to Allah ⁸³, and the Messenger, and to the kindred ⁸⁴, and the orphans and the needy ⁸⁵, and the wayfarer ⁸⁶, if you have believed in Allah ⁸⁷ and what We had revealed to Our servant on the Day of the Decision ⁸⁸, the day when the two armies met. And Allah has power over everything ⁸⁹.

82. Any wealth which is forcefully taken from the infidels in a war are spoils of war, whether it be just a little or much. Spoils of war are divided into five sections, four of which belong to the soldiers. The fifth portion too is divided into five further sections.

83. From this we learn that the share of the Holy Prophet صلى الله عليه وآله وسلم is the share of Allah Almighty. If by share of Allah is meant another share other than that of the Holy Prophet صلى الله عليه وآله وسلم it would have been six shares not five. In any case connecting this share to Allah Almighty is for the purpose of blessing, while connection towards the Holy Prophet صلى الله عليه وآله وسلم is for the purpose of claim. From this we understand the closeness of the Holy Prophet صلى الله عليه وآله وسلم to Allah Almighty.

84. By this is meant that the progeny of the Holy Prophet صلى الله عليه وآله وسلم during his lifetime will receive it due to family ties and after his demise will receive it due to indigence and poverty, ie. from this fifth share the indigent people from the Banu Muttalib, the Banu Hashim, etc would be given a portion. During the Holy Prophet's صلى الله عليه وآله وسلم lifetime this fifth share was divided into further five portions from which one portion, ie. 1/25th of the entire spoils of war was given to the Holy Prophet صلى الله عليه وآله وسلم, one portion was given to his family, and three portions were distributed among the poor and needy.

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَإِنَّ

لِلَّهِ حُصَّةٌ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَ
الْيَتَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ إِن
كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنزَلْنَا عَلَىٰ
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ
الْجَعْنِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٣١

After the Holy Prophet's صلى الله عليه وآله وسلم departure, the portion of the progeny would be distributed among the poor. Now this portion would be received by the poor and needy descendents of the Holy Prophet

صلى الله عليه وآله وسلم. The same is the view of Hazrat Imam Abu Hanifa (May Allah be pleased with him).

85. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم is Muhammad Ibn Abdullah ibn Abdul Muttalib, ibn Hashim ibn Abde Manaf. Abde Manaf had four sons, Hashim, Muttalib, Abd Shams, Nawfal. Hazrat Uthman -e- Ghani (May Allah be pleased with him) was from the children of Abd Shams and Jubair ibn Mut'am was from the children of Nawfal. After the Battle of Khaiber when the Holy Prophet صلى الله عليه وآله وسلم did not give them anything from the fifth share of the spoils they asked for a reason for this. The Holy Prophet صلى الله عليه وآله وسلم replied the children of Hashim and Muttalib had provided great assistance to Islam. From this we learn that mere family ties is not the cause of claim. Providing assistance is also a cause of it which has come to an end after the Holy Prophet's صلى الله عليه وآله وسلم departure from this world.

86. A traveller who may be wealthy at his home is also entitled to this if circumstances make him needy. Such a traveller may be from the progeny of the Holy Prophet صلى الله عليه وآله وسلم or an ordinary Muslim. It should be

remembered that the Holy Prophet's progeny are the Banu Hashim and Banu Muttalib. The children of Abd Shams and Nawfal, though they are Quraish but they are not entitled to his fifth share.

87. Here the word "if" is not for the sake of doubt and hesitation but to express the importance of the speech, eg. when a father tells his obedient son that if you are my son you must always remain obedient. Because the Noble Companions were not just true and pious believers but are leaders of the believers, Allah

42. And remember when you camped at the near side of the valley and the infidels on the further side, and the caravan was below ⁹⁰ on the plain. And if you had made any mutual promise, then surely you should not have reached on the appointed time ⁹¹. But, this had happened in order that Allah might fulfill the work which is to be done ⁹², so that whoever was to perish might perish with proof; and whoever was to survive might survive with proof ⁹³. And undoubtedly, Allah is Hearing, Knowing ⁹⁴.

90. By this is meant in the Battle of Badr you had occupied the ground which in position was nearest to Madina, and the infidels were on the other side which was nearer to Makkah, while the caravan of Abu Sufyaan escaped along the shore of the sea about three miles from the Muslims. This is as if Allah Almighty is describing the actual picture of the war in this verse that this is how the two armies took up position.

91. By this is meant had you and the infidels wilfully determined the time of the battle you would have become frightened by their superior strength and your weakness and thereby not arrived at the battlefield in time. But it was Our Desire that the battle should take place suddenly so that the world can witness the victory of Islam.

Almighty says: "If this QUR'AAN is from Allah and yet you reject it." (S41:V52)

88. Here 'Day of decision' refers to the day of the Battle of Badr, while the groups are the believers and the infidels. The Battle of Badr took place on the 17th of Ramadaan 2 A.H.

89. Thus, this all powerful Lord granted you victory over the infidels who were greater than you in number despite your small numbers. This is an excellent proof of His Power.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ
بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ
مِنْكُمْ ۖ وَلَوْ تَوَاعَدْتُمْ لَخَتَلَفْتُمْ فِي
الْبَيْعِ ۚ وَلَكِنْ لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ
مَفْعُولًا ۚ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ
وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ ۚ وَإِنَّ اللَّهَ
لَسَمِيعٌ عَلِيمٌ ﴿٢٢﴾

92. So that He made you and the infidels to advance towards one another without prior arrangement, then He granted you victory which will serve as a remembrance until the Day of Judgement.

93. By this is meant the incident of Badr is a proof of the truth of Islam. Now a believer will remain on faith through seeing the truth while the infidel despite seeing this will remain an infidel due to his stubbornness and enmity. Here life denotes faith and destruction refers to infidelity.

94. Allah Almighty does listen to everyone but does not respond to everyone's call. He responds to those who turn to their Lord. Observe, the Holy Prophet صلى الله عليه وآله وسلم prayed for the victory of Islam in the Battle of Badr and, how beautifully the Almighty responded to it.

43. O Beloved Prophet Remember when Allah made the infidels appear few to you in your dream ⁹⁵. And if He had shown then a big army, then certainly the Believers would have lost courage ⁹⁶, and you would have quarreled ⁹⁷, about the matter, But Allah saved you ⁹⁸. Surely, He knows what is in the hearts.

95. The Holy Prophet صلى الله عليه وآله وسلم saw in his dream that the infidels were few and related this to his Companions which gave them a great deal of encouragement. It should be observed, that only those infidels were shown to the Holy Prophet صلى الله عليه وآله وسلم who were to die as infidels. Thus the dream of the Holy Prophet صلى الله عليه وآله وسلم was absolutely correct. The dream of a prophet is like a revelation.

96. From this we learn that on the day of

44. And when at the time of encounter, the infidels were shown to you as few, and made you appear few in their eyes ⁹⁹, so that Allah might accomplish the work which was to be done ¹⁰⁰. And towards Allah is the return of all affairs ¹⁰¹.

99. Thus it appeared to the Muslims that the infidels were either seventy or even less, while Abu Jahl and the rest of the infidels felt that the Muslims were not more than twenty. If the Muslims had appeared more in the eyes of the infidels they would have run from the battlefield without fighting, had this happened the greatness of Islam would not have been revealed. After the battle began, the infidels began to see the Muslims in huge numbers

SECTION 6

45. O believers! When you encounter any army ¹⁰², then stand firm, and remember Allah much ¹⁰³, that you may attain the goal ¹⁰⁴.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٣﴾

Badr even the Muslims perceived the infidels to be less in number.

97. By this is meant some among you were in favour of the Battle, others were suggesting against it. This tells if difference is from a prophet it is not infidelity nor contemptible. It is important to obey the command.

98. He saved you from fear and difference of opinion. This is the wisdom behind showing the smaller number of the infidels.

وَ إِذْ يُرِيكُمُوهُمْ إِذِ التَّقَيْتُمْ فِي آَعَيْنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي آَعَيْنِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۖ وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٣٤﴾

which made them awe-stricken. Praise be to Allah Almighty!

100. By this is meant the victory of Islam and superiority of Islam and inferiority and humiliation of infidelity.

101. Success and victory comes from Allah Almighty. Thus, Oh Muslims in future do not just look at the availability of resources, but place your trust in the Provider of the resources.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

102. From this it is hinted that do not pray for war, but if it is declared do not run away from it. Never underestimate the strength of your enemy. Always be fully prepared.

103. This tells us that one should be engrossed more in the remembrance of Allah Almighty during war. Let the sword be in the hand and the QUR'AAN on your tongue. Similarly obedience to the Holy Prophet is so vitally important during this time, as well as your unity.

104. This informs us that the victory of a

46. And obey Allah and His Messenger ¹⁰⁵, and do not dispute not with one another, otherwise you will show timidity and your tied strength will depart ¹⁰⁶, from you, and be patient. Verily Allah is with the patient ¹⁰⁷.

105. From this we learn that since Holy War is an elevated form of worship, it should not be for name or fame. Its intention should be for the protection and safety of Islam, without any form of arrogance. However, brave talks in the presence of the infidels is not pride, but a good act.

106. From this emerge a few issues:

1. Personal squabbles are a cause of one's weakness;
2. To remove disunity one should show greater obedience to Allah Almighty and His Beloved Prophet ﷺ. This leads to unity.
3. During the battle, Allah Almighty sends the wind of success and victory called *SABA*. If

47. And be not like those who came out of their homes, boastfully, and showing off to men ¹⁰⁸, and hindering men from Allah's way ¹⁰⁹. All their deeds are under the control of Allah ¹¹⁰.

108. Reason for its Revelation:

This verse was revealed concerning those infidels of the Quraish who marched to Badr

Muslim in a battle is dependent upon three factors:

1. To remain firm and steadfast;
2. Abundance in the remembrance of Allah Almighty;
3. Sincerity of intention, war should not be for territorial gains but for the sole pleasure of Allah Almighty and His Beloved Prophet ﷺ. During war not only Salaah but the Jama'at for Salaah should as far as possible not be missed. During such times the QUR'AAN has taught us about Salaah of Fear.

**وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا
فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ٣٦**

the above mentioned instructions are not carried out, this wind will not come. (*Tafseer Ruhul Bayaan*) Or, by tied strength could mean lifting of one's awe and fear

107. From this we learn that although obedience of Allah Almighty and His Beloved Prophet ﷺ is important under all circumstances, but it is more important during Holy War, so that due to its blessings success and victory would be obtained. It is for this reason Jama'at is not excused even in the midst of a battle. Here Salaah of Fear should be offered as already mentioned in the QUR'AAN. How unfortunate are those who miss their Salaah without any reason.

**وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ
سَبِيلِ اللَّهِ ۖ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ٣٧**

with great deal of arrogance, even when Abu Sufyaan had sent a message to Abu Jahl that his caravan had escaped safely and thus he should return to Makkah. But he paid no heed

to this and eventually all of them were killed in the battle. Oh Muslims take a lesson from this and do not be arrogant in war.

109. By this is meant the infidels come to the battlefield with the intention of forcing the Muslims away from Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. You should thus participate in the battle to elevate the name of Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم so that the nature

in war between you and them can be differentiated.

110. Thus the infidels would be punished for all their evil deeds, some in this world and all others in the Hereafter. It should be remembered that the infidels are not duty bound to religious laws in this world, but they would be duty bound to punishment in the Hereafter.

48. And when the devil decked out their work fair in their sight ¹¹¹, and said: "No man is to prevail against you today ¹¹², and you are under my protection". Then when both armies confronted each other, he ran upon his heels and said: "I have nothing to do with you ¹¹³. I see what you do not see. I fear Allah ¹¹⁴". And severe is the punishment of Allah.

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَآءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ٢٨

111. By this is meant whatever the Arab infidels did against the Holy Prophet

Satan's coming in the form of a human being, praised them a great deal for it and created a strong desire in them to stand firmly to it. From this we learn whoever praises over faults or creates a desire in us for sins, is a devil, even though he may be in human form.

what you are unable to see. This incident is being described here. From this we learn that evil friends always give way after they ensnare people in difficulties. Therefore they should not be followed. Further, we also learn the devil can appear in human and other form. The angels too have similar power, the only difference is they are created out of light, the devil out of fire.

112. On the day of the Battle of Badr Satan appeared with a group of devils, in the form of Suraqah bin Malik, leader of Banu Kananah and told the infidels that they had nothing to fear from Banu Kananah, and that my group and I are fully behind you. When the battle began, his hand was in the hands of Harith bin Hisham. When the accursed devil saw the descent of angels he quickly withdrew his hand and began to run. When Harith enquired about his running the devil replied I am seeing

113. The devil disappeared saying to the infidels that I have brought you up to here. From here onwards you can see for yourselves about the Muslims. This is the battlefield comprising of you and your opposition.

114. This tells us that every type of Allah Almighty's fear is not enough for the purpose of faith, unless it helps to inculcate Divine obedience. Even the devil fears Allah Almighty.

SECTION 7

49. When the hypocrites and those in whose hearts there is a disease ¹¹⁵, used to say: "These Muslims are proud of their religion ¹¹⁶". And whoso relies upon Allah, then surely Allah is Honourable, Wise ¹¹⁷.

115. When the hypocrites and some new converts of weak belief arrived at Badr and saw the numerical strength and superior preparation of the infidels they became frightened and uttered the above after becoming apostates.

116. By this is meant that these Muslims

50. And if you could see when the angels take away the souls of the infidels ¹¹⁸, striking their faces and their backs ¹¹⁹, (saying) "You now taste the punishment of burning" ¹²⁰.

118. Here in 'if you could see' Muslims in general are being addressed, while by infidels is meant all those infidels who were slain in the Battle of Badr, and by angels is meant Hazrat Izraeel and angels under him, because all of them take out the souls.

119. This tells us that the hiding by the angels to the dying infidels is due to Divine punishment. Believers are protected from this.

51. This is in recompense of what your hands have sent forward before. And Allah is not unjust to His bondsmen ¹²¹.

121. By this is meant punishment of the grave is due to your evil deeds. It is stated in the Hadith that those who do not protect themselves from the tiny drops of urine and one

52. Their case is like the people of Pharaoh ¹²², and those before them. They disbelieved in the signs of Allah. Therefore Allah destroyed them for their sins ¹²³. Undoubtedly, Allah is strong and severe in punishment.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ غَرَّاهُمْ دِينُهُمْ^ط وَمَنْ يَتَوَكَّلْ
عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ^{٣٩}

take so much pride in Islam that despite being few and ill-equipped they have come to oppose such a powerful army.

117. These are words of Allah Almighty which were spoken to refute what was said by these apostates.

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا
الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ^ج
وَذُوقُوا عَذَابَ الْحَرِيقِ^{٥٠}

At the time of death of the believers the angels show them respect as well as moderation.

120. From this we learn that punishment of fire is meted out to the infidels at the time of death and in their graves. However they will only be sent into Hell at the Day of Qiyamah. Thus this can serve as a proof for the punishment of the grave. This is proven from other verses as well.

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ^{٥١}

who backbites would be caught up in this punishment in the darkness of the grave. Similarly, the one who lights up the Mosque will have light in his grave.

كَذَّابٍ أَلْفِرْعَوْنَ^ط وَالَّذِينَ مِنْ قَبْلِهِمْ^ط
كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ^ط
إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ^{٥٢}

122. From this we learn the followers are also referred to as family. Pharaoh who was childless who was responsible for the cruelty of his police and soldiers. This army was called people of Pharaoh. Thus according to this meaning every Companion and follower of the Holy Prophet صلى الله عليه وآله وسلم is family of the Holy Prophet صلى الله عليه وآله وسلم. The meaning of children or progeny is so common that it can include progeny of the Holy Prophet

53. This is so because Allah does not change the favour that He confers upon a people until they change themselves 124. And surely Allah Hears and Knows 125.

124. Allah Almighty provided the infidels sanctuary, sustenance and honour while in their homes in Makkah. Eventually He even sent them His final Prophet, who is the highest Bounty of Allah Almighty. But these infidels became ungrateful for receiving these bounties by becoming polytheists, evil doers and opponents of the Holy Prophet صلى الله عليه وآله وسلم. As a result Allah Almighty took away their peace and sustenance. Bounty increases with expression of gratitude, ungratefulness results in Divine punishment.

125. The present verse is the commentary of this verse: "Verily Allah alters not His blessings from any people until they themselves alter their condition." (S13:V11) The purpose of this verse too is to intimate that

54. The manner of the people of Pharaoh and those before them 126 was that they had falsified the signs of their Lord. Then We destroyed them for their sins. And We drowned the people of Pharaoh, and they were all unjust 127.

126. Nations before the Pharaoh, eg. the Aad, the Thamood, etc. were all blessed with numerous bounties by Allah Almighty, but due to their ingratitude they were destroyed. From this we learn that it is important to read

all his noble Companions and all his followers.

123. By sending punishment in the world and by holding them captive in the punishment of the grave and the Hereafter. In this verse the Holy Prophet is being comforted that he should not feel dejected by the refusal of the infidels to accept Islam. This type of thing will always happen.

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَأَنَّ اللَّهَ سَرِيعٌ عَلِيمٌ ٥٣

Allah Almighty does not snatch His bounties from any nation or people until such time that they change their conditions. They left obedience punishment comes as a result of our evil doings. Hazrat Moulana Rum says: "Our capability is not a condition for Him to bestow bounties but His Grandeur is the condition for His Bounties." Allah Almighty had blessed the people of Makkah with numerous bounties. What good deeds were they performing from before? Allah Almighty had blessed Sayeda Miriam with sainthood from birth, Hazrat Adam (On whom be peace) was blessed with prophethood and made an object of prostration of angels at birth. Thus there is no inconsistency in the verse.

كَذَّابٍ أَلٍ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا ظَالِمِينَ ٥٤

historical events of disobedient and ungrateful people as a means of obtaining a lesson. Likewise reading biographies of saints too is important as it is a means of creating a desire to worship Allah Almighty. It is for this reason

that Allah Almighty has included all types of stories in the Holy QUR'AAN.

127. Although Pharoah's people were all

55. Undoubtedly, the worst of living creatures in the sight of Allah are those who disbelieve, then they do not believe ¹²⁸.

128. From this we learn that the infidels are animals, nay even worse because no animal is guilty of infidelity or polytheism, although they do not possess any intelligence, yet these

56. Those with whom you had entered into a covenant, then they break their covenant every time and they do not fear ¹²⁹.

129. Reason for its revelation:

These verses are revealed in respect of Banu Quraizah of Madinah with whom the Holy Prophet صلى الله عليه وآله وسلم had a treaty on the following conditions:

1. That they shall not wage war on the Muslims.
2. They shall not aid those waging war on the Muslims.

However, they aided the polytheists of Makkah

57. Therefore, if you find them anywhere in the war, kill them in such a manner that the remaining ones may be put to flight ¹³⁰. Then perhaps they may become mindful.

130. In such a way that in future they must have no courage to fight against you. From this we learn that every permissible means is acceptable to use in war which would break the

58. If you fear treachery from any people, throw back to them their covenant on equal basis ¹³¹. Surely, the treacherous are not liked by Allah.

very cruel and those under him were less in cruelty, yet punishment descended on all of them.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

infidels oppose Allah Almighty despite their intelligence. Thus punishment will be meted out to non-believing humans but not for animals.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

in one war and afterwards said that it was an error on their part and requested to reinstate this treaty, only to aid the infidels later. The object of this verse is to explain firstly that infidelity in itself is defective but when it is coupled with breach of promise its defect is that much greater. It is obligatory on the believer too to fulfil his promise. Says Allah Almighty: "And fulfil the promise, undoubtedly the promise is to be questioned of." (S17:V34)

فَإِمَّا تَثَقَفْتَهُمْ فِي الْحَرْبِ فَشَرِّدْهُمْ مِّنْ خَلْفِهِمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

strength of the infidels. However, Islamic law does not grant permission to kill their animals, destroy their gardens and farms, their properties, etc. or to kill the women and children.

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

131. By this is meant that if you had entered into any agreement with an infidel nation and later through some signs and expectations you come to know that they would break this agreement, then you should first inform them that on a certain day you would

SECTION 8

59. And let not the infidels boast that they have gone out of hand ¹³². Undoubtedly, they cannot escape.

132. By this is meant that those infidels who succeeded in escaping from the battlefield at Badr, should not think themselves beyond Our power and grip. We have power to exercise every control. Those who are cured

60. And make ready for them the strength ¹³³, you can gather and of steeds of war by which you may frighten the enemies of Allah and your enemies ¹³⁴, and in the hearts of some others besides them whom you know ¹³⁵. not. Allah Knows them ¹³⁶. And whatever you will spend in the path of Allah shall be repaid to you in full and in no way will you be at loss ¹³⁷.

133. This tells us that the preparation of war too is part of worship, and like war, at its right time is obligatory, like Wudu is for Salaah. We also learn that requirements and reasons of worship are part of worship and together the requirements of sins is an act of sin. The journey for the obligatory performance of Hajj is obligatory. To undertake a journey for burglary is unlawful. Those who take part in the preparation of war would be protected from the reckoning of the grave, and if Allah Almighty wills, will raise on the Day of Judgement with the soldiers of Islam. In fact the desire for participating in a Holy War is an act of worship.

134. From this emerge two issues:

attack, which you should then carry out. This means before the cobra strikes you must crush its head. From this we learn that under such circumstances it is not permissible to attack without prior notice, as this would amount to breach of promise.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا
إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾

from their sickness, those who are relieved from their difficulties, should also not regard themselves beyond the control of Allah Almighty. From this verse one can take a lesson.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ
مِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ
اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا
تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ط وَ مَا
تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

1. To instil fear in the infidels, to threaten them, to show them your strength, to carry out talks of bravery are all permissible. So much so that even the worshipper can dye his white beard black in order to instil awe in the infidels. Generally the use of black hairdye is forbidden in Islam.

2. The enemy of the pious servants of Allah Almighty is the enemy of Allah Almighty, because these infidels were accepting Allah Almighty as their Lord, but they were the enemies of the Muslims. As a result Allah Almighty had declared them as His enemies.

135. Thereafter the Noble Companions too were able to recognise the hypocrites as taught to them by the Holy Prophet صلى الله عليه وآله وسلم

so that to this day people like Abdullah ibn Ubay are regarded as well known hypocrites. The meaning of this verse is Oh believers you have two types of enemies: the one is open enemy ie. the infidels and the other is the hidden enemy ie. the hypocrites who to date are not known by you; safeguard yourselves from both of them.

136. By this is meant your hidden enemy, the hypocrites, who become awe-stricken through your severity on the infidels. It is stated in Tafseer Roohul Bayaan that this inclu-

61. And if they incline towards peace, then you also incline to it and put trust in Allah. Surely, He is the One Who is Hearing, Knowing 138.

138. By this is meant accept their peace offer. This order will apply when accepting peace is of advantage to the Muslims as is being known through circumstantial evidence. Remember, it is permissible to make peace with polytheists and infidels and to receive

62. And If they intend to deceive you, then Allah is sufficient for you 139. **It is He Who gave you strength with His help and the believers** 140.

139. By this is meant if the infidels try to offer peace to deceive you, Allah Almighty will protect you from their deception, by making this apparent to you through some means.

140. In the Battle of Badr the help from Allah Almighty was that which was sent through the angels, while the help of the believers was received through the combined effort of the Muhajereen and the Ansaars.

63. And He put affection in their hearts. If you had spent all that is in the earth, you could not have put affection in their hearts 141. **But Allah united their hearts** 142. **Surely, He is Mighty, Wise.**

des even the infidel jinns who too are awe-struck by the sound of horses of the Muslim Warriors. Here address is made to the Muslims in general.

137. By this is meant spending on Holy War, etc. will not be regarded as wastage but the capital will be accrued with dividends. Thus Allah Almighty made the Noble Companions wealthy through the blessings of Holy War in this world, which excludes the blessings of the Hereafter.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

JIZYAH - poll-tax from them, but not from the apostates, from them only war is allowed, or their re-accepting of Islam. Says Allah Almighty: "You shall fight them or they shall become Muslims". S48:V16

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۖ هُوَ الَّذِي أَيْدَكَ بِبَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

From this we learn that to take assistance from the servants of Allah Almighty is no polytheism, instead, it is a way of the Prophets. Neither is this contrary to 'we beg you alone for help' (S1:V 4) During time of difficulty Hazrat Isa (On whom be peace) had said: "Who will be my helpers in the cause of Allah Almighty." (S3 : V52)

(۱)

وَأَلْفَ بَيْنٍ قُلُوبِهِمْ ۖ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ ۖ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

141. By this is meant there should be two groups of the Ansaar - Helpers of Madina. For centuries such enmity existed between the Aus and the Khazraj which could not be overcome through any plan. But through your blessings Allah Almighty had cleansed their hearts of this malice. This is a special miracle of the Holy Prophet صلى الله عليه وآله وسلم. This tells us that unity between people is the bounty of Allah Almighty.

142. Oh My Beloved صلى الله عليه وآله وسلم through your blessings it is easy to change the

64. O Prophet! The Communicator of the hidden news! Allah is sufficient for you and for such believers who follow you ¹⁴³.

143. This tells that reliance on the creation is not contrary to placing trust in Allah Almighty because here it is said that Allah Almighty and the believers are sufficient for you. Also, it is not polytheism to remember the pious and beloved servants of Allah Almighty together with Allah Almighty. Thus it is permissible to say this i.e. May Allah Almighty and His Prophet صلى الله عليه وآله وسلم grant us goodness, because the Holy QUR'AN states that Oh My Beloved Prophet صلى الله عليه وآله وسلم Allah Almighty and your followers i.e. the Noble Companions, are sufficient for you. This verse was revealed at the time of Hazrat Umar's (May Allah be

SECTION 9

65. O Prophet! The Communicator of the hidden news! Urge the Muslims to wage Holy War ¹⁴⁴. If there are twenty of you steadfast, they will overcome two hundred ¹⁴⁵, and if there are a hundred of you, they will overcome a thousand infidels because they are a people who do not understand ¹⁴⁶.

direction of the sea, or remove the mountains from their places, but to unite the displeased and warring people and befriend those who are disunited is a difficult task. This great feat was achieved by the Holy Prophet صلى الله عليه وآله وسلم on first coming to Madinatul Munawwarah. Within just ten years the Holy Prophet صلى الله عليه وآله وسلم had united the ever warring barbarous tribes into a single entity. "The evil became pious, the everwarring became united. Oh remover of all quarrels your sagacity cannot be contested."

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ
اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ٢٣

pleased) with him conversion to Islam. The same is the opinion of Hazrat Abdullah ibn Abbas (May Allah be pleased with him) regarding this verse. Hence this verse is revealed in Makkah, while the words "those who followed you" are joined together with the word Allah Almighty. (Tafseer Roohul Bayaan). The conversion of Hazrat Umar (May Allah be pleased with him) increased the number of Muslims to forty. The Holy Prophet صلى الله عليه وآله وسلم had prayed for his conversion to Islam on a Wednesday and by Thursday he had accepted Islam. At the time of conversion Hazrat Umar (May Allah be pleased with him) was twenty six years of age.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى
الْقِتَالِ ٢٤ إِنَّ يَكُنْ مِنْكُمْ عِشْرُونَ
صَابِرُونَ يَغْلِبُوا مِائَتِينَ ٢٥ وَإِنْ يَكُنْ
مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ
كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ٢٦

144. From this emerge two issues:

1. Participation in the Holy War is a highest form of worship. The Holy Prophet

صلی اللہ علیہ وآلہ وسلم was ordered to instill in the people desire for it. Thus who ever stops you from Holy War is a devil eg. Mirza Goolam Qadyani.

2. Every possible means of instilling this desire for Holy War is permissible. This includes to set salaries for the soldiers, to take care of their wives and children, to appreciate and value the brave etc.

145. In this verse there is a glad tidings as well as a special command. The glad tidings is that the Muslim warriors out of the grace of Allah Almighty would overpower infidels ten times their number. Allah Almighty had fulfilled this promise. Secondly, it becomes

66. Now Allah has lightened your burden, and He knows that you are weak¹⁴⁷. Therefore, if there are a hundred of you steadfast, they shall overcome two hundred; and if there are a thousand of you, they shall overcome two thousand by the command of Allah¹⁴⁸. And Allah is with those who are steadfast.

147. By this is not meant weakness of faith but rather physical weakness, ie. at first ten Muslims were obliged to face hundred infidels, now this obligation has been changed to fifty Muslims opposing hundred infidels

67. It is not befitting to any Prophet¹⁴⁹, that he should take captives, until he has shed their blood¹⁵⁰, in the land. You desire the goods of the world¹⁵¹, and Allah desires the Hereafter¹⁵². And Allah is Honourable, Wise.

149. It was the desire of the Noble Companions that the equipment of Abu Sufyaan should be seized without a fight but it took a form of a war. In respect of this Allah Almighty mentions the wisdom of war, that

incumbent upon the Muslims that a single soldier should not take to his heels of opposing ten enemies, but remain steadfast. However this command was abrogated by the next verse "Now Allah Almighty has lightened your burden." Thus abrogation is not giving glad tidings but it is a command.

146. Because they are fighting like this not for the pleasure of Allah Almighty but to boost their own ego, just like how the animals fight amongst themselves. Hence they would not be able to remain steadfast against such opposition which fights for the sole pleasure of Allah Almighty. From this we learn that to fight for national and territorial gains is sheer ignorance. The believer fights only for the sake of Allah Almighty and His Beloved Prophet
صلی اللہ علیہ وآلہ وسلم .

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ
ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ
يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ
أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ
مَعَ الصَّابِرِينَ ﴿٦٦﴾

148. This tells that victory and success is only achieved through the help of Allah Almighty, and not through our own bravery. If He so wills He can kill the elephant through a swallow.

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى
حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

without it, it would be beyond the dignity of the Holy Prophet صلى الله عليه وآله وسلم to take the infidels as prisoners of war. War reveals the bravery and strength of the Holy Prophet
صلی اللہ علیہ وآلہ وسلم .

150. Reason for its Revelation:

In the Battle of Badr seventy infidels were taken captives. When the Holy Prophet صلى الله عليه وآله وسلم sought advice from the Companions about them, Hazrat Abu Bakr (May Allah be pleased with him) counselled that they should be freed upon receipt of a ransom in the hope that they may embrace Islam some time later, and their ransom money would help to strengthen the Muslims. Hazrat Umar (May Allah be pleased with him) advised to put all of them to sword because they are the symbols and foundation of infidelity. Their death would weaken the infidels and lend strength to Islam. The Holy Prophet صلى الله عليه وآله وسلم giving preference to the advise of Hazrat Abu Bakr (May Allah be pleased with him) freed all the prisoners to highlight the above incident.

68. And if Allah had not prescribed a thing before ¹⁵³, then (O Muslims) a great punishment would have come to you for what you took as ransom from the infidels.

153. By this is meant Allah Almighty will not punish those who erred with interpretation of laws, or that the Companions of Badr will not be punished. From this we learn that there will be no punishment on the Companions of Badr, either in this world or in the Hereafter. Also that the error of the jurists is forgiven, no matter in whatever form it may be. The seeking of advice by the Holy Prophet

69. Then eat of what you have obtained as spoils of war. Those are lawful and pure ¹⁵⁴, and remain fearing Allah ¹⁵⁵. Verily, Allah is Forgiving, Merciful ¹⁵⁶.

154. In this word "took from them" those Companions are being addressed who had agreed to take ransom, but the Holy Prophet صلى الله عليه وآله وسلم is excluded from this. The Holy Prophet صلى الله عليه وآله وسلم said that if Divine punishment had come because of this, Hazrat Umar (May Allah be pleased with

receipt of a ransom. This verse was revealed to highlight the above incident.

151. Here all Muslims are being addressed. By the Holy Prophet صلى الله عليه وآله وسلم and wealth is meant the wealth obtained through ransom money i.e. your gaze is on ransom money while we want to grant you great reward in the Hereafter. It should be remembered that the desire of this wealth was not a sinful act because those who advised for it did so with the aim of strengthening the Muslim war effort. For this reason Allah Almighty did not declare this as transgression.

152. That He may bless you with a great reward in the Hereafter. The ransom determined for the prisoners of Badr was forty Uqiah of gold per head which is equivalent to the customary sixteen hundred dirham.

لَوْ لَا كَتَبَ مِنَ اللَّهِ سَبَقَ لِمَسْكُمُ
فِي مَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ٢٨

from his Noble Companions, and accepting ransom for the prisoners of Badr on Hazrat Abu Bakr's (May Allah be pleased with him) advise is boldly proclaiming the permissibility of authoritative interpretation of Islamic Law. If this was totally forbidden, the Holy Prophet صلى الله عليه وآله وسلم most certainly would not have done this.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا
اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٢٩

him) would have been saved from it because his advice was against stipulating high ransom. This verse is amongst those verses which were revealed in accordance with the wishes of Hazrat Umar (May Allah be pleased with him) It should be remembered that such errors of the Noble Companions became the cause of great

bounty because many of those who bought their freedom eventually embraced Islam. The creation of the entire universe became the blessing of one error of Hazrat Adam (On whom be peace). The embracing of Islam of these noble persons, gaining the status of a Companion, their service to Islam are all due to blessing of this error of Hazrat Abu Bakr (May Allah be pleased with him). In this verse an impossible is being suspended over an impossible like in "There had been a son to the Most Affectionate" (S43:V81). Otherwise it was impossible for punishment to have come on the Noble Companions, because the promise of Allah Almighty is true, and He has already promised them forgiveness. Hence this verse is in respect of mercy.

SECTION 10

70. O Prophet! The Communicator of the hidden news! Say to the prisoners in your hand: "If Allah will find any good in your hearts ¹⁵⁷, then He will give you better than what He has taken from you. and He will forgive you, Allah is Forgiving, Merciful ¹⁵⁸.

157. Reason for its Revelation:
Hazrat Abbas (May Allah be pleased with him) too was with the infidels at this Battle and one day's food of the army was his responsibility for which he had brought twenty uqiyah 800 Dirham gold. But the day on which it was his turn to provide the food, the battle coincidentally began and there was no opportunity for food. After the battle Hazrat Abbas (May Allah be pleased with him) was one of the captives. When ransom was made incumbent on the prisoners he said that this gold should be used for the payment of his ransom. The Holy Prophet صلى الله عليه وآله وسلم said that ransom should be paid separately. To this Hazrat Abbas (May Allah be pleased with him) replied: "Oh Messenger of Allah صلى الله عليه وآله وسلم do you so desire that your uncle should go out begging in the streets of

155. From this we learn that the ransom that was taken from the infidels at Badr was lawful and pure. This taking of the ransom was not unlawful, and the Divine censure was for not waiting for the revelation. Thereafter what took place here then became the law. Says Allah Almighty: "And afterwards leave them, either by grace or by ransom." (S47:V4) If it was forbidden to accept ransom, then whatever wealth was accrued from it would have been unlawful like wealth accrued from stealing and gambling.

156. After the revelation of the above mentioned verse, the Noble Companions pulled back from the ransom and did not want to use it. In response to it this verse was revealed.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَن فِي أَيْدِيكُمْ مِّنَ
الْأَسْرَىٰ ۖ إِنَّ يَّعْلَمَ اللَّهُ فِي قُلُوبِكُمْ
خَيْرًا يُؤْتِيكُم خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ
وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٥٠

Makkah for his living?" To this the Holy Prophet صلى الله عليه وآله وسلم said: Where is that gold which you had left with my aunt Ommul Fadzal before your departure, which your wife has buried at such a place. In astonishment Hazrat Abbas (May Allah be pleased with him) said: How do you know about this? The reply was "My Lord informed me about it" Hazrat Abbas (May Allah be pleased with him) then accepted Islam secretly. This verse was revealed concerning the above incident. (Tafseer Khazain) On the day of Conquest of Makkah he revealed about his faith.

158. Allah Almighty fulfilled this promise. Thus when eighty thousand rupees came to the Holy Prophet صلى الله عليه وآله وسلم from Bahrain, he made wudu for Zohr Salaah and distributed every thing before the Salaah. He

gave Hazrat Abbas (May Allah be pleased with him) so much that he could not lift it. To this Hazrat Abbas (May Allah be pleased with him) requested: What ever ransom was taken

from me I have been given much more in return, now I am hopeful of the other promises i.e. that of forgiveness.

71. And O Beloved Prophet! If they intend to be treacherous to you ¹⁵⁹, then they have already dealt treacherously with Allah before. Therefore, He gave so many under your control ¹⁶⁰. And Allah is Knowing, Wise.

وَ إِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ^ط وَ اللَّهُ عَلِيمٌ حَكِيمٌ ^{٤١}

¹⁵⁹. By this is meant that if any prisoner accepts Islam now and later becomes an apostate you should not feel sorry because on the Day of Covenant they had pledged their loyalty and have deviated from it after coming in the world. Breach of promise of such fickle persons is nothing surprising. From this we learn that those who cannot fulfil their promise to Allah Almighty their pledges and assurances

are not reliable because they can easily break their pledges with their fellowmen.

72. Undoubtedly, those who believed and migrated for Allah ¹⁶¹, and fought with their wealth and their lives in the Way of Allah, and those who gave shelter and helped, they are heirs ¹⁶². of one another. And those who believed and did not migrate, you have no duty to their inheritance, unless they migrate ¹⁶³. If they seek help from you in the matter of religion, then it is obligatory upon you to help them, but against people between whom and you there is an agreement ¹⁶⁴. And Allah is Aware of your actions.

¹⁶⁰. By this is meant that just as Allah Almighty made you overpower so many infidels of whom some were killed and some were captured, in future too if those prisoners become apostates. He will once again bring them under your control as He is All Powerful.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ^ط وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ^ط وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ^{٤٢}

¹⁶¹. From this there is a hint that in Islamic law a Muhajir emigrant is he who leaves his home and possessions for the sake of Allah Almighty and His Beloved Prophet

صلی اللہ علیہ وآلہ وسلم is Mujahid crusade. Those who fight a national or territorial war are not Mujahids. Holy War can be with your life as well as with your wealth.

صلی اللہ علیہ وآلہ وسلم and not for any other purpose. The same is the commandment regarding Holy war, i.e. one who wages war against the infidels solely for the sake of Allah Almighty and His Beloved Prophet

¹⁶². This verse has been abrogated from the verse on inheritance. The Muhajir and the Ansaar were heirs among themselves even if

there had been no blood relation between them, and a non-emigrant father was not the heir of an emigrant son. Now this law does not exist anymore. Now inheritance will be received only on the basis of blood-ties, on condition that there is no difference of religion between them.

163. From this we learn that in the beginning there were two conditions for receiving inheritance. Unity of religion and migration. The following verse abrogated this: *"And the blood relations are nearer to one another."* (S8:V75). It should be remembered that this abrogation came about after the conquest of Makkah when migration was no longer obligatory. (Tafseer Ruhul Bayaan).

164. From this emerge three issues:

73. And the infidels are friends unto one another ¹⁶⁵. If you will not do such, then there shall be mischief and great disorder ¹⁶⁶. in the land.

165. From this we learn that there is no inheritance between a believer and an infidel - an infidel is an heir of an infidel only. In terms of this a polytheist should not become an heir of the Christian and vice versa, as there is a religious difference between them. Infact, even between infidels too, difference of nationality prevents this i.e. an infidel of one country

74. And those who believed and migrated and fought in the way of Allah, and those who gave shelter and helped, they are true believers ¹⁶⁷. For them there is forgiveness and honourable provision ¹⁶⁸.

167. By this is meant those Ansaar Helpers who established ties of brotherhood with the Emigrants in Madinatul Munawwarah by giving them half of all their possessions and assisted them in every respect are the true believers. From this emerge a few issues.

1. The help of Allah Almighty's servants is without doubt a truism.

1. If a non-emigrant believer engaged in holy war against any infidels requests your assistance you should accede to his request. Thus it is the duty of every Muslim to give assistance to his believing brother who is involved in a religious war against the infidels.

2. It is obligatory to give assistance in holy war, and not only in wordly quarrels.

3. If the Muslims are at war with that infidel nation with whom you have a bilateral treaty you will not give assistance against them, as this will amount to breach of promise. The right thing for you is to try and bring about peace between them. If this is not possible than you should remain neutral. Allah Almighty be Praised! What a beautiful teaching!

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ
فَسَادٌ كَبِيرٌ ٤٣

cannot become an heir of an infidel of another country.

166. By this is meant if Muslims do not lend assistance to one another, by remaining silent at the destruction of the other, this would lead to an outbreak of mischief and disturbance making the existence of Muslims there insecure and difficult.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ٤٤

2. The service to the pious is a sign of true faith.

3. All the Ansaars are true believers.

4. The assistance of the Emigrants is placed on a high pedestal, while the Ansaar are a truly elevated people.

5. To take assistance from the servants of Allah Almighty is not an act of polytheism nor

an act of infidelity but a way of the prophets. It is for this reason these people are called Ansaar or Helpers while the helpers of Hazrat Isa (On whom be peace) are called NASARA.

168. This verse had proven beyond any shadow of doubt that the Emigrants and the Helpers are true believers and persons of elevated positions.

To reject the piety and faith of any one of them is an act of infidelity. Furthermore, every Companion is a personification of justice, none of them is a transgressor. If anyone may have transgressed in any way he has been forgiven and absolved from it.

75. And those who believed afterwards ¹⁶⁹, and migrated and waged holy war with you, they are also from you. And the blood relations are nearer to one another in the Book of Allah ¹⁷⁰. Surely, Allah Knows everything.

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَ
جَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ وَأُولُوا
الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ
اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ٥

تَبَع

169. There are a few categories of Emigrants:

1. Those who migrated to Madina for the first time. They are in the first category.
2. Those who migrated to Abyssinia and from there to Madina. They are known as the people of two migrations.
3. Those who migrated to Madina after the Treaty of Hudaibiya. they are known as the people of the second migration. In this verse reference is made to the first category.

170. From this emerge a few issues:

1. Part of the laws of inheritance have been abrogated due to migration or HIJRAH.
2. Now inheritance is dependent on blood ties who are being referred to here as 'blood relations', because one cannot be an heir due to foster relation. From the family of the in-laws only the husband and wife are one another's heirs.
3. Uncles and aunts of blood relation are also heirs, as per Hanafi school of thought.

سُورَةُ التَّوْبَةِ مَدَنِيَّةٌ ١١٣ رُكُوعَاتُهَا ١٢ آيَاتُهَا ١٢٩

SURAH AT-TAUBAH

(MADANI) Revealed after Hijrah

129 Verses , 16 Sections 4078 Words, 10488 Letters

SECTION 1

1. By this proclamation a disassociation of Allah and His Messenger is made from the polytheists with whom you O Prophet had entered into an agreement and they did not keep it ¹.

1. Because this Surah mentions the acceptance of repentance of Companions like Hazrat Kaib ibn Malik, etc it is given this name. Surah Taubah does not begin with *BISMILLAH* because Hazrat Jibra'eel Ameen did not recite *BISMILLAH* with it and the Holy Prophet صلى الله عليه وآله وسلم did not command the scribes to write *BISMILLAH* its

2. Then go about in the land for four months and know that you cannot weaken Allah, and Allah will disgrace the infidels ².

2. There were treaties and agreements between the MUSLIMS and the idolators of Arabia. But besides the Bani Hamzah and Bani Kananal all other infidels had broken these agreements. As a result Muslims were ordered to give these infidels four months notice to review these agreements carefully or be ready to defend themselves. Within this period they would have to accept Islam or take up swords. This Surah was revealed in ninth Hijri, a year after the conquest of Makkah. During the Hajj of the same year Hazrat Abu Bakr Siddique and Hazrat Alli Murtaza (May Allah be pleased

3. And there is a declaration from Allah and His Messenger to all people on the day of the Great Pilgrimage ³, that Allah and His Messenger are free from any liability

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ۝

beginning. Hazrat Alli Murtaza (May Allah be pleased with him) says the *BISMILLAH* is protection, while this Surah was revealed to raise protection, hence *BISMILLAH* was not written here. Hazrat Bara' says amongst the revealed Surahs this was the last Surah. (Khazainul Irfaan, Roohul Bayaan)

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۖ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۝

with them) were sent to Makkah Muazzamah to announce about this Surah and declare to the infidels that as from the following year the polytheists are forbidden from performing Hajj none would be allowed to perform Tawaaf in the nude; that after four years the period of this declaration would terminate. Therafter either the infidels accept Islam or arms would be taken up against them. From this is understood no poll tax (JIZYAH) is acceptable from these infidels: they should either accept Islam or face the swords of the believers.

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۖ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ

to the polytheists. If you ⁴, then repent, it is good for you, and if you turn your face then know that you cannot weaken ⁵. Allah. And announce to the infidels of a painful torment ⁶.

خَيْرٌ لَّكُمْ ۖ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَوْنَا أَنكُم
غَيْرُ مُعْجِزِي اللَّهِ ۖ وَبَشِّرِ الَّذِينَ
كَفَرُوا بِعَذَابٍ أَلِيمٍ ۝

3. In this there is a hint if the Day of Hajj fall on a Friday it would be Hajje Akbar, because Hajj falling on a Friday is equal to seventy Hajj. The Farewell Hajj of the Holy Prophet صلى الله عليه وآله وسلم too fell on a Friday. We further learn the work of the Holy Prophet صلى الله عليه وآله وسلم is indeed Allah Almighty's work because the announcement made on the Day of Hajje Akbar was on behalf of the Holy Prophet صلى الله عليه وآله وسلم but says Allah Almighty that it is from Allah Almighty and His Rasool صلى الله عليه وآله وسلم. Furthermore to mention Allah Almighty in close proximity with the Holy Prophet صلى الله عليه وآله وسلم is the way of Allah Almighty. Thus it is correct to say that Allah Almighty and Rasool are providers. Says Allah Almighty: "*Allah and his Messenger will make them rich with their blessings*". (S9:V74) We further learn that he with whom The Holy Prophet is disgusted, Allah Almighty too is disgusted with him. Hence he with whom the Holy Prophet صلى الله عليه وآله وسلم is pleased, Allah Almighty too is pleased.

4. It is better for you not for the Holy

4. Except those of the polytheists with whom you had an agreement, and they did not detract from the contract, and did not help ⁷. anyone against you. Then fulfill their agreement till the promised term. Undoubtedly, Allah loves the pious ones.

7. An example of this is when the tribe of Banu Bakr assisted the enemies of Banu Khaza'a, allies of the Holy Prophet صلى الله عليه وآله وسلم

Prophet صلى الله عليه وآله وسلم. You are totally dependent on him for your success in this world and the Hereafter, he is not in need of you. If we take light from the sun it is for our benefit and not for that of the sun.

5. By this is meant if you polytheists of Arabia and Oh you infidels who have broken the agreement! If now you don't repent from your infidelity and accept Islam you will not be able to frustrate or make Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم helpless because you will be put to the sword. Jizyah (Poll tax) can be accepted from infidels of other countries, but from the polytheists of Arabia only Islam is acceptable.

6. In the world these infidels would be subjected to the punishment of death and destruction and in the Hereafter the punishment of the fire of Hell. From this is understood all these punishments are set out for the infidels and Allah Almighty will protect the believers from those. The killing or capacity of Muslims at the hands of the infidels is a test from Allah Almighty and a means of obtaining high status and not as punishment.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ
لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ
أَحَدًا فَآتَوْا إِلَيْهِمْ عَهْدَهُمْ إِلَى
مُدَّتِهِمْ ۖ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

They too are included among those who broke their agreement.

5. Then when the sacred ⁸, months have passed, then slay ⁹, the infidels wherever ¹⁰, you find them for violation and catch them and confine them and sit in wait ¹¹. for them at every place. Again, if they repent and establish prayer and give Zakaat then open the way ¹². for them. Surely Allah is Forgiving, Merciful ¹³.

8. The writer of Roohul Bayaan has stated that in this verse by sacred months is meant those months of security of the infidels which were four consecutive months. Hence this verse is not abrogated, while this means in which War be forbidden before Islam are Rajab, Zil-Qaidah, Zil-Hajj and Muharram. Now war during these months is permissible. Because war against the infidels was forbidden during those months of security they have been called "the sacred months".

9. Thus there were nine months of agreement had remaining of Bani Hamzah. This period was allowed to be completed. From this we learn that four months were allowed for these infidels who themselves had violated this agreement.

10. Neither time nor place will give protection or security even if they seek the sanctuary of the sacred Mosque nor any other sacred place. (Roohul Bayaan, Khazainul Irfaan).

11. From this we learn that everything is permissible in war which is not forbidden by Islam, because it is said here to sit and wait for

6. And O Beloved Prophet! if any of the polytheists ask your protection ¹⁴, then give him protection that he may hear the word of Allah. Then send him to his place of security. This is because they are the ignorant people.

14. By this is meant after these four months are over on if some from these polytheists who are condemned to death ask for

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا
الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَ
أَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ
تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٥

them in every possible way i.e. inflict defeat on them through every possible means.

12. From this verse emerges a few issues:

1. The faith of one in dire straits is acceptable as can be understood from "if they repent" eg. if the infidels offer repentance from their infidelity it would be accepted voluntary or out of fear;

2. Salaah and Zakaat are signs of accepting Islam and offering sincere repentance from infidelity because both these deed are the foundation of all pious deeds.

3. Any infidel who declares faith when in captivity but does not offer his Salaah is not entitled for his freedom because his release is made largely dependent on his establishment of Salaah.

13. By this is meant due to the blessings of repentance, Salaah and Zakaat infidelity and acts of infidelity of this period would be forgiven. Religious Issue: If any one was compelled to accept Islam becomes an apostate should not be slain. Rather he should be forced to accept Islam once again viz. an apostate woman. (Tafseer Roohul Bayaan).

وَ إِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ
فَاجْرُهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ
مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ٦

protection, they should be given the protection for a brief period. From this a few issues emerge:

1. An infidel is protected in an Islamic state like the non-believer granted temporary protection, so that he should neither be killed nor his possession seized.
2. Such a person shall not be granted permanent residence in the Islamic state.

SECTION 2

7. How can there be any covenant ¹⁵, for the polytheist with Allah and His Messenger, except those with whom you made a covenant ¹⁶ near the Sacred Mosque? Then as long as they keep it for you, you should also stand for them ¹⁷. Surely, Allah loves the pious ones ¹⁸.

15. There shall be no covenant for them, because they had repeatedly broken their agreement or covenant. From this we learn those who violate their covenant, we too are not committed to their covenant.

16. By this is meant the agreement you entered into with Bani Hamzah on the occasion of the Treaty of Hudaibiya, you should fulfil its period because they had not violated the terms of this contract.

17. This means if they do not breach any terms of their contract within

8. How will it be that they will prevail against you? Then neither would they care ¹⁹ for relationship nor for any agreement. They please you from their mouths, but refuse you from their hearts. And most of them are disobedient ²⁰.

19. In the opposition of the Muslim they do not consider family ties nor do they remain faithful to the Muslims in respect of promises and agreements. In these matters they had always been the same and will always remain the same. Thus to trust them is uncharacteristic of a Muslim. An intelligent person is always once

3. After the period of protection he should be granted safe passage from the Islamic state, if he does not wish to accept Islam or pay the poll tax.
4. Islam should be preached to such a refugee in the hope that he may accept Islam.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَ
عِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عٰهَدْتُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ ۖ فَمَا اسْتَقَامُوا لَكُمْ
فَأَسْتَقِيمُوا لَهُمْ ۖ إِنَّ اللَّهَ يُحِبُّ السَّاقِينَ ۝

its prescribed period you too should uphold the treaty. However if they break the covenant then you too should wage war against them.

18. From this we learn that any Muslim who breaches promises with an infidel is not a pious person. He is a woeful person who does not refrain from being treacherous and unfaithful to the believer. Worship and obligation towards your fellow human being are two wings of piety. Just as the birds depend on their two wings so are the pious in need of these two activities.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا
فِيكُمْ إِلَّا وَا لَا ذِمَّةً ۖ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ
وَتَأْبَى قُلُوبُهُمْ ۚ وَكَثَرُهُمْ فَيَسْقُونَ ۝

bitten twice shy. It is obligatory upon a believer that he should not fear or consider any one when it comes to the execution of Allah Almighty's commands.

"Obey not the creation to disobey the Creator".
If your parents, religious guide MURSHID teachers or commanding officers stop you from

offering Salaah, do not obey them. Likewise do not consider any family member in matters of religion.

20. From this we learn that some infidels

9. They have sold the verses of Allah for a meagre ²¹, price, and then they barred others from His Path. Surely, they do very evil deeds.

21. By this is meant that due to their greed for material gains they did not accept Islam, and due to a little covetousness of Abu Sufyaan they broke their agreement with you. By signs

10. They neither have any regard for any kinship nor for any agreement with any believers. And they are the transgressors ²².

22. This means these infidels for a meagre sum distort Divine verses, stop the people from following the Straight Path, show no consideration for family ties with the believers, etc. They annoy and trouble them. These are people who have overstepped beyond their limits. From this we learn that to mislead anyone or become the cause of his misguidance, to desiccate anyone from doing good deeds or advice anyone towards sin are all

11. And if they repent and establish ²³, prayer and pay Zakaat, then they are brothers in faith ²⁴. And We explain the verses in detail for the people who know ²⁵.

23. This means one should regard Salaah and Zakaat as obligatory and carry them out properly and regularly e.g. establish Salaah as an institution of action and belief. (*Tafseer Roohul Bayaan*).

24. From these few issues are gleaned.

1. Brotherhood refers to the global Islamic brotherhood. National and communal brotherhood is temporary and limited.

2. A Muslim is a brother of his fellow

too stand firm on their principles and promises. For this reason the words "most of them" are being used here. Here the 'disobedience' denotes breach of promise.

اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ⑨

of Allah Almighty is either meant verses of the Holy QUR'AAN, or Covenant/Treaty with the Holy Prophet, fulfilment of which is found in the Holy QUR'AAN.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَّ لَا ذِمَّةً ۖ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ⑩

criminal acts and are included under this verse. From it those people should take heed who are unnecessarily stopping Muslims from holding Meelad Shareef, Khatmi of the pious sages eg. *KHATME KHAWAJAGAAN*, and other good deeds. This too is part of stopping people from the Path of Allah Almighty, because all these deeds are performed for the pleasure of Allah Almighty.

فَإِنْ تَابُوا وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَآخَوَانُكُمْ فِي الدِّينِ ۖ وَنُقِصِلُ الْأَيَّاتِ لِقَوْمٍ يَعْلَمُونَ ⑪

Muslim but not of the Prophet as understood from "your brother".

3. The blood of a Muslim is forbidden to shed for another Muslim as he is your brother.

25. From this verse emerges two issues:

1. An Alim - a learned man is he who views and ponders over the details of the verse. Without this he will not be considered a learned man, even though he may be well versed in the other branches of knowledge.

2. The knowledge of the QUR'AAN and Hadith is obligatory upon the learned, while obedience to the learned is obligatory upon the com-mon people. If the ignorant begins to deduce

12. If they break their oaths after their agreement and openly taunt at your religion ²⁶, then fight with the leaders of infidelity. Undoubtedly, their oaths are nothing. Thus, they may desist ²⁷.

26. This means if a non-Muslim citizen in the Islamic state insults the dignity of the Holy Prophet or begins to raise objections about Islam it will be regarded as a breach of contract on his part. He will no longer be a protected citizen and becomes liable for death penalty. This is so because it is the responsibility of these protected citizen to

13. Will you not fight with a people who have broken their oaths and resolved ²⁸, to expel the Messenger, although they made the commencement of hostility against you? Do you fear ²⁹ them? But Allah is most worthy of being feared, if you believe in Him ³⁰.

28. This refers to the Jews of Madina who had broken their treaty with the Holy Prophet صلى الله عليه وآله وسلم and had made every effort to force the Messenger of Allah Almighty to leave the city. It could also refer to the polytheists who tried to do this on the occasion of the Battle of the Trench or those polytheists who had violated the treaty of Hudaibiya and earlier had forced the Holy Prophet صلى الله عليه وآله وسلم to leave Makkah and migrate to Madina. (Tafseer Roohul Bayaan).

29. It should be remembered that it is forbidden for us to initiate war with those infidels with whom there is a peace treaty as this is equal to breach of agreement. On other

and extract laws from the QUR'AAN and Had-ith then Religion itself will become an object of mockery. You will obtain polished pearls from the jewellery shop and not from the sea.

وَ إِنْ سَكَتُوا أَيْمَانُهُمْ مِّنْ بَعْدِ عَهْدِهِمْ
وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَبْهَۃَ الْكُفْرِ
إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٣﴾

respect Islam and its ideals.

27. This means declare war on those who insult the dignity of Islam and harass the Muslims. From this one learns that the purpose of Holy War is not to destroy the infidels or compel them to accept Islam, but its real objective is to crush the power of these infidels.

أَلَا تُقَاتِلُونَ قَوْمًا سَكَتُوا أَيْمَانَهُمْ
وَهُبُّوا بِإِخْرَاجِ الرَّسُولِ وَ هُمْ بَدَءُوكُمْ
أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ قَالَ هُوَ أَحَقُّ أَنْ
تَخْشَوْهُ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٣٠﴾

infidels Muslims can declare war if needed. Thus this verse cannot be used as a proof by the Qadayani.

30. From this we learn that there is no fear in the heart of a believer for anyone besides Allah Almighty. It should be remembered that one type of fear is that which inculcates a desire for the obedience of Allah Almighty. The second type is that which helps to create antagonism or dislike eg. fear of the king; fear of the snake. The believer does not display the first type of fear due to which he abandons faith in Allah Almighty or His obedience. He could have the second type of fear, e.g. Hazrat Musa (on whom be peace) had shown fear for the snake.

14. Then fight with them. Allah will punish them at your hands and will humiliate them and He will help³¹, you against them and will heal the hearts of the believers³².

31. Allah Almighty had fulfilled all those promises as testified by history. These verses serve as miracles of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم.

32. It is understood from this that to seek

15. And He will remove the anger of their hearts. And Allah accepts the repentance of whomsoever He pleases³³. And Allah is All Knowing, Wise.

33. This means some of the Makkans will repent afterwards and accept Islam. Thus Abu Sufyaan, Ikrama, Hazrat Abbas, (May Allah be

16. Do you think that you would be left alone? And Allah has not yet made known³⁴, those of you who will fight in His way and will not take anyone as a confidant except Allah and His Messenger and the believers. Allah is aware of what you do³⁵.

34. Allah Almighty be praised! What refine translation! The purpose of this translation is to make us aware that to understand the servants, of Allah Almighty is to understand Allah Almighty. It is through these strivings that Muslims will be able to distinguish between the sincere and the hypocrites. Otherwise, Allah Almighty is All

SECTION 3

17. The polytheists have no right to visit³⁶, the Mosque of Allah, bearing witness³⁷, of their infidelity against themselves. Their entire deeds are destroyed³⁸, and they

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ
وَيُخْزِيهِمْ وَيَصْرِكُمْ عَلَيْهِمْ وَ يَشْفِ
صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۝۱۴

from the infidels for the sake of appeasing the anger of the believers is permissible provided it is not inhuman or in excess. Infact taking revenge at times becomes a necessity.

وَيَذْهَبُ غِيظُ قُلُوبِهِمْ ۖ وَ يَتُوبُ اللَّهُ
عَلَى مَنْ يَشَاءُ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝۱۵

pleased with them) all became Muslims. This Divine prophecy too became true.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ
دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ
وَلِجَاةً ۖ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝۱۶

knowing and Omniscient.

35. This means Oh People! Do you so desire that Holy War should not be obligatory upon you! This will not be. Holy War is a distinguishing factor between the sincere and the hypocrite. Believers are ever ready to show spirit of sacrifice, while the hypocrite on these occasions act as spies for the infidels.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْبُرُوا مَسْجِدَ
اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ ۖ
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ ۖ وَفِي النَّارِهِمْ

shall remain in the Fire of Hell forever.

36. From this we learn the infidels are not permitted to worship in the Muslim mosques, nor should donation be taken from them in respect of the mosques. This is so because construction of the mosques and to perform Salaah therein are all part of establishing the mosques, and only Muslims are entitled to carry out these activities. Likewise, only Muslims should be employed for mosque duties. The permission which the Holy Prophet ﷺ granted a Jewish youth to sweep the mosque was based in the hope of his conversion to Islam. Worship in the Masjid-e-Nabawi by a group of Christians from Najraan was not done at the Holy Prophet's ﷺ permission but on their own accord. However, once they had begun worshipping they were not stopped, just as when one Bedoin had started urinating in the mosque was not stopped but was allowed

18. Only they shall inhabit³⁹ the mosques of Allah, who believe in Allah and the Last Day, and who establish prayer and pay the poor-due and fear none but Allah. So these are the people who are among the guided ones⁴⁰.

39. By 'inhabit the mosques' means they are involved in the construction of the mosques, cleanliness of the mosques, lighting up the mosques, flooring and carpeting the mosques, etc. From this emerge two issues:

1. Construction and maintenance of the mosques is the duty of Muslims only. A mosque constructed by infidels is no mosque at all eg. Masjid-e-Daraar.

2. The desire of establishing a mosque is a sign of true faith. Similarly, dislike for a mosque and the urge to destroy and desecrate it is a sign of infidelity. Furthermore, to recite the entire QUR'AAN during Taraweeh Prayer, to illuminate the mosques in Ramadaan are acts of great reward as they too are part of establishing mosques. Hazrat Sulaiman (on whom be peace) would brighten the Sacred

خُلِدُونَ ١٤

to complete this vile deed after which the mosque was thoroughly washed.

37. This means idolatry and precincts of the mosque cannot become one attachment, nor can their people be brought together. This law is pertaining to all the infidels, even though they may be including themselves with the Muslims like the , Mirzais, etc or those who are excluded like the Jews, etc.

38. From this we learn that good deeds of the infidels like rendering service at the mosque, building guest houses (MUSAFIR KHANA), providing wells, etc. are of no benefit to them, as none of these will be rewardable. However, there would be a reduction in punishment for some of the infidels resulting from their good deeds eg. Hazrat Abu Talib, etc who are given light punishment.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ وَ أَقَامَ الصَّلَاةَ وَ آتَى
الزَّكَاةَ وَ لَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى
أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ١٨

Mosque BAITUL MUQADDAS in such a way ladies living far away from it were able to spin their wheels from its light; Hazrat Dahya Kalbi (May Allah be pleased with him) would light up Masjid-e-Nabawi. (Tafseer Roohul Bayaan)

40. Hazrat Umar (May Allah be pleased with him) was the first person to have top quality flooring done in Masjidun Nabawi. Prior to this there was gravel flooring. Hazrat Uthman (May Allah be pleased with him) was the first person to build this sacred Mosque in a beautifully designed structure. Hazrat Tameem Dari was the first person to provide brightly lit lamp in it. During the reign of Hazrat Umar (May Allah be pleased with him) he had the sacred Mosque brightly lit in Ramadaan for Taraweeh Prayer at which Hazrat Alli (May

Allah be pleased with him) prayed to Allah Almighty to illuminate the grave of Hazrat Sulaiman had brightened the sacred Mosque in Jerusalem with a light from red sulphur

19. Then do you consider the offering of water to the pilgrims and service of the Sacred Mosque equal⁴¹, to one who believes⁴² in Allah and the Last Day and fights in the path of Allah? They are not equal in the sight of Allah. And Allah does not guide the unjust people⁴³.

41. Reason for its Revelation:

The polytheists of Makkah were taunting the migrant Muslims saying that these people left Makkah by deserting the Sacred Ka'bah yet they would proudly say that they are the servants of the Holy Ka'bah. In reply to the Polytheists Allah Almighty revealed this verse. From this one learns that Allah Almighty defends His sincere servants in such a way that He Himself replies their critics Allah be praised. This is the height of obtaining nearness to Allah Almighty.

42. From this we learn that obedience to the Holy Prophet صلى الله عليه وآله وسلم is highest form of worship eg. He called the Emigrant Muslims superior to those other in Makkah who remained their to render service to the

20. Those who believe and migrate and fight⁴⁴ with their wealth and lives in the path of Allah⁴⁵ have the highest rank with Allah. And they are the ones who reach their goal.

44. There are three categories of Holy War (JIHAD) - Striving with ones life only, as was the case with the poor Muslims, the second type is striving with ones wealth as was the case of the wealthy but disabled believers who would provide horses and other equipment to the soldiers; the third is the combination of both i.e. those who would strive with their lives and wealth by physically fighting and

which was seen from twelve square miles. He had decorated this with gold and silver. (Tafseer Roohul Bayaan). All these great personalities were beloved of Allah Almighty.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوْنَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ^{١٩}

Sacred Ka'bah. The reason being those Makkan remained by the Holy Ka'bah, but the Emigrants to Madina remained in service of the Pride of the Ka'bah صلى الله عليه وآله وسلم The observer of the Ka'bah becomes a Haji - Pilgrim but the observer of the Pride of the Ka'bah becomes a SAHABI - Companion. Millions of pilgrims are not equal to the dust of the foot of a single Companion.

43. This tells us that without Faith no worship, service of the Ka'bah providing drinking water for the pilgrims, etc. is reliable in the sight of Allah Almighty. Faith is the main condition for the acceptability of worship. Just as there is no Salaah without Wudu, there is no worship without Faith.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ^{٢٠}

providing equipment for the poorer soldiers. All three types of soldiers are included in this verse. From this there is a hint that the Emigrants MUHAJIREEN are superior to the Helpers - ANSAAR though both are beloved of Allah Almighty.

45. They are superior to other Muslims, and not merely to non-believers. The infidels hold no position in the sight of Allah Almighty to

say that they hold superior position to the Muslim warrior. These infidels are held more disgraced than dogs and cats. Animals were permitted to come into the Arc of Hazrat Nooh

21. Their Lord gives ⁴⁶, them glad tidings of His Mercy and of His Pleasure and of such Paradise wherein there is lasting bliss for them.

46. From this we learn that the deeds of the Holy Prophet صلى الله عليه وآله وسلم are deeds of Allah Almighty observe, giving glad tidings to the Believers is the work of the Holy Prophet صلى الله عليه وآله وسلم. Hence his name is *BASHEER* - the giver of good tidings. Yet Allah Almighty says We are giving the glad tidings. We further learn that obtaining salvation

22. They will abide therein forever. Undoubtedly, there is great reward with Allah ⁴⁷.

47. Outwardly this verse seems to be concerning the Emigrant Companions. Paradise for these revered believers is a certainty. From them some have been proclaimed by

23. O believers! Take not your fathers and brothers over friends ⁴⁸, if they prefer infidelity to faith. And whoso of you will befriend them, then they are the unjust ⁴⁹.

48. This tells us that of all the rights and obligation the greast obligation is that towards Allah Almighty and His Beloved Prophet . If opposed to them , a father is not a father, a mother is not a mother, a brother is not a brother.

24. Please declare: "If your fathers and your sons and your brothers and your wives ⁵⁰, and your clan ⁵¹,

(on whom be peace) but not an infidel. Regarding the infidels Allah Almighty says: "They are the worst of creatures". S98:V6.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ
وَجَنَّتِ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ۝

and heavenly bounties on the Day of Qiyamah are not the results of ones good deeds but this is due to the grace and bounty of Allah Almighty. Good deeds are a means of obtaining Divine grace. Furthermore to obtain Divine pleasure is the highest bounty of Allah Almighty. May Allah Almighty grant us this Amin.

خَالِدِينَ فِيهَا أَبَدًا ۖ إِنَّ اللَّهَ عِنْدَهُ
أَجْرٌ عَظِيمٌ ۝

name as inmates of Paradise eg. the *ASHRA E MUBASSHARAH*, etc. Anyone who denies their belief and piety is rejecting the veracity of this verse .

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ ۚ إِنِ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْإِيمَانِ ۖ وَمَنْ يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

49. From this we learn that is any infidel remains in infidelity unknowingly he will not be subjected to this command. You should try with kindness to win him towards Islam. However, if he insists remaining an infidel you should separate from him.

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَ

and the wealth of your earnings⁵², and the trade of which you fear loss, and the houses of your choice, are things ⁵³, dearer ⁵⁴, to you than Allah and His Messenger, and the striving in His Path, then wait till Allah sends His Command. And Allah guides not the disobedient.

50. From this we learn that you are allowed to fulfil family rights as outlined by Shariah to the infidel wife and parents, but whole heartedly love for them is unlawful because inclination of the heart should not be towards the enemies of Allah Almighty and His Beloved Prophet

Further, it should be remembered it is infidelity to love an infidel wholeheartedly. Also, when the right of the Creator and the creation are in opposition priority must at all times be given to rights of the Creator.

51. In the word 'your claim' all the inlaws, family relations blood brothers, are included.

52. Earning has been mentioned with wealth to show that wealth earned through your hard work is better than inherited wealth because it is acquired through your effort.

53. From this we learn that love for material things is not prohibited as long as they are not given preference over Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

SECTION 4

25. Certainly, Allah did help ⁵⁵, you at many places and on the day of the battle of Hunain, when you had boasted of your multitude of soldiers, but it availed you nothing and the land being so vast, became straitened ⁵⁶, to you. Then you turned your backs, retreating ⁵⁷.

55. As was the case in the Battles of Badr, Khaiber, Treaty of Hudaibiya, Conquest of

أَمْوَالٍ اقْتَرَفْتُمُوهَا وَتِجَارَةً تَخْشَوْنَ كَسَادَهَا وَ مَسْكِنٍ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَ رَسُولِهِ وَ جِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٢٥

in which case it would be prohibited. Similarly, unlawful love relations too are prohibited.

54. The commentary of this verse is that Hadith which states none of you is a believer until I do not becomes more beloved to him than his parents, his children and everyone else. From this we learn that we should have natural love for the Holy Prophet صلى الله عليه وآله وسلم and not just common or rational love. Man has natural love for his children. Here natural love is contrasted with rational love. Further, we learn the type of love we have for the Holy Prophet صلى الله عليه وآله وسلم should be similar to that we have for Allah Almighty i.e. the love based on greatness and obedience. Also, to love the Holy Prophet صلى الله عليه وآله وسلم with Almighty Allah is no polytheism, but it is part of faith. We also learn that to keep the heart bereft of the Holy Prophet's صلى الله عليه وآله وسلم love is infidelity as this is being denounced as deserving of severe punishment.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَ يَوْمَ حُنَيْنٍ ۚ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ ضَاقتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ٢٥

Makkah and against Bani Quraizah and Bani Nadheer.

56. Between Hunain, Taif and Makkah Muazzamah is a jungle wherein after the conquest of Makkah a great battle was fought between the Muslims and the tribes of Hawazin and Thaqeef. The Muslim army for this battle was twelve thousand, while the infidels numbered four thousand. Some of the Muslim seeing their numerical strength expressed confidence of a certain victory. But Lo! and Behold! Allah Almighty did not like this boast for nature! At first the Muslims gained success and became engaged in collecting the spoils of war. The fleeing enemy seeing this turned back and sent a shower of arrows upon the Muslim who could not withstand this attack

26. Then Allah sent down His Tranquility upon His Messenger and upon the Muslims ⁵⁸. And He sent down the forces that you did not see⁵⁹, and He chastised the infidels. And that is the punishment for the infidels.

58. From this we learn that those Muslim soldiers who fled from the Battle of Hunain remained believers as Allah Almighty had pardoned them. Allah Almighty sent down His Calm upon them. Thus if any one now raises any objections or criticism against them they are denying the veracity of this verse. Thus it is these very fleeing soldiers who gained

27. Thereafter Allah will accept the repentance of those whom He pleases⁶⁰. And Allah is Most Forgiving, Merciful.

60. Thus remainder of the people of Hawazin were guided by Allah Almighty towards Islam. They came to the Holy Prophet ﷺ and accepted Islam. The

28. O believers! Know that the polytheists are altogether unclean ⁶¹. Then let them not approach ⁶² the Sacred Mosque after this year. And if you fear poverty, then soon

and fled. Only Hazrat Abba's and Hazrat Abu Sufyaan (May Allah be pleased with them) remained by the Holy Prophet ﷺ. On that day the true valour of the Holy Prophet ﷺ was seen. The entire infidels had surrounded the mule of the Messenger of Allah ﷺ but when he got down from the mule with a sword in his hand the entire enemy force dissipated like grains of coffee.

57. This is a discription of the earth becoming straitened i.e. that vast land despite its broad area became so narrow and compressed that you were unable to stop there.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

control over themselves and turned back to inflict a defeat on the enemy. Thus this victory became an atonement for their past.

59. By this is meant the angels who had come at Hunain to raise the Muslim pride. The angels did not take any active part in the battle. They only fought in the Battle of Badr.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

Holy Prophet ﷺ also freed their prisoners. Because they were from the people of HALEEM SA'DIN this favour was shown to them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَ إِنْ خِفْتُمْ عَيْلَةً

Allah shall enrich you with His bounty, if He pleases ⁶³. Verily, Allah is All Knowing, Wise ⁶⁴.

61. It should be remembered that here the idolators signifies all non-believers. There is a Zabar on the word NAJS to mean extremely unclean, altogether unclean and nauseating. By unclean means of unclean and impure beliefs as well as physical aversion because the infidels do not take a ghusal after *JANAABAT* (sexual intercourse). They regard impurities to be clean eg. the idolators of India regard the urine of the cow to be pure.

62. From this we learn that the infidels and the polytheist have no right of worship in Muslim Mosques because here not being near signifies not being near for worship and all the mosques in veneration are like the sacred Mosque in Makkah.

29. Fight those who do not believe in Allah and the Last Day ⁶⁵, and do not forbid what Allah and His Messenger ⁶⁶ had made lawful. And follow not the true faith ⁶⁷, that is to say those were given the Book ⁶⁸, until they pay the required tax with their own hands ⁶⁹, being humiliated⁷⁰.

65. This tells us that he who is not a Muslim does not believe in Allah Almighty in the true sense of the word even though he may claim to do so. True knowledge about Allah Almighty can only be obtained through knowledge of the Holy Prophet صلى الله عليه وآله وسلم. Christian, Jews, the infidels, etc. do not believe in Allah Almighty and Jihad *Holy War* would be waged against them. We also learn *Jihad*, like *Salaah*, *Zakaat*, would continue to exist until the Day of Judgement. Anyone who accepts it as abrogated is an apostate eg. the Qadyanis. The reason being in this verse absolute command and is given with regard to Jihad which is not restricted to any time limit.

66. Those things which are declared

فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ ۖ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

63. By this is meant do not think that if the polytheists did not attend the Hajj it will in any way affect your trade. Allah Almighty will place so much blessing and good in the Muslim community that all the business of Makkah will be able to prosper through the Muslim pilgrims. Allah Almighty has fulfilled this promise the fruit of which can be seen up to today! 'If He pleases' is used so that the trust of the believers should be in Allah Almighty and not in the pilgrims to the Holy city.

64. Thus the command of Allah Almighty is to prohibit the polytheists from attending Hajj is based on Divine wisdom which would soon become apparent to you.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا
بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ
اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا
الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

unlawful in the Holy QUR'AAN are done so by Allah Almighty eg. the swine, the carrion, etc. and those things which are declared unlawful in the Hadith have been declared unlawful by the Holy Prophet صلى الله عليه وآله وسلم eg. dog, cat, etc. From this we learn that Allah Almighty has empowered the Holy Prophet to declare things unlawful.

67. Here Truth signifies either the true Religion or non-abrogated, everlasting religion, or it signifies name of Allah Almighty i.e. true religion or everlasting religion which would not be abrogated, or the Religion of Allah Almighty. In the first case truth is the attribute of Religion while in the latter case it is the

possessive noun of Religion (*Roohul Bayaan*) It could also mean that Truth refers to the personality of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم the Religion of Hazrat Muhammadur Rasoolullah

68. 'Kill' is a descriptive command which is the descriptive of "those who do not believe" i.e. fight with those non-believing people of the Book - wage holy war against them.

69. From this verse a few issues emerge:

1. From the infidels of Arabia Jizyah – (Poll tax) will only be accepted from the People of the Book. For the polytheist of Arabia there is either death or acceptance of Islam.

2. Poll tax will be collected in cash, not on credit.

3. The infidel must pay his poll tax personally and not through his servant or any one else as indicated by "their own hands".

4. The infidel must go to the tax collector

SECTION 5

30. And the Jews said: "Uzair 71. is the son of Allah". And the Christians said: "Mesih Isa is the son of Allah". These things they utter with their mouths 72. They imitate the sayings of the infidels before them 73. May Allah curse them 74.

71. Reason for its revelation: A group of Jews came to the Holy Prophet صلى الله عليه وآله وسلم and said how can we believe in you, for you have abandoned our Qiblah. Secondly, you do not believe in Hazrat Uzair (Alaihis Salaam) as the son of God. In response this verse was revealed. (*Tafseer Khazainul Irfaan*)

72. By this is meant they have no proof regarding their claim, they are merely uttering nonsense.

73. This refers to the polytheists of Arabia

31. They have taken their priests and monks as gods besides Allah 75, and also Mesih, son of Mariam 76, and they were commanded not to worship any except Him. None is

on foot as indicated by "being brought low".

It should be remembered that according to the Hanafi school the polytheists non-Arab states would pay poll tax like the People of the Book. But this is not the case with the Shafa'ee school according to which no polytheists is entitled to pay a poll tax. He must either accept Islam or be liable for death penalty. This verse serves as proof for both.

70. This poll tax would be payable by all the non-Arab polytheists. It should be remembered that the tax is for their protection because the head of the Islamic state protects the infidels, provides for their comfort and convenience for which they are entitled to a small amount eg. the tax levied by present day governments on their subjects. In comparison the Muslims are duty bound to pay Zakaat on their livestock and other types of wealth.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۖ ذَلِكَ قَوْلُهُمْ
بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ قَوْلَ الَّذِينَ
كَفَرُوا مِنْ قَبْلُ ۖ قَتَلْتَهُمُ اللَّهُ ۖ أَنَّى
يُؤْفَكُونَ ﴿٣٠﴾

who would say that the angels are daughters of Allah Almighty, while the people of the Book made the Prophets sons of Allah. So what difference is there between the two. However because these people of the Book believe in one Prophet, despite their polytheism, they are called People of the Book, and their laws became less burdensome.

74. This address is to express anger and displeasure and not as a curse. Allah Almighty is free from uttering a curse.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا
مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۚ وَ
مَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَا

worthy of worship except ⁷⁷ He. Hallowed be He from their polytheism⁷⁸.

75. This teaches us that to obey anyone like Allah almighty and His Beloved Prophet

صلی اللہ علیہ وآلہ وسلم is equal to giving his status of a God, while obedience to the righteous Ulema, the Saints, the Pious as per Divine teachings is true obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: "Obey Allah and obey the Messenger and those who have power of command over you". S4:V59

The Christians and the Jews would obey their priest in opposition to Allah Almighty and have

32. They desire to extinguish the light of Allah with their mouths and Allah will not agree, but to perfect His Light, although the infidels may dislike it ⁷⁹.

79. Here Light could mean our Holy Prophet صلی اللہ علیہ وآلہ وسلم because the verse that follows discusses the Holy Prophet

صلی اللہ علیہ وآلہ وسلم and is a commentary of this verse. Hazrat Mulla Alli Qari (May Allah be pleased with him) states at the end of his book "Mauzooat e Kabir" Wherever light is mentioned in the QUR'AAN it always signifies the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In this verse extinguishing the light means destroy-

33. It is He Who has sent ⁸⁰, His Messenger ⁸¹, with guidance and true religion that He may make it prevail ⁸², over all religions, although the polytheists may dislike it ⁸³.

80. This tells us the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the reflection of Divine honour. If you desire to know your Creator then His true knowledge is that He is the Lord who has sent Hazrat Muhammad

صلی اللہ علیہ وآلہ وسلم as His true Messenger. Thus the Holy Prophet is the reflection of the Personality and Attributes of Allah Almighty.

81. This tell us that true Religion and guidance

إِلَهَ إِلَّا هُوَ ۚ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

their sins pardoned through them. Therefore the words 'besides Allah' are being used here. A Muslim does not have such a belief regarding any saint or religious leader.

76. They have taken Hazrat Isa (Alaihis Salaam) as God by accepting him as son of God. The son has the same genus of the father.

77. This means they were given similar commands in the Taurah and Injeel.

78. This tells us these people of the Book are polytheists, even though rules regarding them are different.

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

ing the Religion of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم, or preventing the printing of the Holy QUR'AAN, or stopping the remembrance and discussion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and become offended at hearing the praiseworthy qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم though their offence makes no difference to the dignity and honour of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

is connected with the Holy Prophet

صلی اللہ علیہ وآلہ وسلم, just as light is connected with the sun., and that True Religion and guidance cannot be obtained by abandoning the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This is clarified by the use of connecting letter BA with Guidance to emphasize that the personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and guidance are connected with one another, that is one is

inseparable from the other. If guidance can be obtained through the Holy QUR'AAN alone, then it was not necessary to send the Holy Prophet صلى الله عليه وآله وسلم. Secondly at no time was the Holy Prophet صلى الله عليه وآله وسلم separated from true Religion and Guidance because both of these are sent with the Holy Prophet صلى الله عليه وآله وسلم. If anyone regards the Holy Prophet صلى الله عليه وآله وسلم without guidance for even a second, he is out of the fold of Islam.

82. By this is meant that Allah Almighty should abrogate all earlier heavenly religions through the Religion of the Holy Prophet, that his religion should

34. O believers! Many of the priests and the monks ⁸⁴, devour ⁸⁵, the wealth of the people wrongfully and then bar them from the Path of Allah. And those who hoard ⁸⁶, up gold and silver and spend it not in the path of Allah, give them the good news of a painful punishment.

84. Ahbaar was title of the Jewish monks and Rohban was the title of the their priests. Religious guides of the Muslims and their scholars are not included in this verse, as is erroneously understood by some present day Wahabis. The reason being, this verse was revealed during the time of the Noble Companions. These illustrious persons had never devoured anyone's wealth unlawfully, nor had stopped any one from the path of Allah Almighty.

85. This tells that the payment for unlawful work and for work obligatory upon oneself is null and void. Likewise, it is unlawful to earn money through singing, false legal practice, receive payment for leading obligatory prayers, propagational work which is obligatory upon oneself, etc. RADDUL MUKHTAR, etc. Payment for lawful work

overwhelm and prevail upon every religion. Even today the Holy QUR'AAN is dominant over all religious scriptures, the mosques have the mastery over other places of worship and the publicity of the Holy Prophet

صلى الله عليه وآله وسلم is prevalent over that of every other religious leader. It is clearly seen today, when Hazrat Isa (On whom be peace) comes to earth, Islam will be the only prevailing Religion, all other religions will be non-existent.

83. This tells us that anyone who dislikes the greatness and honour of the Holy Prophet صلى الله عليه وآله وسلم is a polytheist.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ
الْأَحْبَارِ وَ الرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَ يَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ ۚ وَ الَّذِينَ يَكْنِزُونَ
الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنفِقُونَهَا فِي
سَبِيلِ اللَّهِ ۖ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ٢٣

is lawful eg teaching the Holy QUR'AAN, Imamet, delivering a lecture in another locality, where there are others who can do these works Thus at that point in time these works are not obligatory upon him.

86. This means hoarding unlawfully i.e. they do not pay the obligatory charity and Zakaat therefrom. From this we learn that accumulation of wealth is permissible as long as the dues upon this wealth is paid. If it was unlawful to accumulate wealth then how would Zakaat become obligatory. Zakaat only becomes obligatory after the wealth has been in one's possession for a complete year. Also, how would Hazrat Uthman, Hazrat Zubair ibn Awaam and other Companions had become wealthy, unnecessary spending has been condemned as unlawful so as to avoid ruination of it.

35. On the day that their treasures shall be heated in the fire ⁸⁷, of Hell. Then their foreheads and sides and backs ⁸⁸ shall be branded therewith. This is what you had hoarded ⁸⁹ for yourselves. Now taste the penalty of such hoarding.

87. It would be heated in the fire of Hell to such an extent that it will turn white *KHAZAIN*.

88. Because the wealthy misers would frown at the poor, then they would turn away from them, then would show their back towards them. Thus all three limbs of theirs would be branded.

36. Undoubtedly, the number of months with Allah is twelve ⁹⁰, in the Book of Allah ⁹¹, since the day He made the heavens and the earth. Four of them are sacred ⁹². This is the right religion. Therefore, do not wrong ⁹³ yourselves in the calculation of these months. And fight the infidels at all times, as they fight ⁹⁴, with you, at all times. And know that Allah is with the pious ones ⁹⁵.

90. This tells the lunar months are held in good esteem by Allah Almighty because the honoured months were all lunar months. Thus all our worship like Zakaat, Fasting, Hajj are performed in lunar months.

91. From this we learn that the practice of the polytheists to extend some years to thirteen months is base and misleading. The year should be made up of twelve months, and the days of the month should be either twenty nine or thirty. These people have changed this order for seasonal conformity.

92. Three months are sequential eg. Zil-

يَوْمَ يُحْيِي عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتُكُوى
بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ
هَذَا مَا كُنْتُمْ لَا تُفْسِكُمْ فَذُوقُوا مَا
كُنْتُمْ تَكْنُزُونَ ٣٥

89. From this we learn that which is hoarded for the sake of Allah Almighty would not be regarded as bad. Thus there is no Zakaat on wealth that is given in trust, even though they may run into thousands of Rands. Hoarded for oneself includes accumulating for ones children, kith and kin etc, when this is not intended for gaining the soul pleasure of Allah Almighty.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا
عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ
حُرْمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا
فِيهِنَّ أَنْفُسَكُمْ وَ قَاتِلُوا الْمُشْرِكِينَ
كَأَنَّهُمْ كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ٣٦

Qaida, Zil-Hajj and Muharram, and one is separate i.e. Rajab. These four months were regarded sacred even before the advent of Islam. Islam too has accorded them sanctity. However, Holy War in these months is no longer unlawful. Nevertheless, respect of them has remained up to now. Much worship should be done in these months, every effort should be made to abstain from sins in them. From this we learn that every month, every day, every moment are not equal in status. If they are not the same in honour and greatness how will all the human beings be the same.

93. This means special care must be taken to abstain from sins in these four months because committing sins in them is an act of cruelty. It could also mean do not be cruel to one another.

94. This means fight every infidel at all times and at every place who wants to fight with you eg. combatant, a soldier. Through

37. Surely their postponement of sacred months is nothing but an increase in infidelity ⁹⁶, with which the infidels are misguided ⁹⁷. They make it lawful in one year ⁹⁸, and forbid ⁹⁹, it in another year, that they may make up the number which Allah has sanctified ¹⁰⁰, and make lawful what Allah has forbidden. Their vile deeds seem fair ¹⁰¹, in their eyes. And Allah guides not the infidels¹⁰².

96. The infidels of Arabia were great upholders of the dignity of the respected months viz. Rajab, Zil-Qaidah, Zil-Hajj and Muharram, and regarded fighting in this period as prohibited. However if any of these would come in between during a battle they would feel quite offended by this. They would then try to substitute Muharram with Safar and would make Safar to Muharram. Or whenever a need was felt to divert unlawfulness they would exchange these months in like manner. In this way the months of honour and prohibition would keep changing in the course of the year. This process of postponement is called NASI which has been condemned here. As the appointment and setting of months and days is done by Allah Almighty, any change therewith is an act of extreme transgression. Thus if any person today tries to change Monday to Friday and performs Friday Salaah in it, or change Rabiul Awwal to Zil-Hajj and offers Qurbani or Hajj in it would be regarded as an infidel like the one who rejects Allah Almighty and His beloved Prophet ﷺ. Such an act violates Divine Laws and Divine arrangement.

this the prohibition of war in the prohibited months is abrogated. From this we learn that it is unlawful to wage war on non-Muslim citizen in a Muslim state as well as peace living non-believers; their blood is like our blood.

95. Thus at the time of Holy War adopt piety and purity these are your best weapons.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ
الَّذِينَ كَفَرُوا يُجِلُّونَهُ عَامًا وَ
يُحَرِّمُونَهُ عَامًا لِّيُؤَاطُوا عِدَّةَ مَا
حَرَّمَ اللَّهُ فَيُجِلُّوا مَا حَرَّمَ اللَّهُ^ط زَيْنٌ
لَّهُمْ سَوْءٌ أَعْمَالِهِمْ^ط وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ^ع

97. From this emerges two issues:

1. Bringing about sequential change in months and days is the way of the infidels.

2. There can be an increase or decrease in the intensity of infidelity i.e. some infidels are worse than the others. But this increase can be the nature of infidelity, not in its quantity.

98. Even today the polytheists of India add on an intercalary month after every few years. The pregnancy of Bibi Amina (May Allah be pleased with her) occurred in the month of Rajab but the polytheists that year made it into Zil-Hajj and performed pilgrimage in it. For this reason it is narrated that confirmation of the blessed conception took place at Mina after the Ramee of Jamarat. This is the explanation that can be given for it, otherwise this does not complete the nine months of the blessed pregnancy.

99. Because the year in which the infidels fight in Muharram by regarding it as Safar, then in that year they had made an unlawful battle lawful for them.

100. By this is meant that these infidels in each year always regard four months to be sacred and unlawful for waging war and they

uphold them strictly. But they differ in their fixed order.

101. By this is meant it is a sin to bring about change in the order of the months but the devil explained to them that it is a good act. Now they do this, thinking it to be a pious act.

102. By this is meant Allah Almighty does not guide the infidels towards doing good deeds.

SECTION 6

38. O believers! What has happened to you that when it is said to you ¹⁰³: "Go forth in the way of Allah"; you sit down ¹⁰⁴. on the earth heavily? Have you chosen the life of this world in preference to the Hereafter? And the goods of the living world in comparison with that of the Hereafter is nothing but little¹⁰⁵.

103. From this we learn that a Muslim does not become an infidel on sinning because Allah Almighty called those who were lazy in Jihad as believers, although negligence in Jihad is a sin.

104. Reason for its Revelation:

This verse was revealed on the occasion of the Battle of Tabuk to instil in the Muslims the desire for Jihad - Holy War. This battle was fought in Rajab 9th Hijri after the Battle of Taif. Tabuk is situated several kilometres out of Madina Muanawwarah in the direction of Syria. The Holy Prophet saw put great effort on this battle. At that point in time there was a severe drought which was placing much strain on the Muslims. Severe heat too was adding to this problems of the Muslims. For this battle Hazrat Uthman Ghani (May Allah be pleased with him) generously donated military equipment for ten thousand soldiers, ten thousand gold coins, nine hundred camels and hundred fully saddled horses. Hazrat Abu Bakr Siddique (May Allah be pleased with him) gave everything he had at home and Hazrat Umar (May Allah be pleased with him)

As long as they are infidels He does not show them the path towards Him. It could also mean that He will not show them the path towards Paradise on the Day of Judgement. Under all circumstances there can be no objection raised about the verse because thousands of infidels receive guidance to become Muslims.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَثْقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ۝

donated half his possessions. Leaving behind Hazrat Alli Murtaza (May Allah be pleased with him) as his deputy in Madina, the Holy Prophet صلى الله عليه وآله وسلم marched to Tabuk at the head of a thirty thousand army. Abdullah ibn Ubayy and the rest of the hypocrites turn back from this army at Thaniyatul Wuda. On the occasion of this battle the well of Tabuk which had very little water became full with the blessed gargle water of the Holy Prophet

which sufficed the needs of all the soldiers and animals. No actual fighting took place in this battle because Hercules, Emperor of Rome became overawed by the Muslims. The Holy Prophet صلى الله عليه وآله وسلم after imposing poll tax on the governors of Dumatul Jandal and Eila, returned to Madina. After this battle Hazrat Ka'ab bin Malik, Hilal ibn Umayyah and Murarah ibn Rabee had been boycotted, details of which are to follow.

105. This means all these would perish while the Hereafter is eternal, the goods of the living world are but little, while the Hereafter is abundant.

39. If you will not march forth, He will punish ¹⁰⁶. you with a severe punishment and will replace you by another people ¹⁰⁷. and you can do no harm to Him. And Allah has full power to do everything.

106. By 'punishment' is meant Allah Almighty will destroy you through severe drought and other calamities. This tells us that sins are the cause of wordly calamities just as good deeds are a means of obtaining mercy.

107. Those obedient followers of the Holy Prophet صلى الله عليه وآله وسلم who would be giving the Hereafter preference over the world

40. If you help ¹⁰⁸, him not, then no doubt Allah has already aided him, when on account ¹⁰⁹, of the mischief of the infidels, he was to go out with only two ¹¹⁰, souls, when they were both in the Cave ¹¹¹, and when he said to his Companion ¹¹²: "Grieve ¹¹³, not, surely Allah is with us ¹¹⁴". Then Allah sent down His satisfaction ¹¹⁵, on him and helped him with armies which you did not see ¹¹⁶, and put down the words of the infidels ¹¹⁷. It is the word of Allah alone which is supreme¹¹⁸. And Allah is Dominant, Wise.

108. Allah Almighty would assist them from unknown sources as He did so on the occasion of the Hijrah. Thus the Letter FA is the word *FAQAD* - 'No doubt' is not for expressing a condition but it is a proof of a concealed condition or requital. What it means is even if you would not help the Holy Prophet

then Allah Almighty had most certainly helped him. Thus no objection can be raised concerning the blessed verse.

109. Allah be praised! What a pure and refined translation! Here the connection by the action or verb is shown towards the cause because the infidels were the cause of the Holy Prophet's migration, صلى الله عليه وآله وسلم

إِلَّا تَتَفَرُّوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ
شَيْئًا ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

like the people of Yemen and Persia. (*Tafseer Roohul Bayaan*) From this we learn that the Religion of Allah Almighty is no way dependent on us. It is we who are dependent on it. Also, propagation of Islam is not only endowed upon us; Islam existed before us and would be in existence after us.

إِلَّا تَتَضَرَّوْهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ
الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي
الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ
اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ
الَّذِينَ كَفَرُوا السُّفْلَى ۚ وَكَلِمَةُ اللَّهِ
هِيَ الْعُلْيَا ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

though migration itself took place at the express command of Allah Almighty.

110. It should be remembered that if Allah Almighty who had taken the Holy Prophet صلى الله عليه وآله وسلم out of the holy city of Makkah, and not the polytheists whose intention was to martyr him. However, because the polytheists were the cause of the migration, they are declared as the doers. Further, it should be remembered that if the letter HA is used to show the present or the condition of the personal pronoun 'he' in "he was to go out with only two souls" then its meaning would be that the polytheists took him out in such a state that he was one of the two,

i.e. Hazrat Abu Bakr Siddique (May Allah be pleased with him).

111. By 'both' means the Holy Prophet

صلی اللہ علیہ وآلہ وسلم and his companion in the cave, Hazrat Abu Bakr Siddique (May Allah be pleased with him). The word 'companion in the cave' is derived from this verse. Even today to a protector a sincere friend and a faithful companion is referred as Companion of the Cave.

112. From this emerges two issues:

1. The companionship of Hazrat Abu Bakr Siddique (May Allah be pleased with him) is based on absolute faith and the Holy QUR'AN, hence its rejection is infidelity.

2. After the Holy Prophet صلی اللہ علیہ وآلہ وسلم the status of Hazrat Abu Bakr Siddique is greater than everyone else, because Allah Almighty has called him the Holy Prophet's Companion second to the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم. It is for this reason that the Holy Prophet صلی اللہ علیہ وآلہ وسلم honoured him to lead the believers in Salaah on his blessed Musalla. He is a companion of four generations, he is a Companion, his parents are Companions, all his children are Companions and their children too are Companions, just as Hazrat Yusuf (on whom be peace) too is the Prophet of four generations. This is the special quality and distinctive feature of Hazrat Abu Bakr Siddique (May Allah be pleased with him).

We further learn that after the Holy Prophet صلی اللہ علیہ وآلہ وسلم Hazrat Abu Bakr Siddique would be his immediate successor or Caliph. If Allah Almighty has made him second to His Messenger then who is there to make him third or fourth. In the grave too he is next to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and on the Day of Judgement too he will be second to the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

113. Do not grieve over me, because at that point in time Hazrat Abu Bakr Siddique was not worried about himself as he himself was already bitten by the snake, he had already sacrificed himself over the Holy Prophet

صلی اللہ علیہ وآلہ وسلم. The fear he had was for the safety of his Beloved Companion of the Cave,

the Holy Prophet صلی اللہ علیہ وآلہ وسلم. If he had fear about himself he would not have carried the Holy Prophet صلی اللہ علیہ وآلہ وسلم on his shoulders and climbed the hill of twelve miles height, he would not have entered the dark cave alone, he would not have allowed himself to be bitten by a snake. This grief of Hazrat Siddique Akbar too is an act of worship so is the worldly rest of the Holy Prophet صلی اللہ علیہ وآلہ وسلم an act of worship. Therefore Allah Almighty saved both these great personages through the web of the spider and the eggs of the pigeon.

114. Hazrat Moosa on whom be peace had said:

"Undoubtedly my Lord is with me" S26:V62. Allah is with me i.e. Allah is not with you, but with me alone. But the Holy Prophet

صلی اللہ علیہ وآلہ وسلم said: "Allah is with us" i.e. He is with me and with you. The one with whom Allah Almighty is can never go astray. Allah Almighty was with Hazrat Abu Bakr Siddique (May Allah be pleased with him) at all times as He was with the Holy Prophet

صلی اللہ علیہ وآلہ وسلم.

115. This tells us that Allah Almighty sent down His satisfaction and calm on Hazrat Abu Bakr Siddique May Allah be pleased with him because at that moment he was the one who was restless. The blessed heart of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was already calm and tranquil. Also prior to this mention is being made of Hazrat Abu Bakr Siddique (May Allah be pleased with him). In the words like 'his Companions' the pronoun usually is placed nearest to the noun to which it is connected. Hazrat Abu Bakr Siddique (May Allah be pleased with him) thought the infidels had come to the mouth of the cave and if they become aware of their whereabouts they would harm and cause pain to the Holy Prophet

صلی اللہ علیہ وآلہ وسلم.

116. By seeing the help means like Divine help given in the Battle of Badr, Hunain, Ahzab, etc. In other words like in these battles, Allah Almighty helped His Beloved Prophet

صلی اللہ علیہ وآلہ وسلم during the migration

HIJRAH, as well. This help for the Holy Prophet صلى الله عليه وآله وسلم was direct, while to the rest of the Believers it was through the medium of the Holy Prophet صلى الله عليه وآله وسلم or it could mean that Allah Almighty aided the Holy Prophet صلى الله عليه وآله وسلم through the angels, making the angels to divert the attention of the infidels from the cave, making them to stop or investigate in the cave, also not making them hear the conversation of the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr Siddique May Allah be pleased with him.

117. In that the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr Siddique (May Allah be pleased with him) stayed in the Cave of Thaur for three days. Every night Hazrat Abdullah ibn Abu Bakr (May Allah be pleased with him) would appraise them of the day's activities of the infidels, while the slave of

41. March forth with light self-defence or with heavy arms ¹¹⁹. And strive in the way ¹²⁰ of Allah with your wealth and lives. It is better for you, if you know.

119. Whether they are young or old, rich or poor, riding or on foot, healthy or ill, whether you like it or not, whether unoccupied or fully occupied in bussiness activities, whether alone or occupied in domestic chores, in whatever circumstances you may find yourself you will have to march with the Holy Prophet صلى الله عليه وآله وسلم to Tabuk for this holy war. In this regard this verse is abrogated from

42. If there had been immediate gain or an average ¹²¹, journey, they would have certainly gone ¹²². with you. But, the hard journey seemed too long ¹²³. to them. And they will swear ¹²⁴, by Allah, that if we had been able to do so then we would surely have gone with you. They ruin ¹²⁵, their souls, and Allah knows that undoubtedly, they are the liars.

Hazrat Siddique Akbar, Hazrat Malik bin Faheera would supply them with the milk of Hazrat Abu Bakr's (May Allah be pleased with him) goats. As a last desperate measure to arrest them the infidels made an announcement that anyone who kills them or captures them will be given a reward of one hundred camels. Suraqa bin Malik actually tracked down the Holy Prophet صلى الله عليه وآله وسلم but instead of capturing him he himself became the captive of the Blessed Messenger and was blessed with the light of Faith. this is a historically well known event. Thus every effort of the infidels was in vain.

118. By this is meant the glory of Allah Almighty is eternally sung and His Divine word is supreme at all times. Likewise the success and fame of His beloved devotees too are, were it would be for all times as they enjoy eternal honour.

إِنْفِرُوا خِفَافًا وَ ثِقَالًا وَ جَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٣١﴾

"There is not any fault on the weak and on the sick". S9:V91 Ibn Abbas(Roohul Bayaan)

120. This tells us Jihad or Holy War is of different types: with one's life, with one's money, with one's pen, with one's speech, depending on the circumstances. Blessed is he who is given the opportunity to participate in all these forms of Jihad.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَا تَبِعُوكَ وَ لَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ ۖ وَ سَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ ۚ وَ اللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٣٢﴾

121. This means if the battlefield of Tabuk was nearby, and there was a hope of obtaining spoils of war with ease then these pretentious hypocrites would certainly have participated in the battle. From this we learn that to show fear in matters of religion and to look for easy way out is the sign of hypocrites. Furthermore, hypocrites too would participate in holy war - but not for obtaining the pleasure of Allah Almighty, rather for gaining spoils of war.

122. This tells us that obedience of the Holy Prophet صلى الله عليه وآله وسلم should be that which stems from the inner heart based on love and sincerity. Otherwise obedience based on worldly greed was displayed even by the hypocrites. Therefore Allah Almighty has said that if you do love Allah Almighty, then obey the Messenger of Allah صلى الله عليه وآله وسلم then only will Allah Almighty love you and forgive all your sins. May Allah Almighty grant us all

SECTION 7

43. Allah forgive¹²⁶, you for accommodating them in staying back, till the true one had not become manifest ¹²⁷ to you. And you knew the liars ¹²⁸ clearly.

126. This is an expression of love and kindness, as spoken to the dear ones during a conversation eg May Allah Almighty increase your lifespan; May He strengthen your faith, etc, because granting of permission by the Holy Prophet صلى الله عليه وآله وسلم was no error on his part, as prior to this he was not prohibited to grant such permission.

127. This tells us that the Holy Prophet صلى الله عليه وآله وسلم always had full knowledge of the infidels, but he had concealed their identity. What is being said here is why did he not humiliate them. Had you not given them permission to stay away from the war, and despite that they had not gone, they would be

44. And those who believe in Allah and the Last Day ¹²⁹ would not ask leave of you from Jihad with their wealth and their lives.

this type of obedience. Amin.

123. This tells us that true love eases all difficulties. The hypocrites were bereft of true love for the Holy Prophet صلى الله عليه وآله وسلم. To them the Battle of Tabuk and its long road appeared to be difficult and cumbersome.

124. This teaches us that taking false and excessive oaths is a sign of hypocrites. The learned scholars of Islam mention taking excessive oaths decreases one's sustenance. This verse contains information about the unseen, eg. that after reaching Madina Munuwwarah the hypocrites will express excuses by swearing false oaths. The same happened as prophesized.

125. That is by swearing false oaths. From this we learn that false oath is not only a major sin but a means of destruction of the swearer, and a sign of a hypocrite.

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى
يَتَّبِعِينَ لَكَ الَّذِينَ صَدَقُوا وَ تَعْلَمَ
الْكَاذِبِينَ ﴿٣٣﴾

humiliated. By knowledge is meant worldly knowledge. Says Allah Almighty: "And you will certainly recognize them by the manner of their speech". S47:V30

128. On the occasion of the Battle of Tabuk the hypocrites began to seek permission of the Holy Prophet صلى الله عليه وآله وسلم to stay at home using illness and weakness, as an excuse. The Holy Prophet صلى الله عليه وآله وسلم granted them permission. This verse discusses this issues. this permission of the Holy Prophet صلى الله عليه وآله وسلم was not due to any incorrect information but because of some far sighted considerations.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَ

And Allah knows the pious ones well.

129. Bringing faith in Allah Almighty is included in declaring faith in the Messenger of Allah صلى الله عليه وآله وسلم. By faith is meant having correct faith with regard to the Holy Prophet صلى الله عليه وآله وسلم. Mere faith in

45. Only they ask you exemption who do not believe ¹³⁰, in Allah and the Last Day, and their hearts are in doubt ¹³¹. Then in their doubts they waver.

130. This means seeking permission to stay away from holy war on lame excuses is the sign of a hypocrite. From this we learn that not declaring faith in the Holy Prophet

amounts to rejection of Allah Almighty, because though the hypocrites had believed in Allah Almighty, but they had rejected the Holy Prophet صلى الله عليه وآله وسلم. Yet it is clearly stated here that they do not declare faith in Allah Almighty.

131. By doubt here means these hypocrites do not have firm conviction about the truth of Islam and the falsehood of infidelity nor in the consequences thereof. If Muslims would gain victory they would say perhaps Islam is a true Religion, and if the infidels would gain victory they would say that perhaps these infidels are

46. Had they willed to go forth, they would have made some preparation ¹³² for it. But, Allah disliked their such rising. So, He made them lethargic. And it was said ¹³³, to them: "Remain sitting with those who sit" ¹³⁴.

132. The hypocrites were outwardly trying to make it appear they were prepared to participate in the Battle of Tabuk but due to the sudden occurrence of illness and difficulties we were unable do so. However they are false in their claim because they had at no stage made any preparation for undertaking this military journey. From the beginning their

أَنفُسِهِمْ ط وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ٣٣

Allah Almighty was declared by the hypocrites too. The essence of true faith is the personality of the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that making excuses to dodge Holy War was the sign of a hypocrite.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَايِهِمْ يَتَرَدَّدُونَ ٣٥

on the path of truth, otherwise they would not have been victorious. Or it could mean they have no trust in the promises of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. In addition they have no confidence in prophecies told by the Holy Prophet

صلى الله عليه وآله وسلم. This tells us that anyone who tries to waver and show hesitation in respect of the Holy Prophet's صلى الله عليه وآله وسلم knowledge of the unseen shows doubts in the truth of the Holy Prophet's صلى الله عليه وآله وسلم prophecies is a hypocrite. We further learn that Allah Almighty blesses a believers inner satisfaction - the degree of satisfaction will be in accordance with the degree of faith "Behold, in the remembrance of Allah alone there is the satisfaction of hearts". (S13:V28)

وَلَوْ أَرَادُوا الْخُرُوجَ لَا عُدُوَ لَهُ عُدَّةٌ وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقُعْدِيْنَ ٣٦

hearts were not inclined towards this. From this we learn that military preparation is an act of worship.

133. By this is meant advise was given to them by their children or companions or the devil, or Allah Almighty placed this in their hearts in an unseen way. In the first instance this means expressing it outwardly or literally

while the second instance suggests it is said to impress in the heart because Allah Almighty had commanded them to participate in the holy war. The latter meaning is more powerful. Thus the latter meaning is in accordance with

47. If they would have come out along with you, they would have aided? 135, you nothing except corruption and would have run to and fro in your midst, seeking to cause sedition among you by their spies 136. And Allah Knows well the unjust.

135. In that they would have frightened you through the infidels, caused you to fight amongst yourself's heaped praises of the infidels in your presence and hurled insults upon the Muslims. From this we learn that a hypocrite does a good deed with an evil intention he goes to the mosque with the intention of stealing people's shoes.

136. Those who listen to your discussion with the intention of informing the infidels with it

48. No doubt, they already sought to create disorder 137, before and turn the plans upside down 138, for you O Beloved, till the truth came and Allah's command appeared 139. And they disliked.

137. In the Battle of Uhud, prior to the Battle of Tabuk, Abdullah ibn Ubay, in an effort to weaken you, took his three hundred associates from the battlefield at a time when the Muslims were really hard pressed. From this we learn that in the case of such a treacherous person one must be ever alert lest one falls prey to their deception again. A believer can never be bitten twice by one serpent.

138. By this is meant that all the schemes of the hypocrites through the grace of Allah Almighty were rendered in vain. They did their best to make the infidels victorious over the believers but through the bounty of Allah

Divine intention. Therefore the word 'said' is used in translation.

134. Inclusive of the women, the aged, the children and the sick.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَا أَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ
وَ فِيكُمْ سَاعُونَ لَهُمْ ۖ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ٢٤

are the hypocrites. This tells us that for a believer to become an informer of a hypocrite is a sign of hypocrisy or playing double standards. In this case the pronominal suffix 'them' is used to indicate the infidels. Or it could also mean Oh Muslim some new converts amongst you are so simple and have weak belief that they easily accept what the hypocrites tell them, and they become inflamed at their instigation.

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ
الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ
اللَّهِ وَهُمْ كَرِهُونَ ٢٥

Almighty their effort had the opposite effect: At Uhud the objective of the infidels was not achieved, and at Tabuk they became eager to accept peace, etc. Even today, if the Muslims of the world can become staunch in their beliefs and unity, every scheme of the infidels against them will be rendered useless by the will of Allah Almighty.

139. From this we learn that the infidels and the hypocrites show meaningless joy at our happiness, insincerely congratulate the Muslims, but inwardly their hearts burn at the success of the Muslims.

49. And among them is he who submits before you like this: "Give me leave, and do not put me to trial¹⁴⁰". Listen, they have already fallen down into trial ¹⁴¹. And surely, Hell has surrounded the infidels.

140. Reason for its revelation:

The Holy Prophet صلى الله عليه وآله وسلم had instructed Jud bin Qais, a hypocrite, to get ready to participate in the Battle of Tabuk. He replied that my people are aware of how much passion I have for women. If I go to fight the Romans there is a danger that I could become infatuated with their beautiful women, which

50. If good befalls you then it hurts ¹⁴², them, and if any misfortune ¹⁴³, comes to you then they say: "We had already taken precautions to set our works before ¹⁴⁴". And they turn back rejoicing.

142. Though this is hinted that showing joy at any difficulty of the Holy Prophet صلى الله عليه وآله وسلم is the work of the infidels. Likewise, expressing sadness at the happiness of the Muslims is the sign of hypocrites. Muslims always share the joy and misfortune of their fellow Muslims. At the illness of one limb every limb becomes restless. Any one who remains unmoved is really useless and completely withered.

143. By misfortune is meant, death, injury or defeat. Outwardly this is addressed to the Holy Prophet صلى الله عليه وآله وسلم but in truth it is addressed to all the Muslims. In no battle did the Holy Prophet صلى الله عليه وآله وسلم ever

51. Please declare: "Nothing shall reach us but what Allah has ordained ¹⁴⁵ for us. He is our Protector, and the believers should keep trust in Allah only".

و مِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَ لَا تَقْتَبِنِي ۖ اَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَ اِنَّ جَهَنَّمَ لَبُحِيطَةٌ بِالْكَافِرِينَ ۝٣٩

could prove problematic for me. Thus kindly do not take me there lest I fall prey to any mischief and temptation. In response this verse was revealed.

141. By this is meant not participating in the battle, disobeying the order of the Holy Prophet صلى الله عليه وآله وسلم to mock at him, etc. are grave forms of mischief.

اِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَ اِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ اَخَذْنَا اَمْرًا مِنْ قَبْلُ وَ يَتَوَلَّوْا وَ هُمْ فَرِحُونَ ۝٥٠

turn his back. If any one says this he should be ordered to seek repentance. The Holy Prophet صلى الله عليه وآله وسلم is the bravest of the brave. There has been no one more brave like him.

144. This means they had not participated in the battle. From this we learn that not undergoing difficulties in the Path of Allah Almighty is a form of loss, while hearing the hardship is beneficial. He who spends much in the path of Allah Almighty is indeed in gain who he spends less in on a loss. The affairs of Allah Almighty are totally opposite to our worldly affairs.

قُلْ لَنْ يُصِيبَنَا اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلَانَا ۚ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝٥١

145. If the preposition 'for' in the word 'for us' is used to indicate benefit then its meaning

would be every grief and comfort which is beneficial for us.

52. Please declare: "Do you wait for us, but for one of the two excellent goods ¹⁴⁶. And we are waiting for you that Allah afflict you from Himself ¹⁴⁷ or with our hands. So wait, we also are waiting with you".

146. They await either for blessing or martyrdom. This tells that the misfortune of a believer too is a mercy from Allah Almighty for him. He earns great reward by bearing this with patience. There are various categories of martyrdom. The example of a believer is: when he is struck by an enemy he becomes a warrior, when he is killed by him he becomes a martyr, when he is inflicted by misfortune he is in a state of fasting, when he overcomes this it is like Eid for him. Thus in all conditions he stands to gain.

147. By afflict you with torment means you will die an infidel. and you would be caught up in the punishments of the grave and the

53. Please declare: "Spend willingly or unwillingly, it shall not be accepted from you. No doubt, you are a disobedient people ¹⁴⁸".

148. Reason for its Revelation:

On the occasion of the Battle of Tabuk Juda bin Qais, the hypocrite, tendered in an apology that though he would not be able to participate in the battle personally, he is prepared to donate wealth towards the cost of the battle. In response to it this verse was revealed. It should be remembered that here 'you spend' cannot be for an obligatory command but it is used as an

54. And what they spend, its acceptance was not barred, but because they rejected ¹⁴⁹, Allah and

قُلْ هَلْ تَرَبُّصُونَ بِنَا إِلَّا أَحَدَى
الْحُسْنَيْنَيْنِ ۖ وَ نَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ
يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۖ
فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾

Hereafter. Some commentators have said that like Thamood and Aad, punishment from unknown sources shall come upon you because cases of punishments of MASAKH metamorphosed into lower species and KHASF to be partially submerged in the ground can still come. After the coming of the Holy Prophet صلى الله عليه وآله وسلم common punishments of unknown sources have been discontinued but not the special forms of punishments. Thus prior to the Day of Judgement some people's faces would undergo metamorphoses and some would partially submerged in the ground.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يُّتَقَبَلَ
مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ قَوْمًا فَسِيقِينَ ﴿٥٣﴾

expression of information, and not be accepted means the Holy Prophet صلى الله عليه وآله وسلم will not be accepting it, or that Allah Almighty will not be accepting it. The commentator of Roohul Bayaan has said that after that Juda bin Qais accepted Islam sincerely and died during the Caliphate of Hazrat Uthman May Allah be pleased with him Allah Almighty knows best.

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَلَا

His Messenger. And they come to Salaah lazily ¹⁵⁰ and spend unwillingly ¹⁵¹.

149. This tells us that the worship of an infidel is unacceptable. Only that branch will bear fruit which is connected with the root. The pre-conditions for acceptance of one's good deeds is servitude of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم.

150. From this we learn that to perform Salaah negligently is the way of the hypocrites. From this many juristic issues can be deduced: to perform Salaah on the eleventh hour, to become accustomed to perform it without

55. Then let not their wealth and children surprise ¹⁵², you. Allah only intends to punish ¹⁵³, them with these things in the life of the world, and that their souls may depart while they are infidels ¹⁵⁴.

152. Here Muslims are being addressed that you should not express any amazement at the wealth of the hypocrites i.e. if they are accursed people then why are they blessed with so much wealth. Infact in the eyes of the Holy Prophet صلی اللہ علیہ وآلہ وسلم their wealth was less significant than the wing of a mosquito.

153. By this is meant accumulate it through your effort, guard it through hard work and die regretfully leaving it behind.

154. This tells us that any wealth or children that make you unmindful of Allah Almighty is a punishment from the Almighty. May Allah Almighty protect us from them.

56. They swear by Allah that they are amongst you. And they are not from amongst ¹⁵⁵ you. Yes, they are afraid.

155. From this emerges a few issues:

1. To feign piety is the work of the hypocrites and not of the believers.
2. To give proof of your faith by

يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٢﴾

congregation, to perform it bare-headed, to perform it with opened shirt buttons and folded sleeves - all these are undesirable factors of Salaah as they reflect signs of negligence.

151. Because the hypocrites do not believe in the reward of such a charity. They merely spend to conceal their hypocrisy. From this we learn that any donation which is given to seek favours, or to conceal any ones taunting or for the sake of pride shall not be rewardable.

فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

Further we learn that the wealthy experience a painful death as he is faced with two difficulties, leaving the world, and leaving the wealth. The believer experiences an easy death as he regards it as a means of meeting the Holy Prophet صلی اللہ علیہ وآلہ وسلم. For this reason his day of death is called Urs - a re-union - the wedding day of meeting the groom. Death is a train which transports the criminal to his place of hanging, and the groom to the place of wedding procession leading to the bride's house. for the believer it is the day of meeting, for the infidel it is the day of separation.

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَ مَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾

swearing oaths is a sign of the hypocrite, the believer is not in need of this. People will accept him as a believer without swearing an oath. These signs are seen in both even today.

3. When your action is not in accordance with your speech, it will not hold any credence. The hypocrites swear oaths to prove their faith but Allah Almighty said that they are not from the believers,

4. Muslims are of two types: religious Muslims and nationalistic Muslims. The hypocrites were from the second group. They were not religious Muslims. They were permitted to perform their Salaah in the mosques because of their claim to be Muslims,

57. If they find a place of refuge, or cave, or a place to creep into, they would certainly have turned to it rushing headlong ¹⁵⁶.

156. This means they should run away from you in such a way that they should not be able to look at you again. From this we learn

58. And of them are some who blame ¹⁵⁷. you with regard to the distribution of charities. Then, if they get something of it, they are pleased, and if they get nothing, then they are angry ¹⁵⁸.

157. Reason for its revelation:

On one occasion the Holy Prophet صلى الله عليه وآله وسلم was distributing the spoils of war. During the distribution Harqoos ibn Zaheer Tameemi who was known Zul Khu said "Oh Messenger of Allah صلى الله عليه وآله وسلم exercise justice". This infuriated Hazrat Umar (May Allah be pleased with him) who sought permission to behead him but the Holy Prophet stopped him saying: From his progeny will be born such people who will excell you in performance of Salaah and recitation of the Holy QUR'AAN but they would go out of the fold of Islam like a bow leaves the arrow. e.g. The Khawarij, Wahabis,

59. What good would it have been if they had been pleased ¹⁵⁹, with what Allah and His Messenger had given them and would have said:

and they were not put to the sword like the infidels. However, they were not recognized as believers by Allah Almighty. This is exactly what is meant by "And they are not from amongst you".

Presently too Muslims are divided into seventy three sects of nationalistic Muslims. Every sect is not made up of religious Muslims, though all these sects are statistically considered to be Muslims.

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَتٍ أَوْ مَدْخَلًا
لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْحَدُونَ ﴿٥٤﴾

that every person is inclined to his own kind. A hypocrite amongst the Muslims is just as out of place as if he is a crow amongst the parrots.

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ
فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ
يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

etc. In response to ibn Tameemi this verse was revealed. From this we learn that raising an objection against any blessed act of the Holy Prophet صلى الله عليه وآله وسلم is infidelity.

158. This tells us that being pleased with the Holy Prophet صلى الله عليه وآله وسلم in ones worldly gain and being displeased when incurring a loss is a special sign of the hypocrite. Such a person never really declared faith in the Messenger of Allah صلى الله عليه وآله وسلم but merely brought faith on his own selfish wishes. Such a person is worse than a dog because after being beaten by his master he does not abandon him.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ
وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا

“Sufficient ¹⁶⁰ for us is Allah. Allah gives us of His Bounty ¹⁶¹ and so the Messenger of Allah. To Allah, only, we turn in submission.

159. From this we learn that it is absolutely correct to say that Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم blessed us with faith, saved us from the fire of Hell, etc. We further learn that Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم shower their bounties upon us and will continue to do so. Infact whatever Allah Almighty gives, does so through the medium of the Holy Prophet صلى الله عليه وآله وسلم.

SECTION 9

60. The poor-due is only for those who are poor and needy, and those who collect ¹⁶², it, and for those whose hearts are to be conciliated ¹⁶³, for Islam, and for the freeing ¹⁶⁴, of slaves and for debtors and for spending in the way of Allah ¹⁶⁵, and for the traveller ¹⁶⁶. This has been ordained by Allah ¹⁶⁷. And Allah is All Knowing, Wise.

162. Collectors of Zakaat are those who are appointed for this purpose by a Muslims ruler. Their salaries would be paid by the money collected, even if they may be wealthy, provided they are not Hashimi Sayyeds - i.e. descendents of the Holy Prophet صلى الله عليه وآله وسلم. If these collectors are Sayyeds their salary should be paid from separate wealth, and not from Zakaat money. It should be remembered that Zakaat on cash, animals, fresh produce was usually collected by Muslim emperors, while Zakaat on latent wealth eg gold and silver was paid in by their owners. However, now Zakaat on both types of wealth should be paid on by the owners themselves because there is so much that the kings and rulers would not be absolutely fair in this regard.

اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

160. Whether we obtain material wealth or not, for us the bounty and blessing of Allah Almighty is sufficient. This type of conviction is a sign of a true believer.

161. This tells us that every blessing and bounty is being distributed by the Holy Prophet صلى الله عليه وآله وسلم because here the distribution of bounty of both Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم is being mentioned without any restriction.

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالسَّكِينِ وَ
الْعَبِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي
الرِّقَابِ وَ الْغَرَمِينَ وَ فِي سَبِيلِ اللَّهِ
وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

163. By this is meant those infidels about whose faith there is hope, or those new converts in whose hearts the seeds of faith have not yet fully seeped, or those staunch infidels from whose mischief there is a grave danger. The first and third conditions are now eliminated. The second type is still relevant for the receipt of Zakaat.

164. By this is meant that money from the Zakaat should be given to a slave to buy his freedom from his master. A listed slave is he whose master has stipulated an amount for the purchase of his freedom.

165. By this is meant he should be a destitute warrior. By this is meant Zakaat should only be paid to those who are mentioned in this verse, and they should be made owners

of the money given to them. Hence it should not be given for the mosque, for religious shrines, for the shroud of the deceased because they are excluded from the eight already mentioned. Also, no one can claim ownership in these instances.

166. Even if the traveller is wealthy in his own land and becomes destitute on the journey,

61. And of them some are those who hurt the Prophet and say: "He gives an ear ¹⁶⁸, to all things he hears", Please declare: "He is an ear for the good ¹⁶⁹, of you. He believes in Allah and believes ¹⁷⁰, the words of the believers, and he is a mercy ¹⁷¹, for those who are believers among you". And those who hurt ¹⁷², the Messenger, for them there is a painful torment ¹⁷³.

168. These are those who accept whatever is said without verifying it Reason for its revelation:

The hypocrites would say a great deal of nonsense about the Holy Prophet

صلی اللہ علیہ وآلہ وسلم in their gatherings. Some of them would say if the Messenger of Allah صلی اللہ علیہ وآلہ وسلم got wind of what they were saying he would be angered by it. To this Jallas bin Saeed said: it does not matter, if he does come to know of it we will deny it in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. We will take an oath and because he is pure and unsuspecting he accepts whatever is spoken before him. In response to the prattle of these hypocrites this blessed verse was revealed.

169. By this is meant Oh hypocrites! it is better for you to not verify everything he says. If he was in the habit of revealing your secrets it would have been disastrous for you. Indeed the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم is the keeper of secrets.

170. This means although the Holy Prophet صلی اللہ علیہ وآلہ وسلم remains silent at whatever anyone says but he only believes what the

Zakaat can be given to him to relieve him of his difficulty.

167. By this is meant these rules are fully settled and as such they should be carried out.

Religious issue:

The person giving Zakaat is fully empowered to either give all his Zakaat to just one person or distribute it amongst all those who are entitled to receive it.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ
هُوَ أُذُنٌ ۖ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يَوْمَئِذٍ
بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَاحَةُ
لِّلَّذِينَ آمَنُوا مِنْكُمْ ۖ وَالَّذِينَ يُؤْذُونَ
رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۝

believers say. Even his silence is a mercy and a blessing.

171. The Holy Prophet's صلی اللہ علیہ وآلہ وسلم general mercy is for the entire universe, but his special mercy is for Muslims alone. Hence this verse is in no way contrary to the mercy unto the universe

172. By 'hurt' means hurt the Holy Prophet through their word, deed or movement.

173. From this emerge two issues:

1. Any work which is hurtful to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is forbidden. If anyone's Salaah causes hurt to the Holy Prophet صلی اللہ علیہ وآلہ وسلم it is forbidden, while if making Qaza of a Salaah at a given time makes the Holy Prophet صلی اللہ علیہ وآلہ وسلم happy, then making Qaza at that time is an act of worship.

2. To cause harm to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is infidelity because painful punishment is given to the infidels only. It should be remembered that to cause harm to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is different to some ones deeds causing him hurt. To cause

harm is infidelity. Our sinful deeds too cause hurt to the Holy Prophet صلى الله عليه وآله وسلم but this does not make us infidels. It also means to

62. They swear by Allah before you that you may be pleased ¹⁷⁴. And Allah and the Messenger had a greater right, that they should please¹⁷⁵, him, if they had faith.

174. Reason for its revelation:

This verse was revealed regarding those hypocrites who would mock at Islam and the Muslims when they were alone and then they would come to the Muslims and take a false oath that they had never done this.

175. From this we learn two issues:

1. In the acts of worship intention of pleasing the Holy Prophet صلى الله عليه وآله وسلم with Allah Almighty would not be regarded as

63. Are they not aware ¹⁷⁶, that whoso opposes Allah and His Messenger, for such a person is the fire of Hell, in which he will abide forever¹⁷⁷. This is a great humiliation.

176. By this is meant opposing them by taking their laws to be false. Thus those sinful Muslims are not included in this who transgress the laws of Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم in the knowledge that what they are doing is contrary to these divine laws. Rejection is infidelity, transgression is sin.

177. This tells us that eternal stay in Hell and its humiliation is for the infidels only. Even if the sinful believers would be sent into Hell it will be for a temporary period to cleanse them

64. The hypocrites fear, lest a Surah (chapter) should be revealed to them informing them of what is in their hearts ¹⁷⁸. Please declare: "Mock ¹⁷⁹, on, truly Allah is about to reveal what you fear ¹⁸⁰".

sin deliberately so as to cause hurt to the Holy Prophet صلى الله عليه وآله وسلم too is an act of infidelity.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٢٢﴾

polytheism, instead it is completion of faith.

2. To worship Allah Almighty in the name of the Holy Prophet صلى الله عليه وآله وسلم is a means of gaining divine rewards, just as offering sacrifice and performing pilgrimage for the Holy Prophet صلى الله عليه وآله وسلم are all acts to gain his pleasure. The Holy Prophet صلى الله عليه وآله وسلم had offered sacrifice on behalf on his followers.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٢٣﴾

of their sins, just as impure gold is placed into the furnace to purify it and coal is placed in the same furnace to burn it, the infidels are the coal of Hell while the sinful Muslims are impure gold. Further we learn that slightest opposition to the Holy Prophet صلى الله عليه وآله وسلم is infidelity. We also learn that the position of opposing the Holy Prophet صلى الله عليه وآله وسلم is the same as opposing Allah Almighty. The opposing to any word or religious works of the Holy Prophet صلى الله عليه وآله وسلم is infidelity.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزُّوْا إِنَّا اللَّهُ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٢٤﴾

178. It should be remembered that the pronominal suffixes of 'to them' and 'informing them' are connected with the Muslims, and in their heart's is connected to the hypocrites. From this emerges three issues:

1. The revealing of the Holy QUR'AAN to the Holy Prophet صلى الله عليه وآله وسلم is like being revealed to his followers because the purpose of the Holy QUR'AAN is giving guidance to the followers of the Messenger of Allah Almighty صلى الله عليه وآله وسلم.

2. The Holy Prophet صلى الله عليه وآله وسلم already had full knowledge of the hypocrites; the revelation of the verses regarding them was to make the believers aware of them. For this

65. And O Beloved Prophet if you question them, they will say ¹⁸¹: "We are only joking and playing". Please declare: "Do you mock at Allah?" Were you mocking at Allah and His Verses and His Messenger.

181. Reason for its revelation:

While going to the battle of Tabuk two of the three hypocrites were conversing between themselves that the Holy Prophet صلى الله عليه وآله وسلم thinks that we would be victorious over the Romans. This assessment is totally incorrect. Though the third hypocrite remained silent he was laughing. The Holy Prophet صلى الله عليه وآله وسلم sent for the three and asked them to explain what they had said. At this the three replied that we were merely joking to lighten the journey. At this occasion this verse was revealed. From this emerge few issues:

1. Allah Almighty has blessed the Holy Prophet صلى الله عليه وآله وسلم with the knowledge of the unseen. What people would say in their privacy the Holy Prophet صلى الله عليه وآله وسلم

66. Make no excuses, you have already become infidels after becoming Muslims ¹⁸². If We forgive ¹⁸³, some of you, then We shall punish others, because they were guilty.

reason the plural form of the pronoun is used in 'informing them'.

3. The Holy Prophet صلى الله عليه وآله وسلم is concealer of faults and as far as possible would not humiliate the hypocrites. It is the Holy QUR'AAN which reveals the secrets of these unfortunate wretches.

179. In matters of Religious laws or in matters concerning Allah Almighty and the Holy Prophet The objective of this is to chide or scold the hypocrites and not to give them permission to hurt or insult at the above.

180. Allah Almighty fulfilled this promise in that the hypocrites were eventually completely disgraced.

وَلَيْنِ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿١٥﴾

was made aware of it.

2. Approval through silence and laughing at talk of infidelity too is infidelity because approval of infidelity is in itself infidelity.

3. Insult of the Holy Prophet

صلى الله عليه وآله وسلم is indeed insult of Allah Almighty. Here the hypocrites had insulted the dignity of the Holy Prophet صلى الله عليه وآله وسلم but Allah Almighty says: "Say you 'Do you mock at Allah and His signs and His Messenger?'" meaning, mocking at the Holy Prophet صلى الله عليه وآله وسلم is mocking at Allah Almighty and all His signs. Thus respect of the Holy Prophet صلى الله عليه وآله وسلم is indeed respect of Allah Almighty.

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَآئِفَةٍ مِّنْكُمْ يُعَذِّبُ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٢١﴾

182. From this we learn that insulting the dignity of the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity even if it is done unintentionally because mockery has been declared as infidelity. We further learn that the one who insults the dignity of the Holy Prophet صلى الله عليه وآله وسلم is an apostate.

183. In there is a prophecy that of the three the one who remained silent would be able to repent and he would not be granted forgiveness. The other two would not be able to repent and would thus be punished in Hell. Thus this third

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67. The hypocrites, men and women, are birds ¹⁸⁴ of the same feathers. They bid evil and forbid from doing good ¹⁸⁵ and keep their hands closed ¹⁸⁶. They have left Allah, so Allah has left them. No doubt, the hypocrites are the confirmed disobedient ¹⁸⁷.

184. By this is meant all are equal in hypocrisy, though some are leaders and others are underlings. But none from them is a believer.

185. This tells us to stop people from good and pious talk is the way of the infidels. The Wahabies should take a lesson from this as they continuously stop people from doing good deeds and indulging in good activities. Says Allah Almighty: "Forbidding of good, transgressor, sinful". (S68:V12) The

Wahabies do not lend support for stopping worthless games and entertainment. But instead they will, stop people from activities which cater for the remembrance of Allah Almighty and His Beloved Rasool

صلى الله عليه وآله وسلم, and from gatherings in which the

68. Allah has promised the hypocrites men and women and the infidels the fire of Hell, wherein they will abide forever. That is sufficient for them. And the curse of Allah is

person sincerely repented. His name was Yahya ibn Hameer Ashjaee. He was martyred in the Battle of Yamamah during the rule of Hazrat Abu Bakr Siddique (May Allah be pleased with him) but his body was never found. At the repentance he prayed to Allah Almighty "Oh Allah grant me martyrdom in Your path in such a way that there shall be no one to give me Ghusal and Kafan and no one to bury me". *KHAZAIN UL IRFAAN* Oh Allah grant through his medium forgiveness to the sinners and repentance for all of us. Amin.

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ
بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ
فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

Saints of Allah Almighty are being discussed. May Allah grant them good understanding.

186. In that, they do not spend their wealth in Allah's way and they stop others from doing this. From this those people should take a lesson who stops others from holding Fatihas of the pious servants of Allah Almighty without any apparent reason. This type of spending too is spending in Allah's way.

187. By transgressor is meant one holding evil beliefs eg. the infidel, and not one who commits sinful deeds because such a person is still a Muslim. There are three types of sinfulness and impiety in which sinfulness of beliefs is the most detestable type.

وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ
نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

upon them. And for them is the lasting torment 188.

188. This tells us by Allah Almighty the command regarding the hypocrite and an infidel is same. In Shariah there is no war

69. Even all those before you were mightier than you in strength and more abundant¹⁸⁹. in wealth and children. They enjoyed their share. So you enjoy your share just as those before you enjoyed theirs. And you indulged in absurdity just as they indulged. Their deeds are wasted¹⁹⁰. in the world and the Hereafter¹⁹¹. And they are the losers.

189. The example of this is the people of Aad and Thamood who were extremely powerful. Despite this strength when they opposed a Prophet of Allah Almighty they were destroyed. Likewise Oh hypocrites be mindful of your end. From this we learn that materialistic power is always defeated by spiritual power. Observe seventy thousand magicians were defeated single handedly by Hazrat Moosa (May Allah be pleased with him). The entire forces of the world will fail not only against a Prophet but against one saint.

190. From this we learn two issues:

1. Good deeds are nullified through opposition to Allah's Prophet's but remain unchanged. Infidelity is the cause of confiscation of good deeds

2. Analogy is a truism, and Analogy in matters of Shariah is given credence in Islam. This is because Allah Almighty has explained His servants by means of an analogy that Oh you present day hypocrites and infidels because your evil beliefs and absurdities are like that of your

70. Have they not received the news¹⁹², of those before them, the people of Nuh and Aad and Thamud, and the people¹⁹³, of Ebrahim, and the people of Madyan and the overturned¹⁹⁴, towns? Their Messengers had

against the hypocrites because the laws of Shariah as based on outward actions.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً
وَكَثَرَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ فَاسْتَمْتَعُوا بِخَلْقِهِمْ
فَاسْتَمْتَعْتُمْ بِخَلَاقِهِمْ كَمَا اسْتَمْتَعَ الَّذِينَ
مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي
خَلُوتُمْ أَولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٩﴾

predecessors in infidelity your end too will be like theirs - i.e. destruction. This is analogy indeed, that is to give a common order for a common cause. Say Allah Almighty: "Therefore, take heed. O you with your eyes". S59:V2.

191. Good deeds benefit a person in this world, save him from calamities, increases his wealth and provides him with every honour. Says Allah Almighty: "And he who fears Allah, Allah will make a way for his deliverance. And will provide for him whence he expects no". (S65:V2-3). In the Hereafter too they will be his saviour through which he will receive the bounties of Allah Almighty. Good will neither benefit the infidel in this world or in the Hereafter. From this we learn that prayers, incantations, talismans, etc of the infidels are not beneficial but rather wasteful.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ
وَ عَادٍ وَ ثَمُودَ وَ قَوْمِ إِبْرَاهِيمَ وَ أَصْحَابِ
مَدْيَنَ وَ الْبُوتَفِكَتِ أَتَتْهُمْ رُسُلُهُمْ

brought to them bright evidence. We did not wrong them ¹⁹⁵, but they were themselves unjust to their souls¹⁹⁶.

192. From this we learn to study authentic history for the purpose of getting lessons from it is an excellent form of worship. The Holy QUR'AAN provides authentic events of pious people and infidels for this very reason. This was the very purpose for enacting Urs of the pious saints and Meelad Shareef so that Muslims become aware of the blessed life of the Holy Prophet صلى الله عليه وآله وسلم and learn authentic details about these pious saints, which would enable them to rectify their beliefs.

193. By this is meant Namrood and his followers who despite their super strength were destroyed with just one stone. The power of Allah Almighty is such that he can destroy elephants through tiny swallow type birds.

194. By this is meant five colonies of the people of Hazrat Lut (on him be peace) Sadoom and the villages near it were turned upside down in such a way that the upper

71. And the Muslim men and women are friends ¹⁹⁷. to one another. They encourage good and forbid evil, and establish prayer and pay the poor-due and obey Allah and His Messenger. These are they on whom Allah will have mercy ¹⁹⁸, soon. Undoubtedly, Allah is Dominant, the Wise ¹⁹⁹.

196. Every infidel is unjust because he is unlawfully using possessions of Allah Almighty without realising that they themselves as well as their children and wealth all belong to Allah Almighty.

197. From this we learn that Muslims are friends and protectors of one another

بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٠﴾

region came down and the lower region went up. Says Allah Almighty: "We turned the town upside down". (S11:V82) These colonies of the people of Aad, Thamrood and Lut were found by the Arabs enroute their journeys. The remains of their ruins were still there for the travellers to see and ponder but they seemed to be oblivious to their surrounds. So they had been ordered to ponder over what they were seeing and take a lesson from it.

195. By 'not befitting to Allah' means to punish them without any crime and send upon them punishment in excess to their own sins. It should be remembered that by injustice means to put to use some one elses thing without his permission. This definition does not fit Allah Almighty because everything in this world belongs to Him. Thus as this is the definition of the word injustice pertaining to Allah Almighty, He is without doubt, free and pure from it.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ
يَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَ
رَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥١﴾

and what is said in: "Then no one will be your protector from Allah and no helper". S2:V120 means in opposition to Allah Almighty you do not have a friend or a helper. Thus Friend other than Allah Almighty is different from friend of Allah Almighty. Further, it should be remembered that this friendship between the believers is not cut after their death but

continues. It is for this reason the living believers pray and convey reward of their good deeds to the souls of their deceased brothers. Says Allah Almighty: "*And those who came after them*". (S59:V10) Hazrat Alli (May Allah be pleased with him) would always offer Qurbani sacrifice an animal on behalf of the Holy Prophet ﷺ. Anyone who stops you from this is not acting according to his faith.

198. Allah Almighty has mercy upon the believers by saving them in the world from the guiles of the devil, safeguards their faith at the time of death, pours light in their graves and

72. Allah has promised Muslim men and women Gardens ²⁰⁰, under which rivers flow, wherein they shall reside forever, and clean houses ²⁰¹, in the inhabitable gardens. And the pleasure of Allah is the greatest ²⁰². This is the achievement of the greater goal ²⁰³.

200. Here believers refer to those believers whose end would be on faith. From this verse we learn that Faith is the only source of obtaining Paradise, even if the believer does not have good deeds. Good deeds are the first means of obtaining Paradise and high status in it. Sinful believer will eventually go to Paradise. Eternal stay in Hell is specifically for the infidels. The minor children of the believers are subordinates of their parents.

201. Those pearls which would be of red ruby, topaz, etc their excellence is beyond our imagination.

202. By this is meant the greatest bounty in Paradise would be Allah Almighty's total satisfaction with its inmates. He will never be angry with them. The pleasure of the beloved is a great bounty for the lover. It should be remembered that the pleasure of Allah

eases the answering of the question, on the Day of Judgement will place their book of deeds in their right hand the Scale which will make their good deeds heavier than the sinful deeds, and will make the reckoning of Qiyamah easier for them. These five bounties are due to the Five Daily Prayers as has been reported in traditions. (Roohul Bayaan)

199. To whom the Almighty gives no one can seize, and to whom He does not give no one else can give. The Prophets and Saints pray to Allah Almighty so that He may give to their devotees. No one can do anything through opposing Him.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسْكِنَ طَيِّبَةً فِي جَنَّاتِ
عَدْنٍ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ٥

Almighty and His blessed Vision would not be a reward of one's good deeds. This would be a special bounty bestowed by Allah Almighty. The sign of Allah Almighty's satisfaction in the world is that Allah's pious servants would be pleased with him and that he would be granted guidance to do good deeds. Whenever Allah Almighty is pleased with anyone He declares to the angels that He is pleased with this person and they too should be pleased with him. Thereafter his love is instilled in the hearts of all the inmates of the earth. Inclination of one's heart towards the pious servants of Allah Almighty is the sign of them becoming the beloveds of Allah Almighty.

203. By this is meant gaining a little pleasure of Allah Almighty is achievement of great success. May Allah Almighty bless us with this through His infinite bounty.

SECTION 10

73. O Prophet, the Communicator²⁰⁴, of hidden news! Fight against the infidels and the hypocrites and be strict²⁰⁵ with them. Their destination is Hell, what an evil place to return²⁰⁶ to.

204. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم should not be called by his name but through beautiful titles. If Allah Almighty does not call him by his name, then in what category are we to do so. Says Allah Almighty: "Make not the summoning of the Messenger among yourselves, like one calls the other among you". (S24:V63)

205. Here by infidels is meant combatant infidels. The war with the infidels is with the

74. They swear by Allah that they²⁰⁷, said it not, but certainly they uttered the words of infidelity²⁰⁸, and became disbelievers after accepting Islam. And they had desired that which they could not get²⁰⁹, and what they felt bad, that Allah and His Messenger had enriched²¹⁰ them with bounties. If they repent, it is good for them, and if they turn away their faces, then Allah will punish them with a severe punishment in the world and in the Hereafter. And on the earth they shall have neither any supporter nor any helper²¹¹.

207. Reason for its revelation:

On the occasion of Battle of Tabuk when the Holy Prophet صلى الله عليه وآله وسلم began to discuss about the ugly end that would come to the hypocrites, then one person named Jallaas said that if the Holy Prophet صلى الله عليه وآله وسلم

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ
وَاعْلُظْ عَلَيْهِمْ^ط وَ مَا لَهُمْ جَهَنَّمَ^ط
وَبِئْسَ الْمَصِيرُ^{٢٠٤}

sword but with the hypocrites is harsh words and strong proofs. The sign of the believer is that he is soft with the believers but harsh with the infidels. May Allah Almighty grant us this. From this blessed verse all verses of showing kindness to them are abrogated. (Roohul Bayaan).

206. From this we learn that open and known infidels and hypocrites are equal in being inmates of Hell, although laws regarding them are different in their worldly lives.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا
كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ
بِمَا لَمْ يَتَّخِذُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمْ
اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا
يَكْ خَيْرًا لَّهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ
عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا
لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ^{٢٠٥}

is true then we are worse than donkeys. Hazrat Amir ibn Qays informed the Holy Prophet about this. When Jallaas was asked he swore an oath that he never said this: Hazrat Amir is falsely accusing me of this. At this Hazrat Amir took an oath that he

was talking the truth, and solemnly prayed to Allah Almighty to verify the one who is talking the truth. In response to it this verse was revealed. It is reported that Jallaas later repented and became a sincere believer. **KHAZAINUL IRFAAN**

208. They utter words of infidelity by doubting the information given by the Holy Prophet صلى الله عليه وآله وسلم and described it with ifs and buts.

209. By this is meant after becoming Muslims outwardly they become outward infidels as well, because hypocrites were in truth infidels from before. Jallaas tried to kill Amir but did not succeed.

210. It is apparent that the pronominal suffix His in 'His grace' is connected with the word Messenger because Messenger is nearer to it. From it several issues emerge:

1. The Holy Prophet صلى الله عليه وآله وسلم is so enriched that he can enrich others. Those who refer to him as poor is totally rude and wretched. If he says this with the intention of

75. And of them there are some who had promised with Allah that if He will give us out of His Bounty, then We shall surely give in charity and we shall surely become good people.

76. Then, when Allah gave them out of His Bounty, they became misers and turned away, turning their faces²¹².

212. Reason for its Revelation:

This verse was revealed regarding Thaalbah ibn Hatib who was first a poor man. He requested the Holy Prophet صلى الله عليه وآله وسلم to pray that he becomes wealthy. In reply the Holy Prophet صلى الله عليه وآله وسلم told him that poverty was good for him. He took an oath that if he becomes wealthy he will express gratitude to Allah Almighty in abundance. So the Holy Prophet صلى الله عليه وآله وسلم prayed for him. In response to this dua Allah Almighty granted so much blessing and abundance in his sheep that all of them could not be kept in

insult, he is an infidel. Says Allah Almighty: "And when He found you needy He enriched you". (S93:V8) Allah Almighty has already enriched him.

2. No one has any right over Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. Whatever they have bestowed upon anyone it is out of their grace. The entire creation of Allah Almighty is totally dependent and needy of them;

3. It is perfectly correct to say Allah Almighty and His Rasool صلى الله عليه وآله وسلم bestow bounties and favour's.

4. The disobedient and faithless people become headstrong and rebellious after receiving the bounties of Allah Almighty and His Holy Prophet صلى الله عليه وآله وسلم.

211. From this we learn that to be without friends and helpers is the lot of the infidels and hypocrites. Allah Almighty has appointed many helpers for the believers. Says Allah Almighty: "Only Allah is your friend and His Messenger and the believers". S5:V65

و مِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ۝٥

فَلَمَّا اٰتٰهُمْ مِنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَ تَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ۝٦

Madina. Thaalbah then took them to the jungle which deprived him of congregational Salaah. He then denied the institution of Zakaat, and when Zakaat collector was sent to him by the Holy Prophet صلى الله عليه وآله وسلم to collect his Zakaat he told them that Zakaat is a severe tax. He will think about it then pay. This complaint of his was conveyed to the Holy Prophet صلى الله عليه وآله وسلم. Thereafter he came to the Holy Prophet صلى الله عليه وآله وسلم with his Zakaat but the Messenger of Allah صلى الله عليه وآله وسلم refused to accept it. His Zakaat was subsequently rejected in the Caliphate of

Hazrat Abu Bakr Siddique and Umar Farouk (May Allah be pleased with them) He event-

ually died an apostate in the Caliphate of Hazrat Uthman May Allah be pleased with him .

77. Therefore after it, Allah put hypocrisy in their hearts, until the Day that they meet Him ²¹³, that they had failed in what ²¹⁴, they had promised to Allah, and that they were telling lies.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٢١٤﴾

213. By this is meant until death, because after death no infidel nor any hypocrite would remain in the Barzakh world of graves all will accept faith but their faith would not be accepted. From this we learnt that the death of Thaalbah on hypocrisy and apostasy is certain and categorical. His going with Zakaat again and again too was hypocritical and not based on sincerity. It is for this reason the Holy Prophet صلى الله عليه وآله وسلم and the two Caliphs refused to accept that wealth. Had he presented it with sincere repentance it would certainly have been accepted because repentance from infidelity too is accepted.

214. This tells us at times some sins cause defeat in faith. We further learn to remember Allah Almighty in your poverty, to forget Him in your affluence, or fail to fulfil your promise and offering are all signs of hypocrisy. In addition the greatest punishment of Allah Almighty is to be deprived from piety and faith. Worldly tribulations are sometimes a blessing from Allah Almighty. We further learn that a promise to the Holy Prophet صلى الله عليه وآله وسلم is a promise to Allah Almighty because Thaalbah had made a promise to the Holy Prophet صلى الله عليه وآله وسلم

78. Are they not aware that Allah knows the secret of their hearts and their whispers? And Allah knows of all hidden things ²¹⁵.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٢١٥﴾

215. This tells us that the one rejected by the Holy Prophet will never

find peace and security anywhere.

79. Those who find fault with believers who give ²¹⁶, charity willingly and those who get not ²¹⁷, but with their hard labour, so they ²¹⁸, laugh at them. Allah will punish them for laughing and for them there is painful torment ²¹⁹.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١٦﴾

216. Once the Holy Prophet صلى الله عليه وآله وسلم was impressing upon his noble Companions the importance of giving charity. On hearing this those Companions who brought great deal of wealth were called by the

hypocrites as pretenders, while those who brought less wealth regarding them they said Allah Almighty is not in need of this wealth. This verse was revealed regarding them.

217. From this verse present day Rafzis should take a lesson who attribute every worship of the noble Companions to hypocrisy and show. To blame and taunt the Companions is indeed work of the hypocrites.

218. Thus Hazrat Abu Aqeel Ansari on this occasion could only bring one SA'A approximately 4kg in weight of dates and said that through the entire night's effort he could manage to obtain two SA'AS of dates from which one SA'A be left at home and one SA'A

80. Whether you ask 220. for forgiveness for them or not it is the same. If you ask for forgiveness for them seventy times, Allah will never 221. forgive them. This is because they have rejected 222. Allah and His Messenger. And Allah guides not the disobedient people 223.

220. Until that time it was not prohibited to pray for forgiveness for the hypocrites. Thereafter prohibition came for this in the following: "And pray you never over their dead". (S9 : V84) Here the number is not restricted to seventy but much more is intended.

221. The reason for this non-forgiveness is being discussed in front, that they are the ones who deny Allah Almighty and His Beloved Messenger صلى الله عليه وآله وسلم and those who reject them Allah Almighty will not forgive them even when the Beloved Prophet

صلى الله عليه وآله وسلم out of his infinite universal mercy prays for them because Allah Almighty does not wish that the enemies of His Beloved Rasool صلى الله عليه وآله وسلم should enter paradise. In this act of non-forgiveness there is a tremendous expression of the lofty status of the Holy Prophet صلى الله عليه وآله وسلم. The love of the Beloved is spontaneous, but the demand of love of the friend is that the enemies of His Beloved should not be forgiven. Hence there is a big difference between offering a dua and taking a dua.

he has brought before the Holy Prophet صلى الله عليه وآله وسلم happily accepted it. This tells us that in the sight of Allah Almighty quantity of wealth does not count. By Him sincerity of the heart counts.

219. This tells us that to taunt and mock at the pious servants, to accuse them, etc is equal to opposing Allah Almighty, and without doubt Allah Almighty takes retribution on behalf of His pious servants.

إِسْتَغْفِرْلَهُمْ أَوْ لَا تَسْتَغْفِرْلَهُمْ ۖ إِنَّ تَسْتَغْفِرْلَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝٨٠

222. From this emerges two issues:

1. An infidel will not benefit from any persons prayer of forgiveness because his forgiveness is not possible.

2. To mock at the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم and to reject any one of them is equal to rejecting the Messenger of Allah صلى الله عليه وآله وسلم and rejecting the Holy Prophet صلى الله عليه وآله وسلم is equal to rejecting Allah Almighty. Because these hypocrites had mocked at the Noble Companions, Allah Almighty had declared this as "They have rejected Allah and His Messenger".

223. Thereafter the hypocrites apologised to the Holy Prophet صلى الله عليه وآله وسلم and asked the Holy Prophet صلى الله عليه وآله وسلم to pray for their forgiveness. At that point in time this entire verse was revealed. The Ulema (learned scholars) of Islam state that the repentance of that person who insults the dignity and honour of the Holy Prophet صلى الله عليه وآله وسلم is not accepted in the court of law. (DURRE MUKHTAAR) It is possible that this verse could hint as a proof for this issue.

SECTION 11

81. Those who were left behind delighted at this, that they remained sitting behind ²²⁴, the Messenger and they did not like ²²⁵, that they may fight in the Way of Allah with their wealth and lives and said: "Come not ²²⁶ out in this heat". Please declare: "The fire of Hell is the hottest ²²⁷!" In any manner they would have understood.

224. These hypocrites made some excuses and gleefully stayed away from the Battle of Tabuk. From this we learn that to express joy with pride at a sinful act is infidelity, and to remain aloof from the Holy Prophet

صلی اللہ علیہ وآلہ وسلم in his time of comfort and difficulty is beyond the dignity of the believer. Expressing joy at the Holy Prophet's happiness is part of Faith. *"Therefore let them rejoice"*. (S10:V58)

225. From this we learn that the grace of Faith instills in one boldness to do good deeds, while infidelity and hypocrisy causes cowardice in a person. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said that Esha and Fajr Prayers are extremely cumbersome upon the hypocrites. Says Allah Almighty: *"We shall soon provide him hardship"*. (S92:V10) Anyone who feels good deeds to be cumbersome and evil deeds to be easy is a hypocrite. May Allah Almighty protect us from this. Amin....

226. On the occasion of the Battle of Tabuk the weather was very hot as well as the place of the battle. These words were uttered by the hypocrites at a time when the heat of time and place became intense.

82. Let them laugh a little and weep ²²⁸ much, due to the retribution of what they earned.

228. Both these commands are of informational nature eg. the hypocrites will laugh a little in this world but cry a great deal in

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ
رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَ
قَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ
جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ۝۸۱

227. Nothing will be able to extinguish the fire of Hell except two things: the tears of a believer which are shed in the fear of Allah Almighty and on the love of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the dust from the body of a believer which accumulates on the body while being in the path of Allah Almighty eg. undertaking journey for Holy War, acquisition of knowledge, Hajj, etc. The author of Roohul Bayaan states that on the occasion of this Battle of Tabuk when Abu Khasheema returned from a journey in the afternoon he found cold water, hot bread and beautiful wives in his garden. Seeing this he began to say it is against the grain of justice that the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم should be enduring the pain in the burning desert sand while I should be enjoying the comforts of the cold water and hot bread. Saying this he immediately departed in the very same condition with a sword and presented himself at the blessed feet of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. These noble Companions are those people through whose sake millions of sinners like us would be granted forgiveness by Allah Almighty.

فَلْيُضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ۝۸۲

the Hereafter because laughing at the hardship of the believers is a severe sin for which how can there be a command. The inmates of Hell

for thousands of years would cry first by shedding tears, then shedding blood until their

eyes will become totally dry.

83. Then if O Beloved Prophet Allah returns you to a party of them, and they ask you ²²⁹, leave to go forth to fight, then please declare: "Never will you go forth with me, nor ever fight ²³⁰, with any enemy of mine. You chose to sit at home the first time, then remain sitting with those who remained behind ²³¹".

229. By this is meant now when you return to Madina Munawwarah from the Battle of Tabuk these hypocrites would deceitfully be saying Oh Prophet of Allah صلى الله عليه وآله وسلم grant us permission to participate in future battles with you. In this there is a prophesy that they will be saying this, but expressed in ifs and buts.

230. This information is used to express refusal, meaning in future you will not be granted permission to participate in Holy War. From this emerges a few issues:

1. One should remain aloof from faithless people even though they may try to call themselves Muslims. Remember, every one who recites the Kalima is not necessary a believer. The hypocrites were reciters of the Kalima but they were refused permission to participate in The Holy War.

2. Muslims can stop the faithless people from praying in their mosques just as the hypocrites were stopped from participating in the Holy War, although Holy War, like Salaah is an act of worship.

84. And you should not pray ²³². nor should you stand over their graves. No doubt they disbelieved in Allah and His Messenger and died while they were disobedient ²³³.

232. This verse serves as a proof for Salatul Janazah because performance of Salatul Janazah of infidels is being prohibited. This

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَّنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَكِن تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخُلَفَاءِ ۝٨٣

3. Sometimes laws pertaining to apparent infidels are enforced upon the hypocrites. Not stopping these hypocrites from the mosques during the period of the Holy Prophet

is the law of Islam in its outward form, while stopping them from Holy War is the law pertaining to their hidden infidelity.

231. By this is meant since you had preferred to stay away from the Battle of Tabuk you will now stay away from all future holy wars as you shall not be given permission to participate in them. From this we learn that wretched people will not be able to benefit from the Holy Prophet's صلى الله عليه وآله وسلم blessed company. A bat will never obtain light of the sun. However, those who are eager to receive blessings would continue to do so according to their capacity. Although power of electricity is same but its light is reflected according to watts of the globes. The blessed company of the Holy Prophet صلى الله عليه وآله وسلم was same for all, but the capacity to receive blessings of Hazrat Abu Bakr Siddique, Hazrat Umar Farouk, etc was different.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ۝٨٤

tells that Salatul Janazah of a believer is performed. Also, visiting the graves of infidels is prohibited but the Holy Prophet صلى الله عليه وآله وسلم

was given permission to visit the grave of his mother Hazrat Bibi Amina which makes her a believer, though permission was not granted for offering prayer of forgiveness for her because she is sinless. We further learn that Salatul Janazah should not be offered of every one who professes to recite the Kalima.

233. Reason for its revelation:

When the notorious hypocrite, Abdullah bin Ubay died his son Abdullah requested the Holy Prophet صلى الله عليه وآله وسلم to perform his Salatul Janazah and give his blessed shirt for him because this is what he had stipulated in his will. Also until that time there was no prohibition of performing Salatul Janazah of hypocrites. Also the Holy Prophet

صلى الله عليه وآله وسلم had prior knowledge that one thousand infidels would accept Islam due this benevolent act of his. Although Hazrat Umar (May Allah be pleased with him) tried to dissuade the Holy Prophet صلى الله عليه وآله وسلم from this, the Messenger of Allah

صلى الله عليه وآله وسلم gave his blessed shirt and performed ibn Ubay's Janazah Salaah. This verse was revealed on that occasion. On seeing

85. Be not astonished over their wealth and children. Allah only intends to punish ²³⁴, them therewith in this world, and that they part with their souls while they are infidels ²³⁵.

234. That they should get engrossed in these matters in such a way that they would be unable to remember Allah Almighty. This tells any wealth or children which becomes an obstacle in the remembrance of Allah Almighty is unsound and bad.

86. And when any Surah is revealed commanding: "Believe in Allah and fight ²³⁶, in the company of His Messenger"; then those having the capability among them ²³⁷, ask leave of you and say: "Leave us to remain with those who sit behind ²³⁸".

that even a wretch like ibn Ubay too desires blessings from the clothes of the Holy Prophet صلى الله عليه وآله وسلم a thousand infidels accepted Islam. From this a number of issues emerge:

1. All blessed relics of the Holy Prophet صلى الله عليه وآله وسلم like his shirt, his blessed saliva, etc benefit the believers in the grave.

2. No holy relics will benefit the infidels and hypocrites in the Hereafter.

3. To place holy relics in the graves of believers with the view of obtaining relief from the punishment of the grave is not only permissible but is in accordance with the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم.

4. Do not refrain from keeping holy relics with the deceased in the fear that they will become stained with impurities of the corpse. We drink the holy water of Zam Zam knowing that after it reaches the stomach it changes to urine. Yet no one stops drinking it due to this fear. Thus from this verse and Hadith it is proven to shroud the corpse in Kafan and to bury him in the Ghilaaf covering of the Ka'bah.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾

235. By this is meant until death their total love for these things will not give them an opportunity to turn their attention to Allah Almighty. May Allah Almighty protect us from this evil

وَإِذَا أُنْزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَعْدَةِ ﴿٨٦﴾

236. On the basis of this verse some Ulema have stated that the status of holy war comes after faith, and that holy war is a worship of great excellence because Allah Almighty has mentioned it after Faith. But truth of the matter is that Salaah is the highest act of worship as holy war is made permissible for its establishment. This verse is for that special

87. They like that they should remain with women left behind, and their hearts are sealed ²³⁹, so that they understand nothing.

239. By this is meant that even in future they would not accept Islam and this seal was

88. But the Messenger and whoso believed ²⁴⁰, with him, fought with their wealth and lives. And it is them for whom there is good ²⁴¹, and it is they who reach their goal.

240. By this association of time and condition because the faith of the Holy Prophet

ﷺ is prior to the faith of creation and is greater in excellence to the faith of everyone else. Thus only conformity of faith is intended here, i.e they believed with such zeal and sincerety like our Beloved Rasool

ﷺ had believed. Bilqees had said: "And I had believed with Hazrat Sulaiman". This tells that our Holy Prophet

ﷺ is the true test of faith. Anyone whose faith is in conformity with his would be regarded as correct, if it is contrary too his, it would be regarded as false and incorrect.

241. Virtues and benefit of this world, the

89. Allah has prepared for them gardens under which rivers flow. They shall abide therein forever. This is the attainment of the supreme object ²⁴².

242. From this emerges a few issues:

1. All the bounties of paradise are already created.

time when there was a great need for holy war.

237. This tells us that it is not prohibited for helpless people to abstain from holy war.

238. By this is meant give us permission to remain with those children, women, the sick and helpless people who were unable to participate in Jihad (holy war).

رَاضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ
وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ٨٤

placed on them due to their infidelity and hypocrisy.

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ
جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ
لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٨٥

grave, the Hereafter, are all included in it. From this we learn that there is excellence in the wealth and deeds of the Muslim soldier, and he is protected from the accountability and punishment of the grave the fears and pangs of death, and he shall gain high status in the Hereafter. There was so much blessings in the wealth of Hazrat Zubair ibn Awaam (May Allah be pleased with him) that after his martyrdom his will was settled from just one third of his entire wealth, then one eight of the estate was distributed amongst his four wives from which each received two hundred thousand coins.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ٨٩

2. They have already been allocated to these who would be entitled to them. Thus on the Night of Ascension the Holy Prophet

had seen the gardens and palaces of his devotees in Paradise, after which he had informed some about it.

3. The inmates of Paradise will be given

SECTION 12

90. And there came excuse ²⁴³, makers from the villagers in order that leave may be granted to them. And those ²⁴⁴ who lied to Allah and His Messenger sat behind. Soon a painful punishment shall befall the infidels ²⁴⁵ among them.

243. By this is meant Amir ibn Tufail and the people of his group who had come to the Holy Prophet صلى الله عليه وآله وسلم on the occasion of the Battle of Tabuk and said that if they accompany the Messenger of Allah Almighty صلى الله عليه وآله وسلم on this battle the people of tribe of Tai will loot their homes. To this the Messenger of Allah صلى الله عليه وآله وسلم replied that Allah Almighty will make me free of your need. My Lord has already informed me of your true condition. These people had lied to the Holy Prophet صلى الله عليه وآله وسلم.

244. From this we learn that to lie to the

91. There is no fault ²⁴⁶, on the weak and on the sick and nor on those who are not capable ²⁴⁷, to spend, when they are sincere ²⁴⁸, to Allah and His Messenger. There is no accountability on the doers of good. And Allah is Forgiving, Merciful.

246. After the false excuse seekers, mention is now being made about those who were genuinely disabled. They are of three types: the old, the sick and those who had no military equipment. This tells us that battle for which a journey has to be undertaken was not obligatory on none of these three.

247. Some helpless Companions had made a request to the Holy Prophet صلى الله عليه وآله وسلم for riding animals so that they could also

full ownership of their paradise. They will not be there like mere visitors or non-owners. Sure, they will be entertained like visitors.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَ قَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٩٠

Holy Prophet صلى الله عليه وآله وسلم is like telling a lie to Allah Almighty because these wretches had lied to the Holy Prophet صلى الله عليه وآله وسلم yet Allah Almighty says they had lied to Him.

245. By this it means those from these hypocrites who will become open infidels they would be punished in this world with death and destruction, or those from these hypocrites will remain infidels until death, will be given painful punishment in the Hereafter. Thus there is no inconsistency in the verse, because every hypocrite was secretly an infidel.

لَيْسَ عَلَى الضُّعَفَاءِ وَ لَا عَلَى الْمَرْضَى وَ لَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ٩١

participate in the Jihad. Because there were no extra animals available there request was turned down at which these Companions went back in tears. This verse was revealed concerning them.

From this emerges a few issues:

1. It is permissible to seek assistance to fulfil one religious needs. Hence a helpless student can ask that much which would fulfil his needs. Like Holy War, seeking religious

education too is an act of worship.

2. One should give in charity wealth saved in excess of ones needs, because these Companions had riding animals only for themselves to go on this battle which they could not give to these needy.

3. Any Jihad which necessitates a journey will only become obligatory if you have the means of travelling just as Hajj is obligatory on every resident of Makkah but only on those non-residents who possess the means to undertake the journey, not on the poor.

92. Nor on those who came to you that you may provide ²⁴⁹, conveyance to carry them to the battlefield. You said to them: "I have nothing whereon to mount ²⁵⁰. you". So they returned back and their eyes overflowing with tears because of this grief that they could not find the means to spend ²⁵¹.

249. From this emerges two issues:

1. To beg from the Holy Prophet صلى الله عليه وآله وسلم is a real honour for the believer.

2. To express regret at not doing good deeds is an act of worship.

250. Reason for its revelation:

Some Companions came to the Holy Prophet صلى الله عليه وآله وسلم with the intention of participating in the war. They requested travelling animals for this purpose but were told that since he had nothing available he could not give them anything. Hearing this they returned full in tears. This verse was revealed concerning them in which they are being told that their non-participation in the battle will not be censured. Remember the use of "I have nothing" is for the purpose of excuse, and not for rejecting the seeker. The word 'no' is for the purpose of turning down any one's request was never on the blessed

93. The accountability is only for those who ask leave of you and they are rich ²⁵². They liked to sit behind

248. This tells being sincere to the Holy Prophet صلى الله عليه وآله وسلم is being sincere to Allah Almighty. Also, if anyone is unable to perform a good deed but is wholeheartedly sincere to those who are pious, he would be included among the pious, if Allah Almighty wills. The object of the verse is that those helpless Muslims who were unable to participate in the battle should remain in Madina Munawwarah in the service of the children of the Muslim soldiers to show their sincerity to Allah Almighty and His Prophet صلى الله عليه وآله وسلم.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ
لَتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ
عَلَيْهِ تَوَلَّوْا وَاعْيُنُهُمْ تَفِيضُ مِنَ
الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

tongue of the Holy Prophet صلى الله عليه وآله وسلم Hadith. This too should be remembered that here the use of 'I have nothing' is according to outward or apparent reason, otherwise, the Holy Prophet صلى الله عليه وآله وسلم is the master of all Divine treasures. Says Allah Almighty "That Allah and his Messenger would make them rich with their blessings". (S9:V73) In this plea for excuse we are taught the way of excusing the Ummah. Hence the Deobandis and Wahabis cannot use this proof to say that the Messenger of Allah Almighty صلى الله عليه وآله وسلم was not made master over all Divine bounties.

251. From this we learn that to express sorrow, to shed tears, etc. for not doing good deeds too is an act of worship. Likewise, to regret and cry after sinning too is an act of worship.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ
وَهُمْ أَغْنِيَاءُ رَاضُوا بِأَنْ يَكُونُوا مَعَ

with the women ²⁵³, and Allah has sealed their hearts, so they know nothing.

252. This means they have power to possess travelling animals and military equipment. Having this type of wealth is a condition for that type of battle which is fought away from one's place. However, if Jihad becomes necessary in our own place or country, then it becomes obligatory upon the

PART 11

94. They will make excuses ²⁵⁴, to you when you will return to them ²⁵⁵. Please declare: "Make no excuses. We will never believe ²⁵⁶. you. Allah has already given your news ²⁵⁷. to us". And now Allah and His Messenger will see your deeds, then you will be returned ²⁵⁸. to Him Who knows all the unseen and seen. He will tell you what you did ²⁵⁹.

254. This means Oh Muslims! by the time you reach Madina Munawwara from the Battle of Tabuk, the hypocrites who had remained behind will be making false excuses for not going in an effort to convince and please you. In this there is a prophesy which proved true to the letter. Those hypocrites who had remained behind were more than eighty in number. (Roohul Bayaan.)

255. Here it is not said after you have returned, because some hypocrites had come with their excuses to the Muslim before they had returned to Madina Munawwarah. (Roohul Bayaan).

256. From this we learn it is absolutely not necessary to express anything about oneself in the presence of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم. Here pride will not avail you. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم is fully aware about the true nature of every one.

When in his blessed presence do not boast but seek forgiveness. Do not be stubborn but offer

الْخَوَالِفَ^١ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

poor and destitute as well, provided they are healthy and have military equipment, whether their own or given by others.

253. This tells that Jihad is not compulsory upon women, but if they are needed on the battlefield, then it becomes obligatory upon them as well.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ^٢
قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ
نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ^٣ وَسَيَرَى اللَّهُ
عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٩٣﴾

repentance. May Allah Almighty give guidance! We further learn that it is a good act to offer repentance at the hands of the pious servants of Allah Almighty. Here these hypocrites were not censured for offering repentance but their false excuses.

257. From this emerges four issues:

1. The repentance of a practical sin should be obtained through doing a good act - mere verbal repentance would not be sufficient. Thus "will see your work" is used here - i.e. whether you will be participating in future battle or not. The repentance for refraining holy war is the participation in future wars.

2. To do good deeds for Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم to see will not be regarded as *Riyya* or showing off. Every desire of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the desire of Allah Almighty.

3. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is looking at our outer and inner deeds, because no restriction is effected here in respect of

deeds, what is said here is all your outer and concealed deeds are seen by the Holy Prophet SAW.

4. Remembrance of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم with Allah Almighty is permissible. You can say If Allah Almighty and His Beloved Rasool so please it will be done. Allah Almighty and Rasool have blessed us with faith, bestowed

95. Now they will swear by Allah before you, when you will return 260. to them in order that you may not mind 261. of them. Yes, then mind them not 262. They are completely unclean 263, and their destination is Hell as retribution of what they used to earn 264.

260. From this we learn that the hypocrites and the misguided swear excessively on Almighty Allah's name to prove that they are Muslims. With the Praises of Allah Almighty, a believer is not required to do this.

261. Do not bother about them through bad words, do not divulge their hypocrisy.

262. By this is meant out of all socialisation with the hypocrites like talking, greeting, meeting, eating and drinking, keeping contacts, etc with them. Thus the Holy Prophet

صلی اللہ علیہ وآلہ وسلم instructed the believers to cut off all types of contacts with the hypocrites because there was no hope now of their reformation.

(Khazainul Irfaan). It should be remembered that this expression and statements are not out of the pleasure but of extreme displeasure and contempt (Roohul Bayaan) From this we learn

96. They swear before you that you may be pleased 265. with them. But if you are pleased with them, then no doubt, Allah will not be pleased with disobedient people 266.

265. From this we learn that the hypocrite does good deeds merely to please people, while the purpose of the believer is to do everything for the sole pleasure of Allah Almighty. RIYA

wealth upon us, etc.

258. During Qiyamah, Thus do good deeds and have good intentions because Allah Almighty is fully aware of everything open and concealed.

259. After warning and admonishing He will punish you. He will reveal in the open the evil deeds of the infidels and good deeds of the believers as is mentioned in other verses.

سَيُحْلِفُونَ بِاللّٰهِ لَكُمْ إِذَا انْقَلَبْتُمْ
إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا
عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَا لَهُمْ جَهَنَّمَ
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

that we should stay completely aloof from the apostates and misguided, faithless people.

263. That they cannot become purified now through any water who had not been purified by the blessed gaze of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم. Thus now their disease of hypocrisy cannot be remedied in any way. Temporary impurity can be cleansed, but how can the permanent, inherent impurity be ever purified.

264. Reason for its revelation:

This verse was revealed concerning Jad bin Qais, Motib bin Qasheer and their associates whose boycott had been decreed. Or it could be regarding the notorious hypocrite Abdullah ibn Ubay who had sworn an oath to participate in future battles.

يُحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ
الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

doing good for show - is the sign of hypocrisy of action.

266. Here Muslims in general are being addressed in your approval of them on the

bases of their false oaths is not going to benefit them in any way. Otherwise those with whom the Messenger of Allah صلى الله عليه وآله وسلم is pleased, Allah Almighty would most certainly be pleased with them. Says Allah Almighty:

97. They, being dwellers of the desert, are more stubborn ²⁶⁷, in infidelity and hypocrisy and they are only worthy of this that they remain ignorant ²⁶⁸.

267. This tells us knowledge and wisdom is found more in the cities than in the villages, while ignorance and lack of action about religious laws abounds in the villages. An Arabian proverb says: Knowledge is in the cities and ignorance is in the villages, because there you will not be blessed with the company

98. And among the villagers ²⁶⁹, some are those who regard what they spend in the way of Allah as fine ²⁷⁰, and remain waiting on misfortunes ²⁷¹, coming to you. On them is the evil turn. And Allah, Hears, Knows.

269. It should be remembered that the residents of Arabia are called Arabs, while those who are found on its outskirts and in rural areas are called Bedouins. Here the word A'raab denotes Bedouins or villages.

270. By this is meant though these villagers do give charity and spend on pilgrimage they do so out of great care like tax. This tells us that only that charity is worthy of Divine acceptance which is given out of happiness.

271. This means they are waiting for

99. And among the villagers ²⁷², some are those who believe in Allah and the Last Day ²⁷³, and regard what they spend as an approach ²⁷⁴, to Allah and means of taking blessings of the Messenger. Yes, that is the means of such nearness ²⁷⁵, to them to enter into His Mercy. Undoubtedly, Allah is Forgiving, Merciful.

"Then follow me; Allah will love you". (S3:V31) From this we learn if Muslims trust the infidels as result of being deceived they will not be sinners, because here Muslims are not being censured.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى
رَسُولِهِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٩٧

of the educated.

268. Because the light of knowledge does not easily reach the rural areas, nor do you find any good company. From this we learn it is not prudent to appoint a Bedouin to the post of leadership (Roohul Bayaan .)

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ
مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ ۖ عَلَيْهِمْ
دَائِرَةُ السَّوْءِ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٩٨

Muslim power to decrease so that they can overpower them: Reason for its revelation: This verse was revealed regarding the villagers from the tribes of Asad, Ghatfaan and Tameem. In it there is a prophesy that misfortune will befall them, not you Oh believers. If they who would remain in bondage at all times. From this we learn that those who regard the pious sages of Allah Almighty with contempt will always remain in disgrace and misery, as has been experienced time and time again.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ وَ يَتَّخِذُ مَا يُنْفِقُ قُرْبًا
عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۖ أَلَا إِنَّهَا
قُرْبَةٌ لَّهُمْ ۖ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۖ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٩٩

272. In this verse either the people of Banu Muzaniah are intended or those of the tribes of Aslam, Ghaffar and Juhaidah. From this we learn that only if the blessing of Allah Almighty is included, then only will those away from the Messenger of Allah Almighty receive benefits, otherwise even those near to him are deprived of it. Abu Jahl remained an infidel even though he was in Makkah while these people became believers, God-fearing and pious even though they remained distant from him. Praise be to Allah! By Allah Almighty only spiritual nearness is acceptable.

273. From this emerge two issues:

1. The one who truly believes in Allah Almighty and the Day of Judgement is he who has believed in the Holy Prophet صلى الله عليه وآله وسلم because the other primitive villagers also had belief in Allah Almighty and the Day of Judgement, but they have been included among the rejectors.

2. Faith has precedence above every deed. Faith is the root, good deeds are its branches. It should be remembered that all aspects of belief is included in belief in Allah Almighty and the Day of Judgement. Thus Qiyamah, Paradise, Hell, resurrection, reckoning, etc. should all be included in the belief eg. when we say it is important to recite Surah Fateha in Salaah it is meant not just Al-

SECTION 13

100. And the first and the foremost emigrants and helpers ²⁷⁶, and those who followed ²⁷⁷, them with good, Allah is pleased with them ²⁷⁸. and they are pleased with Allah. And for them Allah has prepared Gardens under which rivers flow. This is the greatest success ²⁷⁹.

276. The Noble Companions are those first and foremost believers and those who had performed Salaah in the direction of both Qiblahs. Or it refers to the participants in the Battle of Badr, or those who took part on the

Hamdo but the entire Surah has to be recited.

274. From this we learn that it is no polytheism when one intends pleasure of the Holy Prophet صلى الله عليه وآله وسلم with the pleasure of Allah Almighty at the time of doing good deeds. Says Allah Almighty: "But the rights of Allah and His Messenger are greater to seek pleasure". (S9:V62) When giving charity the noble Companions would make intention of pleasing the Holy Prophet صلى الله عليه وآله وسلم. In this verse there is a proof concerning Iesaale Sawaab - conveying the rewards of good deeds to the departed souls - and holding Fateha i.e. requesting Allah Almighty to convey the rewards of the good deeds to the departed souls through the medium of the Holy Prophet

صلى الله عليه وآله وسلم. This is what is done and said in respect of Fateha when conveying rewards or charity, etc. Today too the receiver of charity should pray for the giver of charity.

275. In this verse information is being given about the acceptance of their charities. This tells us that no Muslim can ever reach the lofty status and position of a Companion of the Holy Prophet صلى الله عليه وآله وسلم. Receipt of acceptance of their pious deeds has come from the Divine Throne. We on the other hand do not know whether our good deeds are accepted by Allah Almighty.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ
وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ١٠٠

Allegiance of Riedwaan. The very first person to accept Islam was Bibi Khadija (May Allah be pleased with her). Among the men it was Hazrat Abu Bakr Siddique (May Allah be pleased with him), among the children it was

Hazrat Alli (May Allah be pleased with him) .

From this we learn that being amongst early Muslim is indeed a praiseworthy quality, and to rally behind the Holy Prophet صلى الله عليه وآله وسلم in his time of need is worthy of great excellence.

277. By this is meant all those Muslims until the Day of Judgement who would be following in the footsteps of the Muhajareen and Ansaars or the rest of the other Companions, Allah Almighty is pleased with all of them. However, the former i.e. the noble Companions, are leaders and guides, the latter i.e. the general Muslims, are the followers.

278. From this emerge three issues:

1. Only those Muslims until the Day of Judgement are on the path of Truth whose lives are designed on the footsteps of the steps of the Ansaar, the Muhajareen and the rest of the noble Companions. Thus the Rafzees and Khawarij are false.

2. One can say May Allah be pleased with him for every pious Sunni believer. These words

101. And some villagers around you are hypocrites and some of the dwellers of Madina ²⁸⁰, too. Hypocrisy ²⁸¹. has become the habit. You know them not; We know them ²⁸². We will soon punish them twice ²⁸³. Then they will be returned to a grievous torment.

280. Although Madina refers to every city in Arabic but here it specifically refers to Madina Munawwarah. When this word is used it denotes people in the city. This blessed city has many names like Madina, Tayyiba, Tabah, Batha. It is prohibited to call this city Yathrab.

281. By this is meant many hypocrites were staying in nearby villages of Madina Munawwarah which included the tribes of Jahniyyah, Muazeena, Aslam, Ashja, Ghaffar, etc. (Roohul Bayaan) .

282. In this there is no negation of the Holy Prophet's صلى الله عليه وآله وسلم knowledge but it is an expression of wrath, like how a ruler would speak to his friend about a criminal that you

are not restricted to the noble Companions only.

3. When Allah Almighty is pleased with the devotees of the Noble Companions, then imagine the extent of Almighty Allah's pleasure with the Noble Companions themselves.

279. Through this certain issues come to light

1. Every noble Companion is upright and just, inmates of Paradise None of them was a sinner or transgressor.

2. No believer can ever reach the lofty status of a Companion because Allah Almighty has already declared them to be inmates of Paradise.

3. Any historical event or tradition which attempts to prove their transgression is bareles and contemptuous because it is in conflict of this verse. The Noble Companions number one hundred and twenty four thousand from whom special mention is made of the excellent qualities of some, though this verse serves to cover the excellence of all of them, as is the case with the Prophets of Allah Almighty.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ ۖ وَ
مِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ ۚ
لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ
مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ۝١١

don't know this evil and wicked person like I do. Or, this verse could have been revealed before knowledge about the hypocrites was made known to them. Hence this verse is not contradicted. "And you would recognize by their speech". (S47:V30) .

283. We will punish them in the world and in their grave, thereafter in the Hereafter. In comparison to the punishment of the Hereafter these two punishments are less severe. Thus there is no inconsistency in the verse. On one Friday the Holy Prophet صلى الله عليه وآله وسلم expelled some hypocrites from the mosque by name. This embarrassment and disgrace too was a punishment for them.

مَدِينَةُ

102. Are there some others who acknowledge their sins and mix up a good deed with another ²⁸⁴. evil? It is near that Allah may accept their repentance ²⁸⁵. No doubt, Allah is Forgiving, Merciful.

284. Here evil deeds denotes abstention from the Battle of Tabuk.

285. Reason for its revelation:

This blessed verse was revealed regarding those sincere believers who were unable to participate in the Battle of Tabuk for which they repented with great remorse, so much so that some of them had even tied themselves to pillars saying they would not have themselves freed until the Holy Prophet صلى الله عليه وآله وسلم does not untie them with his blessed hands. When the Messenger of Allah Almighty

103. O Beloved Prophet! Realize ²⁸⁶, the poor-due out of their wealth, to purify ²⁸⁷ and clean them. And pray for them ²⁸⁸. No doubt, your prayer is a solace ²⁸⁹ for their hearts. And Allah Hears, Knows.

286. And distribute it among the poor with your blessed hands so that through the touch of your bounteous hands their charity could be accepted with greater favour. It was the practise of the Noble Companions to have their charities distributed by the Holy Prophet صلى الله عليه وآله وسلم. Even today the practice of the Muslims is to first present the rewards of their good deeds as a gift to the Holy Prophet صلى الله عليه وآله وسلم and then it is conveyed to the souls of others which is proven from this verse. In Panjab some recite verses and address a certain saint saying the reward of this recitation is yours, but would it be possible to convey it to so and so. The permissibility of it too is proven from this verse. In short, every believer is totally dependent on the Holy Prophet صلى الله عليه وآله وسلم.

وَ اٰخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ اٰخَر سَيِّئًا ۚ عَسَىٰ اللّٰهُ اَنْ يَّتُوبَ عَلَيْهِمْ ۚ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٠٣﴾

heard this he said "By Allah I will not untie them until Allah does not order their freedom". In response to it this verse was revealed and the Holy Prophet untied them. After being untied they said that Oh Messenger of Allah Almighty صلى الله عليه وآله وسلم it is this wealth of ours which becomes the cause of our errors. We want you to accept it as charity and pray to purify us. As a result the following verse. "Oh beloved, realise the poor due Zakaat out of their wealth". (S9:V103) was revealed Khazainul Irfaan.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيَهُمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ اِنَّ صَلَاتَكَ سَكَنٌ لَّهُمْ ۚ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿١٠٣﴾

287. From this it is understood that purity is obtained from the bounteous attention of the Holy Prophet صلى الله عليه وآله وسلم. Acts of worship are a means of obtaining this favourable attention, because what is said here is purify them Oh my Beloved Prophet through this charity of theirs. We further learn that Allah Almighty bestows bounties upon His servant through the prayer of the Holy Prophet صلى الله عليه وآله وسلم. Therefore it was said: 'pray for them'.

288. Some commentators of the Holy QUR'AAN have deduced proof of Salatul Janazah from this verse. (Roohul Bayaan)

289. This tells us that the blessed personality of the Holy Prophet صلى الله عليه وآله وسلم his bountiful prayers, are the peace of mind of a believer.

104. Are they not aware that only Allah accepts the repentance of His devotees and takes the charities in His authoritative ²⁹⁰. Hand Himself? And that is Allah Who is the Relenting, the Merciful ²⁹¹.

290. Thus no one should despair from the mercy of Allah Almighty. It should be remembered the repentance of different sins takes different forms. The repentance from infidelity is to accept faith. If human rights have been infringed, its repentance is to fulfil the rights or seek forgiveness from the rightful person. If religious duties have been omitted, their repentance would be to perform these duties. If repentance is made by complying with its conditions then it would certainly be accepted. This is the promise of Allah Almighty. From this a few issues emerge:

1. Offering repentance by presenting oneself at the holy shrine of the Beloved Prophet of Allah صلى الله عليه وآله وسلم is the best form of its acceptability.

105. And please declare: "Work on, Allah will behold your work and so does His Messenger and the Muslims ²⁹². And you will soon be returned to Him Who Knows all unseen and visible. Then He will inform you what you used to do.

292. The pious saints state anyone practices incantations in a closed room Allah Almighty makes it known to others (*Roohul Bayaan*). It is for this reason that good deeds and practices of the saints to this day are well known and

106. And the actions of some others have been deferred ²⁹³, to Allah's commandment, whether He may punish ²⁹⁴. them or may accept their repentance. And Allah is All Knowing, All Wise.

293. These are some of the people who had absented from the Battle of Tabuk. It should be

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ
عَنْ عِبَادِهِ وَ يَأْخُذُ الصَّدَقَاتِ وَ أَنَّ
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٣﴾

2. That charity which is distributed through the Holy Prophet صلى الله عليه وآله وسلم is most superior. The Noble Companions had made this their practice.

291. The jurists of Islam maintain that the repentance of the one who insults the dignity of the Holy Prophet صلى الله عليه وآله وسلم will not be accepted. What this means is the Islamic judges cannot forgive such wretches. Such a person according to the laws of Shariah would be punished by death. Therefore the juristic issue is not contradicting this blessed verse because in it mention is being made of acceptance of repentance by Allah Almighty, like acceptance of repentance of the one who repeatedly becomes an apostate.

وَ قُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ
رَسُولُهُ وَ الْمُؤْمِنُونَ ۖ وَ سَتُرَدُّونَ اِلَى
عِلْمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

people are singing their praises, even though they have departed from this mundane world centuries ago. Thereafter follows discussion of the evil doers.

وَ اٰخَرُونَ مُّرْجُونَ لِاَمْرِ اللَّهِ اِمَّا
يُعَذِّبُهُمْ وَ اِمَّا يَتُوبُ عَلَيْهِمْ ۖ وَ اللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

remembered that three groups of people had absented themselves from the Battle of Tabuk:

1 - Hypocrites putting up lame excuses; 2 - those sincere believers who immediately sought repentance; 3 - those who repented afterwards. In this verse reference is made to the third group. 294. By not accepting their repentance i.e. not giving them guidance to offer sincere

107. And those who have built a mosque in order to commit mischief and spread infidelity ²⁹⁵, and to cause dissension ²⁹⁶, among Muslims, and as an ambush for him who is already against Allah ²⁹⁷. and His Messenger from before. And they will surely swear that we desired only good. And Allah bears witness that they are certainly liars ²⁹⁸.

295. Some hypocrites of Madina Munawwarah built a mosque near Masjid Quba with the intention of decreasing the congregation at this blessed mosque. Also, their evil intention was that whenever the sinful priest Abu Amir came secretly to Madina Munawwarah he should inwardly plot against the Muslims, but outwardly tell the Holy Prophet صلى الله عليه وآله وسلم that we have built this mosque for the convenience of the old and the sick. He even requested the Holy Prophet صلى الله عليه وآله وسلم to perform one Salaah in it to bless the mosque. Allah Almighty stopped His beloved Messenger from doing this. The Holy Prophet صلى الله عليه وآله وسلم then gave order to demolish this mosque. According to this it was demolished and burned. From this we learn that one should not perform Salaah in unlawful mosques.

108. You never enter ²⁹⁹. that mosque. No doubt, the mosque whose foundation has been laid on righteousness ³⁰⁰, from the very first day, is worthy that you may stand therein. There are such people who desire to be well purified ³⁰¹. and Allah loves the pure ³⁰².

repentance. From this we learn that like dua, repentance too sometimes takes time to be accepted, for which there are several reasons based on Divine wisdom. The repentance of Hazrat Ka'b bin Malik, etc was accepted after much delay.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَ
كُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ
وَارْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ
قَبْلُ ۖ وَلَيَحْلِفْنَ إِنْ أَرَادْنَا إِلَّا الْحُسْنٰى
وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

296. So that those who came to Masjid Quba to perform their Salaah should become disunited, so that some Muslims should go to their mosque thereby decreasing the congregation in Masjid Quba.

297. By this is meant they should gather in this mosque of theirs to plot against Islam - so to say - it was to be a mosque during the day, and committee house at night.

298. From it this issue can also be deduced that without any valid religious reason one should not build another mosque in close proximity of an existing mosque as this can cause the first mosque to be deser-

ted. We further learn that mosques should not be built for the purpose of conspiring against one another as such a mosque too would be considered under the law of Masjid e Diraar.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَسْجِدٍ أُسِّسَ
عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ
تَقُومَ فِيهِ ۚ فِيهِ رَجَائٌ يُحِبُّونَ أَنْ
يُطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

299. From this we learn that we should not perform Salaah in the mosques of infidels, hypocrites, apostates, etc which are endowed properly as they are not Islamic mosques, nor is their endowment religiously correct. These would not be given the respect of mosques. If any infidel grants a large sum of money to a believer who then builds a mosque out of that money it would be permissible to do that because that believer is now the owner of that money, and change of ownership brings about a change in the law. It is stated in Tafseer Madaarik if any mosque is built for the sake of pride, showing off, etc and not for gain in the sole pleasure of Allah Almighty, or built with unlawful money, it would also be regarded like Masjide Diraar. As far as possible mosques should be built in a spirit of sincerity and out of lawfully earned money.

300. By this is meant Masjide Quba which is situated in the old section of Madina, about three miles out of the modern city. The Holy Prophet صلى الله عليه وآله وسلم himself laid the foundation of this mosque and until the Messenger of Allah صلى الله عليه وآله وسلم stayed there, he continued to perform his Salaah in it. Then after moving to the new Madina he would

109. Then is he better who laid the foundation upon the fear of Allah and His Pleasure ³⁰³, or he who laid his foundation on the brink of a falling pit ³⁰⁴, and then fell with ³⁰⁵, in the fire of Hell? And Allah does not give way to unjust ³⁰⁶ people.

303. Foundation of one's faith, one's deeds or of this mosque. This refers to the Ansars of Masjide Quba. From this we learn that their piety and God-fearing has been testified by the Holy QUR'AAN, and that these people built this mosque in a spirit of sincerity which was accepted by Allah Almighty. Now if anyone doubts their faith and piety is rejecting this verse.

304. Admission of their faith, or of their outward Salaah and fasting or that of Masjide

go to Masjide Quba every Saturday. In. Hadith Shareef it is stated that performing Salaah in Masjide Quba is equal to one Umrah. Some scholars say that this order is for Masjide Nabawi. However, the first saying holds greater strength.

301. From this we have gleaned that the mosque of the pious has greater excellence than other mosques because regarding the greatness of Masjide Quba it is said that it is inhabited by pure people.

302. Reason for its revelation:

This blessed verse was revealed in honour of the people of Masjide Quba. On its revelation the Holy Prophet صلى الله عليه وآله وسلم questioned the people therein about their state of purity because Allah Almighty has praised the state of *Taharah*. They replied that they first made *Istinja* to clean oneself after relieving oneself in the toilet with clay then with water. The Holy Prophet صلى الله عليه وآله وسلم approved their method. The author of Khazainul Irfaan states that to make *Istinja* with clay is the Sunnah of the Holy Prophet which he never discarded. If impurity spreads more in size than a dracham coin it will become obligatory to wash it with water, if less it is Mustahab to wash.

أَفَنُؤَسَّسُ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَ
رِضْوَانٍ خَيْرٌ أَمْ مَنُؤَسَّسُ بُنْيَانَهُ عَلَىٰ
شَفَا جُرْفٍ هَارٍ فَأُثْقَلَ بِهِ فِي نَارِ جَهَنَّمَ ۖ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ١٠٩

Diraar. This refers to those hypocrites who had been responsible for the building of Masjide Diraar.

305. Allah Almighty be praised! What a beautiful companion! The purpose of it is to show that all the deeds of the hypocrites are like the hollow structure of Masjide Diraar which is constructed on ground cut from beneath the sea. Such a ground with its structure are bound to cave into the sea. The

mosque of the hypocrites and the hypocrites themselves are like those which would cave into the fire of Hell. Hazrat Jabr (May Allah be pleased with him) says when this mosque was being demolished at the instruction of the Holy Prophet صلى الله عليه وآله وسلم. I saw smoke of

110. The building, which they have built, will continue to waver ³⁰⁷, in their hearts until their hearts may be cut ³⁰⁸ into pieces. And Allah is All Knowing, Wise.

307. By this is meant the hypocrites will feel the sorrow of demolition of this mosque until death, whether they die a natural death or whether they get killed.

308. This really means that these hypocrites will feel the pain of demolition of this mosque until their hearts are not crushed from the embarrassment of their hypocrisy and they do not become sincere believers. This tells that faith and sincerity are the cure for infidelity and hypocrisy. We further learn that inherent

SECTION 14

111. Surely Allah has purchased ³⁰⁹, from the believers their lives and their properties for this in return, that for them is Paradise ³¹⁰, as they fight in the way of Allah. Then they kill and are killed. There is true promise as His generous responsibility in the Tauraat and the Injeel and the QUR'AAN ³¹¹. And who is true to his word than Allah? Rejoice ³¹², then in your bargain, which you have done with Him. And it is this which is the greatest triumph ³¹³.

309. From this we learn that between slave and master transaction is permissible, because Allah Almighty had made a deal with His servants. Reason for its revelation: At the time of taking an oath of Islam some Ansaars had

Hell emanating from it. (Tafseer Roohul Bayaan).

306. From this we learn one should not accept a person's piety merely from his sweet talk and outward piety. All that glitters is not gold.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

wretchedness is not removed, even from the company of a Prophet. If this cannot remove it then what else can. Furthermore, one has to remove the real cause of mischief, even if it presents itself in a beautiful image: This building of the hypocrites though was in a form of a mosque, was the root cause of mischief hence it had to be demolished. However if mischief takes root in a good place then remove the cause, but not the good place.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

said Oh Messenger of Allah صلى الله عليه وآله وسلم you lay down any conditions concerning you and Allah Almighty, we will remain firm on them. In response the Holy Prophet صلى الله عليه وآله وسلم said that the condition

concerning Allah Almighty is that you should not worship anyone besides Him, while condition concerning myself is that whatever you do not like for yourself you should not like for me as well. They asked "What will we receive for carrying out these conditions"? The reply was "Paradise" To this they said that this was a very profitable bargain. This verse was revealed on the above occasion. (Roohul Bayaan).

310. Hence every believer should be prepared and willing for taking part in Jihad so that he can be entitled for Paradise. From this we learn that a Muslim soldier today too is possessor of Paradise, on the Day of Judgement he will take ownership of it.

311. From this we learn that Jihad was commended in the religions of Hazrat Moosa and Hazrat Isa (on them be peace) and this promise was made to all the soldiers.

112. They are those who repent ³¹⁴, who worship, who praise, who observe fasting, who bow, who prostrate, who enjoin what is good and forbid what is evil and who keep the limits ³¹⁵ of Allah. And let this be a glad tidings for the believers.

314. By this is meant these people too are entitled for Paradise. If any believer does not get the opportunity to participate in Jihad he should engage himself in the worship of Allah Almighty (Roohul Bayaan). From this we learn that Repentance takes priority over every type of worship.

315. The above mentioned good deeds are signs of a sincere believer. It is not sufficient of a believer to be just pious himself, but it is important for him to try and make others pious

113. It is not worthy for the Prophet and the believers to beg forgiveness ³¹⁶, for the polytheists even though they are relatives ³¹⁷,

312. And if one gets the opportunity of participating in Holy War then go for it with such happiness like a groom goes to his bridal procession. Hazrat Daraar bin Azdar (May Allah be pleased with him) would joyously participate in Jihad without any armour in the hope of being martyred. Even today too some Muslim before going for Jihad take a Ghusal, wear their best clothes, apply perfume (Itr) to their body and joyously go like with the same happiness they express on the day of Eid. This is done in accordance with the above blessed verse.

313. What greater success can there be then when Allah Almighty Himself becomes our purchaser purchasing our life which is given to us by Him. He Himself gives and He Himself purchases it. This tell us that it is an excellent thing to express joy at the bounty of Allah Almighty.

التَّائِبُونَ الْعِبَادُونَ الْحَدِيثُونَ السَّائِحُونَ
الرَّكْعُونَ السَّجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ
وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَفِظُونَ
لِحُدُودِ اللَّهِ ۖ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

as well. Also, the work of propagation is not only obligatory upon the Ulema Islamic scholar but upon every believer as understood from "Forbid". Furthermore, a believer should practice every good deed and abstain from all types of major and minor sins as understood from "watch". Sometimes just a drop of water can save a life and sometimes a tiny flame can burn the whole house. Do not omit any good deed thinking it to be minor and do not commit any sin thinking it to be trivial.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ

after it has been made clear to them that they are the inmates of Hell ³¹⁸.

316. Reason for its revelation:

At the time of his death when Hazrat Abu Talib did not recite Kalimah Tayyibah the Holy Prophet صلى الله عليه وآله وسلم assured his uncle that he would continue to pray for his forgiveness until he is prohibited from doing this. At that time this verse was revealed. Hazrat Abu Talib died during the tenth year of Prophethood, viz. three years prior to Hijrah. Some believers sought permission from the Holy Prophet صلى الله عليه وآله وسلم to pray for the forgiveness of their non-believing predecessors, in response to which this verse was revealed. When the Holy Prophet صلى الله عليه وآله وسلم sought permission from Allah almighty to visit the grave of his mother Bibi Amina it was granted, but he was prohibited from offering prayer of forgiveness when this verse was revealed. However this saying regarding his mother is incorrect because his mother was a believer. If she was an infidel permission to visit her grave would not have been given. Prohibition for prayer of forgiveness was made because she was totally sinless, while

114. And Ebrahim asking for forgiveness for his father was not but an account of a promise ³¹⁹, he had made to him ³²⁰. But when it was made clear to him that he is an enemy ³²¹, of Allah, he disassociates ³²² himself from him. No doubt, Ebrahim was most tenderhearted, clement ³²³.

319. Reason for its revelation:

On one occasion when Hazrat Alli (May Allah be pleased with him) saw a person offering dua of forgiveness for his polytheist father he stopped him. On hearing this the person that replied Hazrat Ebrahim (on whom be peace) had also prayed for the forgiveness of his polytheist uncle: "May my Lord forgive you". Hazrat Alli (May Allah be pleased with him) related this to the Holy Prophet صلى الله عليه وآله وسلم

مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

forgiveness is sought for the sinful people. It is for this reason dua of forgiveness is not made in the Janazah Salaah of a minor. Hazrat Ebrahim (on whom be peace) had offered a dua that Oh my Lord, from my progeny bring forth one Muslim group from which the Final Prophet should be born" Lord send a Messenger who may recite your wisdom". From this we learn that it is forbidden to say on whom be peace, 'one having divine mercy', etc for infidels and polytheists who are deceased.

317. By relatives is meant parents and family members.

318. They are men of hell because they have died as infidels.. It should be remembered that any polytheist at the time of his death was not a Muslim had died an infidel. Hence he is not bound by laws of Islam, though Allah Almighty alone is aware of his actual condition eg. anyone remaining a Muslim at the time of his death, is a sign of him dying a believer, though we are not aware of his eventual end. This is what the verse is expounding.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَوَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۖ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾

and in response this blessed verse was revealed. (Tafseer Khazainul Irfaan .)

320. By this is meant that Hazrat Ebrahim on whom be peace had promised his father to pray for his forgiveness which was made prior to its prohibition. Later offering prayer of forgiveness for the polytheists was prohibited. Or, it could mean his uncle promised to accept faith at which he promised to pray for his forgiveness. Though his uncle did not fulfill

his promise, but Hazrat Ebrahim (on whom be peace) did.

321. Or it could be that Hazrat Ebrahim (on whom be peace) received revelation that Azar would die an infidel, or that he had died an infidel, after which the great Prophet discontinued to pray for his forgiveness.

322. By this is meant Hazrat Ebrahim (on whom be peace) discontinued praying for his

115. And it is not the attribute of Allah that he should lead astray ³²⁴, any people after He has guided them, until He makes clear to them as to what to guard ³²⁵. against. Surely, Allah Knows everything ³²⁶.

324. By this is meant punish them by including them amongst those who are gone astray. From this we learn that for those who had departed before the coming of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم the belief in the unity of Allah Almighty was sufficient, eg the parents of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

325. From this we learn that the demented and minor children are not bound by religious laws. An adult too is not bound by these laws to whom the message of Islam is not conveyed. Normal people who commit any wrong deeds besides polytheism will not be called misguided,

116. Assuredly, it is Allah for Whom is the Kingdom of the heavens and earth. He gives life and causes death. And you have no protector, nor helper besides Allah ³²⁷.

327. This address is based on truth i.e. besides Allah Almighty no one is the actual master of the heavens and the earth, nor is any true help besides Him. Figuratively speaking, some persons do become owners, and through

117. No doubt, blessings of Allah are conferred on the Prophet and those emigrants and helpers who sided with him ³²⁸, in the hour of hardship, after it that the hearts of

forgiveness and became sincerely repugnant. This tells us that we must dislike the infidels, even though they may be our close relatives.

323. This tell us that Hazrat Ebrahim (on whom be peace) is a paragon of beauty and goodness, that he was not severe even on his enemy. Hazrat Nooh and Hazrat Moosa (on them be peace) are paragon of awe inspiring qualities.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

nor should they be held responsible these wicked deeds (*Roohul Bayaan*) . Anything which not made unlawful by Religion is lawful, and its doers will not be punished for these actions. (*Khazainul Irfaan* .)

326. Reason for its revelation:

When Muslims were prohibited from praying for the forgiveness of the polytheists they became alarmed that their previous prayers prior to this prohibition may become a source of punishment for them. To

their fears this verse was revealed.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ
مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

the bounty Allah Almighty become helpless as well. Thus, this verse does not contradict the verse: "No one is your friend except Allah, as well as His Messenger". S5:V55

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَ
الْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ
فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ

some of them were nearly to be swerved ³²⁹. aside. Then He turned ³³⁰. towards them with blessings. Undoubtedly, to them He is Most Kind, Merciful ³³¹.

328. By difficult moment is meant the Battle of Tabuk which is also known as the battle of difficulty and hardship. At the time of this battle there was so much poverty that ten Companions were riding a single camel turn by turn, a person was helping himself on a single piece of date for the whole day. Despite these hardship all the soldiers remained steadfast with the Holy Prophet صلى الله عليه وآله وسلم. Hazrat Abu Bakr Siddique (May Allah be pleased with him) requested the Holy Prophet صلى الله عليه وآله وسلم to pray for rain to which Allah Almighty responded by sending rain

118. And to the three who were left behind ³³², so much so that the earth, being so vast, became strait ³³³, to them and they became tired of their own lives ³³⁴, and they believed that there is no refuge from Allah, except Him. Then He turned to them to forgive, that they might remain repenting. Surely, it is Allah Who is Relenting, the Most Merciful.

332. These three persons Hazrat Ka'ab bin Malik, Hazrat Hilal bin Umayyah and Murarah bin Rabi May Allah be pleased with them were unable to participate in the Battle of Tabuk but like the polytheists, did not make excuses after the Holy Prophet صلى الله عليه وآله وسلم had returned, instead they admitted their fault. The Holy Prophet صلى الله عليه وآله وسلم gave order for their total boycott - i.e. no one was to keep any type of contact with them, not even reply their greetings, so much so that they could not even go near their wives. After this order it had seemed as if no one recognised them. They spent fifty nights in this condition after which their repentance was accepted. Mention is being made here of this

يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ^ط إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ^{١١٤}

which provided plentiful water. (Khazainul Irfaan) This tells that all those who participated in the Battle of Tabuk are inmates of Paradise without any doubt. Anyone who doubts it is denying the truth of this verse.

329. And due to fear abandon the Holy Prophet صلى الله عليه وآله وسلم. This fear was due to human instinct and not due to impatience.

330. Allah Almighty turned towards them by keeping them steadfast and protected their sincerity and loyalty.

331. This tells the intention of sin will not be regarded as sin until it is not firmly resolved.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ^ط حَتَّى إِذَا ضَاقتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقتْ عَلَيْهِمُ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ^ط ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ^ط إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ^{١١٨}

incident.

333. And they did not find any spacious ground in Madina where they could have rested for a while.

334. Because, Oh my Beloved, they are saddened for displeasing you. To make matters worse there is no one to whom they could express their sad tale. From this three issues emerge:

1. Boycott is an excellent corrective measure for those who err. When Allah Almighty had censured Hazrat Adam On whom be peace He had cut off verbal contact with him. On one occasion our Holy Prophet صلى الله عليه وآله وسلم too had cut off contact with his pious wives for a few days. We too are

instructed: "Cut off contact with your wives for a few days as a corrective measure" (S4:V24)

2. Allah Almighty has granted the Holy Prophet صلى الله عليه وآله وسلم complete mastery over religious matters, thus he could make anything lawful or unlawful as he pleased. To reply the greeting is obligatory, but during the days of boycott replying Hazrat Ka'ab's greeting had become forbidden. Although Hazrat Ka'ab's wife was legally in his marriage, she was unlawful for him during this period.

3. To stay in Madina is an act of worship

as long as the Beloved of Madina صلى الله عليه وآله وسلم is pleased with you. On the occasion of the Battle of Tabuk Muslims were forbidden to stay in Madina and were obligated to be at the battlefield of Tabuk. If Allah's Messenger so wills he will make our hearts Madina, and if he is angry with us then the ground of Madina will no longer remain for us. *Oh Allah Almighty send choicest Darood and Salaams on our Beloved leader Hazrat Muhammad and his noble progeny and beloved Companions.*

SECTION 15

119. O believers! Fear Allah and be with the truthful 335.

335. This tells in which ever group Allah Almighty's friends are found, it is in the path of Truth as it is the group of the Truthful. Only that branch will be laden with fruit and of flowers which is connected with the root. This group is only the Ahle Sunnat Wal Jama'at.

120. It was not proper for the inhabitants of Madina 336, and those around them 337, to remain sitting behind 338, the Messenger of Allah, nor that they should consider their own lives more dearer 339, than his life. This is so because whatever they face as thirst or distress or hunger 340, in the way of Allah or where they take a step on a place which enrages 341, the infidels for all these things 342, a good deed is written 343, for them. Surely, Allah wastes not the reward of the doers of good 344.

336. By people of Madina is meant those who reside therein, be they the Muhajereen

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا
مَعَ الصَّادِقِينَ ١١٩

Observe! thousands of saints of Allah Almighty were born among the Children of Israel, but when their religion became abrogated Sainthood was discontinued from them. Thus also be with the Truthful, and be with that group in which the Truthful are found.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ
الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَ
لَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَلِكَ
بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مَخَصَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَّوُّنَ
مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ
عَدُوِّنِيًّا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ
إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ١٢٠

(Emigrants) or Ansaar (The Helpers) . From this emerge two issues:

1. Allah Almighty is including those Muslims too as people of Madina Munawwarah who have emigrated to it and stay therein with sincerity and faith.

2. If a poor person performs his Hajj it will be regarded as fulfilled because a Muslim arriving in Makka becomes its resident, and wealth is not an obligatory condition for Hajj for a Makkan.

337. By this is meant during the Battle of Tabuk. It was obligatory upon every resident of Madina, whether Muhajir or Ansars, to undertake the journey to Tabuk with the Messenger of Allah ﷺ.

338. By this is meant without religious constraint or helplessness viz. old age, ill health or childhood or the order of the Holy Prophet ﷺ himself to stay behind in Madina as his deputy. Examples of this is the absence of Hazrat Uthman e Ghani. (May Allah be pleased with him) From the Battle of Badr, and the absence of Hazrat Ali Murtaza May Allah be pleased with him from the Battle of Tabuk. This restriction is being related in the next half of this verse.

339. Infact it was compulsory upon them to sacrifice their lives for the Holy Prophet ﷺ just as the moth dies for the light.

121. And whatever they spend, small or great ³⁴⁵, and the valley they cross ³⁴⁶, all is written for them, so that Allah may reward them for their best deed.

345. Small expenditure was that of Hazrat Ali Murtaza (May Allah be pleased with him) because he had donated a few dates in the Battle of Tabuk, while major expenditure was that of Hazrat Uthman e Ghani (May Allah be pleased with him) because he had donated nine hundred camels for it.

122. And it is not possible for believers that all should come out ³⁴⁷. Then why should not a party from each group ³⁴⁸, come out and some should remain behind that they may gain

340. Holy War, Fasting, Hajj, journey for acquisition of knowledge are all included as acts performed to gain the pleasure of Allah Almighty. However, here Holy War is intended as understood from its context.

341. By this is meant enter the territory of the infidels as conquerors so as to burn their hearts. From this we learn that just as pleasing the Friends of Allah almighty is an act of worship, displeasing and inflaming the hearts of His enemies too is an act of worship.

342. This includes of the infidels, wounding them, imprisoning them, seizing their spoils of war, etc. all of which are acts of worship.

343. This tells us that every act of a Muslim soldier is work of worship as is related in the Hadith, and it is hoped from the Mercy of Allah Almighty that He will grant this status to the journey of Hajj and journey for the acquisition of knowledge, as all these journeys are in the way of Allah Almighty.

344. From this we learn that Jihad or Holy War is an act of sublime worship and the one participating in it is a great benefactor. It should be remembered that Holy War is beneficial to the believer as well as to the non-believer.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً
وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ
لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿٣١﴾

346. Whether crossing the valley in your own country or in that of your enemy. By this is meant the entire journey of the Islamic soldier is an act of worship, infact every movement for it is included in the worship of Allah Almighty.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً
فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ
لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ

understanding ³⁴⁹, of religion and warn ³⁵⁰, their people after coming back to them, that they may be careful to guard themselves.

347. This does not mean that every believer should abandon their city or country for the sake of Holy War or in search of knowledge. From this we learn participating in Holy War in general, and acquisition of complete knowledge of Religion is Fard e Kifaya or sufficiency obligation, viz. religious obligation of which the rest are all absolved if a sufficient number of people have participated in it.

348. One more group should stay at home. This tells that if just one person in the locality has acquired complete knowledge of Religion it will absolve the obligation from rest of the people.

349. From this we learn that Fiqh or Jurisprudence has the highest place in all the sciences of religion. However, nowadays people are negligent about this obligation and are merely running after unreliable and incorrect translations of the Holy QUR'AAN. Allah Almighty says that he for whom He has granted knowledge and wisdom he has been bestowed highest form of good. To study jurisprudence to suffice your basic religious

SECTION 16

123. O believers! Fight the infidels who are close ³⁵¹ to you, and let them find in you harshness ³⁵². And know that Allah is with the pious ³⁵³.

351. The first war should be waged upon one's baser self *NAFSUL AMMARAH* because this is your most closest enemy misleading you from the Straight Path, then wage war against the infidels. The holy saints of Allah Almighty too regard these as your closest tyrants. According to the scholars of Islam holy war should be waged methodically as practised by the Holy Prophet ﷺ.

352. From this ayet all verses of kindness and soft heartedness are abrogated. In it all

إِذَا رَاجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ١٢٣

needs is obligatory. Thus to study and acquire laws pertaining to Fasting, Salaah, cleanliness, impurities, is obligatory upon every Muslim male and female as all these acts of worship are obligatory. Same is the case with the merchants to acquire knowledge of mercantile laws, and for the employees to be aware of the laws pertaining to employment. Hazrat Imaam Shafa'ee (May Allah be pleased with him) says the acquisition of religious knowledge is greater than voluntary Salaah. (*Khazainul Irfaan*).

350. From this emerges three issues:

1. To acquire complete knowledge of religion is not an absolute obligation but it is Farde Kifaya.
2. A non-jurist of independent opinion MUJTAHID or a non-Aalim must follow the Mujtahid or an Aalim in matters of religion.
3. In matters of religion the information of one will hold credence, because the issues explained and expounded by one Islamic scholar become worthy of practice for the rest of the Muslims of that area or locality.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ
مِّنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ١٢٣
اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ١٢٣

types of firmness and severity are included. This means in times of difficulties keep your hearts firm and do not be overcome by fear. Keep with you necessities of war of the best quality according to your means. Speak to the infidels in a manner reflecting fearlessness and bravery. If and when an opportunity arises for revenge do so in such a manner that will not be easily forgotten by them. If you have to debate with them do so in an uncompromising way.

Merely having majority is not enough. When a person informed Alexandra the Great that Dara has an army of one million, he replied the butcher does not have much fear for the huge

number of goats and sheep.

353. By this is meant inculcate in you piety during times of Jihad as this is the greatest weapon of the believer.

124. Whenever a Surah is revealed, then anyone of them begins to say: "Which of you has it increased ³⁵⁴ in faith? Then as for those who believe, it has increased ³⁵⁵ them in faith, and they are rejoicing ³⁵⁶.

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَّنْ يَقُولُ
أَيُّكُمْ زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ
آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

354. By this is meant some hypocrites ask this question from some of them as a form of jest. Their purpose is to make fun of this verse. "And when his revelations are recited to Them their fate progressers" (S 8 : V2)

because synoptic or collective beliefs are all equal.

355. By this increase is either meant increase of condition or increase in believers that on the revelation of verses and surahs these people increasingly believe in them. This difference is with regard to detailed belief.

356. By this is meant they express joy at the revelation of QUR'AANIC verses, because therein they find prophecies, glad tidings, etc. When the child by us commences his QUR'AAN recitation with Surah Al-Alaq great joy is expressed and large donations are made. This too is one type of expression of joy at QUR'AANIC verses.

125. And as for those in whose hearts there is a disease ³⁵⁷, it has increased ³⁵⁸ them in filth upon filthiness and they die while they are infidels ³⁵⁹.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
فَرَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَ
هُمْ كَافِرُونَ ﴿١٢٥﴾

357. This tells us that any heart which is bereft of the love for the Holy Prophet صلى الله عليه وآله وسلم the Holy QUR'AAN and Hadith will only kindle infidelity in it. The Holy QUR'AAN is the water of energy. Water helps to give life to the seed in the earth but it can not change the seed itself. Furthermore, rain water causes the filth in the dirty gutters to increase.

Roohul Bayaan) has stated that the difference between RIJS dirty thing and NIJAS impure and defiled is that NAJAS is used to indicate natural impurity and RIJS is used to indicate mental impurity. Thus some of the things are NAJAS as well as RIJS while some are RIJS but not NAJAS and vice versa.

358. Allah Almighty increased their filth in their hearts in that first they had rejected the verses that had been revealed up to that point in time, and when this verse was revealed they rejected it as well. The author of (Tafseer

359. The Great Saints say in whichever heart there is enmity for the Holy Prophet

will get very little Divine guidance for repentance. Usually he dies an infidel. May Allah Almighty protect us from this.

126. Do they not observe that they are being tried ³⁶⁰, every year, once or twice? Even then they neither

أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ
مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا

repent nor accept admonition.

360. They are tested with diseases, famine, and calamities. From this we learn that a believer views every calamity as an admonition and warning and thinks it to be the result of his

127. And whenever any Surah is revealed to them, they begin to look ³⁶¹, at each other, Does anyone watch you? Then they turn away. Allah has left their hearts because they are a people who do not understand ³⁶².

361. By this is meant they ridicule and reject the Surah through their mocking glances at one another. Or they make signs wait for opportunities to run away from such august gathering. The second meaning has greater strength. From this we learn that to run away from Zikr gatherings and to despise such gatherings is the way of the hypocrites.

128. Surely there has come to you a Messenger ³⁶³, from among yourselves. Heavy ³⁶⁴, upon him is your suffering and he ardently desires ³⁶⁵, your welfare. To the believers he is most kind and merciful.

363. From this emerge a few issues:

1. Some generous people call to give others come and give, like the well and the clouds. The Holy Prophet صلى الله عليه وآله وسلم is the benefactor who comes and gives as understood from "has come".
2. The Holy Prophet صلى الله عليه وآله وسلم is present in the heart of every believer as is understood from plural prefix "yourselves".
3. The Holy Prophet صلى الله عليه وآله وسلم is the Prophet unto entire mankind as applied by the word "Messenger".
4. The Holy Prophet صلى الله عليه وآله وسلم is a resplendent Prophet as understood from the Tanween on the letter LAAM of Rasool.
5. The connection of the Holy Prophet صلى الله عليه وآله وسلم with his followers is like

هُم يَذْكُرُونَ ﴿١٢٦﴾

sins or a test for him. The sight of the infidel is only on the desolation of time and on wordly matters.

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ ۖ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

362. This tells that he who has been cut off from the blessed shrine and above of the Holy Prophet صلى الله عليه وآله وسلم he has been turned away from the doors of Allah Almighty. Conversely, he who becomes the devotee of the Holy Prophet صلى الله عليه وآله وسلم is accepted by Allah Almighty as His devotee.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

that of the soul with the body which is fully aware of every hardship experienced by it as is understood from "yourselves". It is for this reason the next part of the verse states "heavy upon him"

6. The Holy Prophet صلى الله عليه وآله وسلم is qualified with the attributes of Allah Almighty and revealer of these phenomena, because Allah Almighty is Kind and Merciful and so is the Holy Prophet صلى الله عليه وآله وسلم described here.

7. The mercy of the Holy Prophet صلى الله عليه وآله وسلم is for the entire universe, but his compassion is only for the believers. It should be remembered that if one makes a stop at the AZIZ its meaning would be he is more beloved to the believers than their own lives. All

your sins are entrusted to his kindness and benevolence. This is the interpretation of the author of Tafseer Roohul Bayaan. In some forms of recitation the letter FA in the *ANFOSIKUM* takes a Zabar which would mean the Holy Prophet صلى الله عليه وآله وسلم has been raised from the group of people who are pure and refined, as he is a Quraishi, Hashim, Mutalabbi Arab and his entire ancestors and forefathers are believers. In addition his followers Ummah are superior to all other people, his parents are superior to the parents of all the prophets, his sacred city of Madina Munawwarah is superior to the cities of all the Prophets. In short the Messenger of Allah Almighty صلى الله عليه وآله وسلم is the personification of greatness and exquisiteness. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم was born in Makkah, resided in Madina but his presence is in the hearts of every believer. Just as the sun is found in the fourth heaven but it brightens the entire universe its general benefit viz. its light is found everywhere, but its specific benefits are at specific places. Thus it is responsible for the growth of grain in the fields, blooms the flowers in the gardens, through it fruit grows in the orchards, when its rays fall on mountains it brings out high quality rubies and gems. In the

129. Then if they turn their faces, please declare: "Allah is sufficient 366. for me. None is to be worshipped except Him. I put my trust in Him, and He is the Lord of the Supreme Throne 367".

366. The most pure Prophet is the highest and most excellent manifestation of the independence of Allah Almighty.

367. In these blessed verses Allah Almighty is describing the Meelad of our Holy Prophet صلى الله عليه وآله وسلم, his blessed birth and

same manner the Holy Prophet's general benefit, viz his preaching reached all but faith was received by the believers only. Divine knowledge is for all but Saints of Allah Almighty are bestowed with Qutubhood or highest spiritual position; the Ghous - upper category saint is bestowed with Divine Drink, Companionship of the Holy Prophet

صلى الله عليه وآله وسلم is bestowed upon the special group of people. Due to liberal demise of the Holy Prophet صلى الله عليه وآله وسلم his nativity or becoming visible to all has ceased but his august presence has not ended. He has come for all times. Just as the visibility of the sun ceases but not its existence, so it is with the Holy Prophet صلى الله عليه وآله وسلم.

364. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of the difficulties and sufferings of his followers because with this knowledge his blessed heart would not be heavy upon him. Just as the Holy Prophet's صلى الله عليه وآله وسلم is everlasting so is his awareness an eternal thing.

365. By this is meant other people are ardently desirous about the welfare of their children, but this merciful Prophet صلى الله عليه وآله وسلم is fervently desirous about the good and welfare of his followers.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ١٢٩

his excellent attributes. This tells that reciting and holding the Meelad of the Holy Prophet صلى الله عليه وآله وسلم is the way of Allah Almighty. The previous Prophets did likewise, which makes Meelad Sunnah of Prophets.

أَيَاتُهَا ١٠٩ سُورَةُ يُوسُفَ مَكِّيَّةٌ ٥١ رُكُوعَاتُهَا ١١

SURAH YUNUS (MAKKAN) Revealed Before Hijrah

11 Sections and 109 Verses , 1832 Words , 9099 Letters

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION 1

1. Alif- Lam- Ra. These are the verses of the Book of Wisdom ¹.

الرَّحْمٰنُ تِلْكَ اٰیَاتُ الْكِتَابِ الْحَكِيمِ ١

1. By "Book of wisdom" is meant either the Holy QUR'AAN or the Divine Tablet i.e. those verses which are recited to the Holy Prophet صلى الله عليه وآله وسلم are neither magic, nor poetry, nor mere tales, but these are verses which are

from the Divine Tablet. These are portions of the Holy QUR'AAN, every word of it reflects thousands of wisdoms. Not a single command of it's futile or without purpose.

2. Have the people wondered ², that We revealed to a man among them to warn ³, the people, and give glad-tidings to the believers, that they have the position of truth ⁴. with their Lord? The infidels said: "Surely, he is a manifest sorcerer ⁵".

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَا اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ اٰمَنُوْا اَنْ لَهُمْ قَدَمٌ صٰدِقٌ عِنْدَ رَبِّهِمْ ط قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ ٢

2. When the Holy Prophet صلى الله عليه وآله وسلم proclaimed prophethood with the permission of Allah Almighty, the polytheists responded by saying that how is it possible for one person to be given an important position or responsibility of prophethood. In reply this verse was revealed. (Khazainul Irfaan, Roohul Bayaan) Those foolish people accepted idols of wood and stone as gods but would hesitate to accept the Holy Prophet صلى الله عليه وآله وسلم as Prophet.

Thus on the Day of Judgement though the believers and the infidels would be all standing in the presence of Allah Almighty but their positions would not be the same. The position of truth signifies the mercy of Allah Almighty or the intercession of the Holy Prophet صلى الله عليه وآله وسلم. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has expounded this to mean intercession. (Roohul Baya-an) In short the believers will receive both.

3. From this emerge two issues:

5. This reply of the infidels reflects the admission of their helplessness and the greatness of the Holy Prophet صلى الله عليه وآله وسلم. They would see things from the Holy Prophet which was beyond their intelligence and imagination i.e. miracles, which they would call it as magic.

1. The warning of the Holy Prophet is for all the people, but his glad tidings are for the believers alone.

2. The Holy Prophet صلى الله عليه وآله وسلم is the Prophet for before him and after him.

4. By foot is meant place and position.

3. No doubt, your Lord is Allah Who made the heavens ⁶, and the earth in six days⁷, then established Himself on

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی

the Throne ⁸, befitting to His Dignity. He plans ⁹. the work. There is no intercessor, but after His leave ¹⁰. This is Allah your Lord. Then worship Him. Do you then not ponder ¹¹?

6. By this is meant it is not surprising that you reject that a human being to be a prophet, yet you accept wood and stone to be gods, although Allah Almighty is that Being who should be the creator of everthing. He should be before everything, while the rest of the things are His creation within your control. By heavens and the earth is meant the physical world, His kingdom.

7. Here the word day signifies time as in "Every day He has work". (S55:V29) Day and Night, morning and evening are phenomena which are achieved through the movement of the sun, but the sun itself is not dependent on them. Although time is transitory but it precedes the sun. Allah Almighty created the heavens and the earth in six day to educate man that he should not hasten with his execution of duties and obligations. However haste is necessary in offering repentance, paying your debts, marriage of your daughter, burying your deceased. All other duties should be performed with ease and peace of mind. In addition, here time denotes beginning of creation while in 'it

8. By this is meant He issued laws of creation at the Divine Throne from whence they are brought on the world just as laws passed in the legislative capital are passed on to the rest of the country.

4. To Him all of you have to return. The promise ¹². of Allah is true. Surely, He creates for the first time, then He shall reproduce it after destruction so that He may give the reward of justice to those who believe ¹³, and do good deeds ¹⁴. And for the infidels is the boiling ¹⁵, drink and a painful punishment, the reward of their infidelity ¹⁶.

عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ ۚ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ۝

9. Here 'Plans' is a quality of Divine Command while at another place it is an utterance regarding angels "And complete their work" (S79:V4). But there is no contradiction the verses. Allah Almighty becomes' mentions the manner of creation i.e. Allah Almighty created it in six days yet command of 'Be'did not require the process of striking, moulding and pounding. issues the laws and the angels execute them. Thus the true planner is Allah Almighty, while the angels are given this quality by Him.

10. This verse negates the intercession of idols, and declares the intercession of Prophets, Saints and the pious Ulema. Allah Almighty has granted the permission of intercession to the Holy Prophet صلى الله عليه وآله وسلم in his worldly life already "And pray good for them. No doubt, your prayer is solace for their hearts". (S9:V103) The Holy Prophet falling into Sajda - prostration on the Day of Judgement is for the purpose of seeking permission to speak, and not for obtaining permission to intercede.

11. Allah Almighty is that Glorious Being in whose Diviine presence Prophets and Saints are permitted to be intercessors. Try to understand the true Glory of Allah Almighty through the greatness of the intercessors.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَيِّمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ۝

12. Because the actual purpose of Qiyamah is rewarding the doers of good deeds, it is explained as pay of Promise. To instil fear against a dangerous thing is called warning.

13. It should be remembered justice will be meted out to both the believers and the infidels, but in addition to justice the believers would be given bounty as well. Entering Paradise, enjoying its delicacies, etc. are due to justice, but being blessed with Divine Vision is out of His bounty. Thus even in the grave of the believers there is a bounty.

14. By this is meant the pious did justice

5. It is He Who has made the sun radiant and the moon glittering¹⁷, and for it stages¹⁸, so that you may know the computation¹⁹, of years and calculation. Allah has not created that but in truth²⁰. He explains fully the signs for the people of knowledge²¹.

17. Here the word "shining" denotes glorious bright light while "light" refers to light obtained from other. The moon takes light from the sun. May be "shining" could also mean that bright strong light which extinguishes every other light or lamp, while 'light' denotes mild pleasant light which cannot extinguish any lamp or light.

18. Twelve signs of zodiac or stages have been fixed for the sun, three for each season. For Spring Taurus, Gemini and Aries are fixed, for Summer, Cancer, Leo and Virgo are fixed for Autumn, Libra, Scorpio and Saggitarius are fixed while the zodiacal signs of Winter are Capricorn Aquarius and Pisces. The moon has twenty eight stages, each Zodiacal sign had two and a third stage. The sun completes the zodiacal journey of these twelve stages in twelve months, while the moon completes its journey of these twenty eight stages in twenty

6. Surely, in the variation of night²², and day and whatever

in the world by being obedient to Allah Almighty for which they will be rewarded. Or it could mean Allah Almighty will reward them justly by not decreasing their rewards nor increasing their punishment. This type of justice is not against mercy, but against tyranny.

15. From this is understood that boiling water, mixture of blood and pus and painful punishment are reserved only for the infidels. Sinful Muslims would be protected from these.

16. In it there is a hint that the deceased minor children of the infidels would not be given punishment because they did not commit infidelity.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَ الْقَمَرَ
نُورًا وَ قَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ
السِّنِينَ وَ الْحِسَابِ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا
بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ٥

nine or thirty days.

19. Calculate seasons, growth of crops, times of Salaah from the sun, while times for Hajj, Fasting etc. calculate from lunar months.

20. From this we learn Lunar months are most beloved to Allah Almighty and are superior to solar months because almanac of these months is kept in heaven. It is for this reason that most Islamic tasks and duties are done in accordance with the lunar months. eg. Eid, Zakaat, Fasting, etc. Muslims should make use of the solar months to complete their general needs but calculate these in accordance with the lunar months.

21. From this we learn that Mathematics and Astronomy are beneficial sciences as they help to understand the cosmic powers of Allah Almighty, providing they are used to seek assistance for religious knowledge.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ مَا
خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَ الْأَرْضِ لَآيَاتٍ

Allah has created in the heavens and the earth, there are signs for those who fear ²³ (Allah).

22. The difference in length of the night results in different conditions like hot, cold, long, short, etc. By mentioning the night first means night precedes the day. Also, that night is superior to day because during this time the true devotee of Allah Almighty obtains acceptance of their devotion, while day is a period of hard labour separation. In every night there is a special moment in which ones prayer is accepted, while this distinction in terms of days is given to Friday only, i.e. in an

7. Without doubt, those who have no hope to meet Us and are well pleased ²⁴, with this worldly life and are satisfied with it, and those who are neglectful of Our Signs ²⁵.

24. Such people have made the world a permanent resting place, where it is a place of fleeing.

25. These verses refer to the Holy Prophet صلى الله عليه وآله وسلم his blessed miracles, his

8. Their abode ²⁶, is Hell, as the return of what they earn.

26. Where they will be staying eternally. This tells that though the sinful believers would

9. No doubt, those who believe and do good deeds ²⁷, their Lord will guide ²⁸ them on account of their faith. Beneath them rivers ²⁹ will be flowing in the gardens of delight.

27. By this is meant according to opportunity and power. Thus those infidels who die immediately after accepting Islam, as well as the minor children of the Believers are inmates of paradise they did not get any opportunity of practice. Hence there is no contradiction in the verse. Likewise, those

لِقَوْمٍ يَتَّقُونَ ①

entire week only one day has the moment of acceptance.

23. These things are mentioned here because only those who truly fear Allah Almighty obtain Faith and lofty mystical experiences by pondering and deliberation. The infidels on witnessing these phenomena become more rebellious. Today scientific progress has reached such a stage that many scientists are rejecting the existence of Allah Almighty.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَأَوْا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ ②

excellent qualities and verses of the Holy QUR'AN. by neglect is meant rejecting these which is infidelity. The punishment for it is described in the following verse.

أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ③

be sent into Hell for some reasons, yet Hell will not be their destination nor their home.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِآيَاتِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ④

Companions who had died before the religious laws had come into existence, or just a few had come into being, as in the case of Hazrat Khadija, Hazrat Waraqa bin Naufal, etc, (May Allah be pleased with them) are all inmates of paradise.

28. This tells that inmates of Paradise will

recognize his abode by himself with the help of a guide. Furthermore, entry into Paradise will be due to one's faith but obtaining its bounties will be due to one's good deeds, or simply due to the mercy of Allah Almighty. However, the vision of Allah Almighty therein, the company of the Holy Prophet صلى الله عليه وآله وسلم in it will be due to special blessing and bounty of

10. Their prayer ³⁰, in it shall be: "Sanctity be to You O Allah!" And the opening word of the time of their greeting ³¹, is "Peace" and the end of their prayer is: "All praise be to Allah Who is the Lord of all the worlds ³²".

30. By this is meant before petitioning to Allah Almighty we would recite his praises as is the systems of the royal court. Today too the one offering Salaah first recites Thana, thereby becoming an inmate of Paradise while in Salaah.

31. And when they meet one another they will extend a greeting, or the angels would be greeting the inmates of Paradise. This tells to greet at the time of meeting, and reciting praises of Allah Almighty at the time of dep-

SECTION 2

11. And if Allah had hastened the punishment to the human beings as they demand in haste the good ³³, then their promised form would have been completed ³⁴. So, We leave those who hope not to meet Us that they wander in their excess ³⁵.

33. Sometimes the infidels desires evil with so much haste, like he desires good when he says Oh Allah destroy me today, descend upon us immediate punishment, etc. From this verse it is understood that it is a mercy of Allah Almighty that all our prayers are not accepted. Sometimes we tend to take bad to mean good as in the case of a foolish patient requesting sweet and pleasant medicine from the doctor which he turns down. From this we learn that

Allah Almighty.

29. There will not be just rivers of milk, honey, pure drinks, and water flowing beneath the gardens of the inmates of Paradise but fast flowing canals will be running. The difference between canal and sea has been explained earlier.

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ
تَحِيَّاتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَاهُمْ أَنِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

arture is the pastime or work of the people of Paradise. Or that greetings would be coming from Allah Almighty on the inmates of Paradise.

32. From this we learn that although all acts of worship would be terminated in Paradise, reciting the Praises of Allah Almighty would be continued there. Reciting Na'at Shareef of the Holy Prophet too is indirectly praising Allah Almighty.

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ
اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ
أَجَلُهُمْ ۖ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ
إِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝

we should not curse ourselves or our children on a fit of anger. At all times request good from Allah Almighty for one never knows which is the moment of acceptance of one's prayer.

34. Reason for its revelation:

Nazar bin Harith once said Oh Allah if Islam is a true Religion, and we do not accept it, let stones come down upon us. In response this verse was revealed in which it is said that

sometimes a person in a fit of emotion curses himself or his family, but Allah Almighty out of His kindness rejects it.

35. This tells that long life from Allah Almighty for the rebellious and negligent

12. And when misfortune touches ³⁶, man he calls Us, lying down, and sitting down and standing up. Then when We remove ³⁷, his misfortune he passes on as if he never prayed ³⁸ to Us at the time of any trouble touching him. Thus, it has been made to appear fair to the extravagant in their deeds ³⁹.

36. Here man refers to infidels, hence they have been described in the latter part of the verse as extravagants. This means during times of difficulties the infidels pray to Allah Almighty in sitting and standing positions, but in their time of ease they forget Him. But a believer remembers Allah Almighty under all circumstances; in ease he expresses gratitude, in difficulty he is patient, in joy he sings his praises, in sorrow he recites; from Allah we are and unto Him is our return. In short at all times he is engaged in the remembrance of Allah Almighty.

37. This is done either due to his supplication or due to Allah Almighty's bounty and kindness. From this we learn that some supplications of the infidels are accepted.

13. No doubt, We ruined generations before you, when they ⁴⁰, crossed the limits. And their Messengers came to them with bright evidence ⁴¹ and they were not such as to believe. Thus, We punish in retribution the guilty.

40. From this is hinted that no matter how sinful a believer is he commits these sins within limits, while no matter how minor a sin an infidel commits he does so by exceeding the limits. To accept Faith is being within the limit

people is a Divine punishment for them just as the long life for the pious is a Divine mercy for them. The infidels would commit more sins the longer they live while the believers would increase their pious deeds.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنِّبِهِ
أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ
ضُرَّهُ مَرَّكَانٌ لَّمْ يَدْعُنَا إِلَىٰ ضُرِّمَسَّهُ
كَذَلِكَ نُزَيِّنُ لِلْمُتَّعِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢﴾

However none of their prayers in the Hereafter will be accepted. Says Allah Almighty: "And the prayers of the disbelievers are nothing but utterance of ignorance". (S13:V14) Hence there is no inconsistency in the verse.

38. By this is meant when he is relieved of the difficulties he once again engages himself into infidelity, thereby forgetting his period of difficulties. The believer always remembers his difficulties and is always grateful to Allah Almighty.

39. This tells us that remembering Allah Almighty in one's difficulties only, and forgetting Him in your comfort is the way of the infidels. Patience during calamities, and gratitude during comfort are the qualities of a believer.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا
وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا
لِيُؤْمِنُوا ﴿١٣﴾ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

of obedience while by rejecting faith is exceeding the limit of obedience.

41. Bright evidence is meant the different miracles of the previous Prophets which were bestowed upon them in accordance with their

times. During the period of Hazrat Iesa (Alaihis Salaam) medicine was in vogue, hence he was bestowed with miracles accordingly e.g. to raise the dead back to life, to cure the blind, the lepers, etc. During the time of Hazrat Moosa

(Alaihis Salaam) the prevailing force was magic, hence his miracles were of this nature e.g. the stick turning into a snake, his blessed hand becoming bright like the sun.

14. Then We made you to succeed⁴² after them that We might see how you act⁴³.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٣﴾

42. Here earth signifies earth in its Totality, and not just the earth of Arabia because no previous Prophet had come to Arabia due to whose rejection Divine punishment had descended there.

in the land of the previous people, and similarly others would be inhabiting your land. Just as this land has reached you, so would it reach the others. Therefore do good deeds so that you can obtain rewards and be remembered well by your future generations.

43. By this is meant you all are inhabiting

15. And when Our Clear⁴⁴, Verses are recited unto them, then those who hope not to meet Us begin to say: "Bring a QUR'AAN⁴⁵, other than this, or change it". Please declare: "It is not for me to change it on my own⁴⁶, accord. I only follow what is revealed⁴⁷, to me. If I disobey my Lord, then I fear the punishment of the Great Day⁴⁸".

وَ إِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَ لَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾

44. Reason for its revelation:

A group of infidels had come to the Holy Prophet صلى الله عليه وآله وسلم and said if you want us to believe in you then bring another QUR'AAN wherein our idols would not be condemned and it would not contain any laws prohibiting their worship. If another QUR'AAN like this can not be revealed then let us alter the existing QUR'AAN accordingly to our wishes. In response this verse was revealed (Khazainul Irfaan). It should be remembered that this nonsensical talk of the infidels was either for mocking or as a test. In either case these evil intentions of the infidels were rendered totally useless.

extract from it, verses of this nature, or change these verses.

46. From this there is a hint that though I cannot change these verses but I can request Allah Almighty to change them, like how the changing of the Qibla, etc. were effected in accordance with the wishes of the Holy Prophet صلى الله عليه وآله وسلم. In fact due to the grace of Hazrat Omar Farooq (May Allah be pleased with him) sexual relations with one's wife became permissible during the nights of Ramadaan. Therefore, the Wahabis cannot use this verse to prove that the Holy Prophet صلى الله عليه وآله وسلم was not granted authority over Divine matters. The Holy Prophet صلى الله عليه وآله وسلم authority over these matters are bestowed to him by Allah Almighty.

47. From this we learn the passages of the QUR'AAN the vowels therein, its script are all from Allah Almighty. So are the styles of recitation. No change in any one of them is permissible.

48. In this verse impossible is kept pending upon an impossible. By this is meant if for argument sake, the Holy Prophet says, if I too disobey Allah Almighty, and distort and change the verses of the Holy QUR'AAN then I too would be in danger of Divine punishment. This is like this

16. Please declare: "If Allah had Willed, then I would not have recited to you, nor would He have made it known ⁴⁹. to you. I have already lived amongst you before it. Have you then no wisdom? ⁵⁰"

49. Because I neither learned or have been tutored by anyone. It is Allah Almighty who has taught me and commanded me to teach you. Hence my recitation of the QUR'AAN and expounding on its mysteries are all by His command. This tells us that every action of the Holy Prophet صلى الله عليه وآله وسلم is in accordance with Divine command.

50. From there is a hint that prior to assuming Prophetic duties the Holy Prophet صلى الله عليه وآله وسلم was aware of Quranic laws. After taking up Prophetic duties he began

17. Then who is more unjust than me who forges ⁵¹, a lie against Allah or belies His signs? Undoubtedly, the guilty will have no good ⁵².

51. By this is meant recite to the people false verses and attribute them to Allah Almighty, or that worship those other than Allah Almighty. Infact all forms of infidelity is forging lies against Allah Almighty. Therefore fabricating false Ahadith is also forging a lie against Allah Almighty.

18. And they worship besides Allah that which can neither harm them nor do any good ⁵³. And they say:

type of Divine saying that had Allah Almighty a son I would be the first to worship him. Both these are impossible things. Neither is there possibility of sin from the Holy Prophet صلى الله عليه وآله وسلم, nor the fear of the latter. It should be remembered that Prophets fear Allah Almighty a great deal, but they neither had nor will ever have fear of Divine punishment. They are in accordance with "no fear is upon them". Infact they experience Divine awe.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَكَوَّنْتُ عَلَيْكُمْ وَلَا أَذْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۖ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

propagation of Islam. Therefore the Holy Prophet صلى الله عليه وآله وسلم never committed a sin. He was the devotee and worshipper of Allah Almighty prior to this. Thus when the first Revelation came the Holy Prophet صلى الله عليه وآله وسلم was engaged in I'tikaaf and other acts of worship. The real purpose of this verse is that the Holy Prophet صلى الله عليه وآله وسلم is making us aware that had I been in the habit of telling lies and indulging in sinful activities I would already have fabricated words and attributed it to Allah Almighty.

فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

52. Therefore it is a proven fact that all the false claimants to prophethood have always experienced utter disgrace and died a horrible death, as was the case with Musalama the Liar, and the terrible end experienced by Mirza Goolam Ahmed Qadyani.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا

"These are our helpers ⁵⁴. with Allah". Please declare: "Do you presume to tell Allah the thing which is not in His Knowledge, nor in heavens nor on earth ⁵⁵?" Holy is He and Exalted is He from what they associate (with Him) ⁵⁶.

53. By this is meant neither will he benefit from their worship nor be at a loss for not worshipping. Infact case is opposite. Hence there can be no objection raised at this verse. These people were worshipping the stones, the moon, the sun, and from all of these great benefits are derived.

54. This means they claimed that Allah Almighty is conducting our worldly affairs through the mediation because these idol worshippers did not believe in Qiyamah, Paradise and Hell. In addition they were acknowledging the bluffed mediation regarding the idols because they believed in the idols as their divine intercessors. "When we equated you with the Lord of all the worlds". (S26:V98) Thus they were accepting non-intercessors as intercessors and were differing in many ways from Islamic concept of intercession. Hence they were polytheists.

19. And mankind is but one ⁵⁷, community, but they differ. And if a word from your Lord has not occurred ⁵⁸, before, then their differences would have been divided between them.

57. During the period of Hazrat Adam (Alaihis Salaam) all people, until the murder of HABEL, were believers or that after the Deluge of Nooh (Alaihis Salaam), only believers were found on the earth. Some have said from the period of Hazrat Ebrahim (Alaihis Salaam) all Arabs were believers until the introduction of idolatry by Umar bin Luhay. Under this circumstances people mean those

عِنْدَ اللَّهِ قُلْ أَتُبَيِّنُ لِلَّهِ مَا لَا
يَعْلَمُ فِي السَّمَوَاتِ وَ لَا فِي الْأَرْضِ
سُبْحَنَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ ①

55. By this is meant the intercession of these idols will neither be for this world nor for the Hereafter. If it was there it would have been in the knowledge of the Almighty. By negation through Divine knowledge is meant the actual negation.

56. It should be remembered that the worshipping of these idols by the polytheists as their intercessors was polytheism, or believing in their bluffed or equal intercession too was polytheism. Therefore the verb "their association" is used here. The intercession of the Prophets and saints is a certainty. Their intercession will be in accordance with Divine love permission and dignity. To regard that is polytheism is indeed foolishness. Hence this verse cannot serve as a proof for the Wahabites to negate the intercession of the Prophet and Saints.

وَ مَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً
فَاخْتَلَفُوا وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ
رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ
يَخْتَلِفُونَ ②

specific Arabs. It could also mean that first everyone by nature was a believer, as every child is born on nature. Thereafter some in the world remain believers and others become infidels. (Khazainul Irfaan; Roohul Bayaan).

58. By this is meant this Divine decision that the punishment of the Hereafter would be after Qiyamah, or there is an appointed time for the destruction of every nation.

20. And they say: "And why ⁵⁹, has not a sign been sent down to them from their Lord?" Please declare: "The unseen belongs to Allah. Now wait, I am also waiting with you ⁶⁰."

59 - That which we desire, i.e. making the hill of Safa into gold, or to let a camel emerge from the rock like done by Hamat Saleh (Alaihis Salaam), etc. as if to say these people had not given credence to the many miracles which our Holy Prophet ﷺ had shown to them.

60 - It is stated in Astronomical interpretation that in this verse the word unseen refers to the angelic world which is concealed from us.

SECTION 3

21. And when We let the people taste mercy after any hardship touches ⁶¹, them, forthwith they began to play ⁶², tricks with Our Verses. Please declare: "Allah is swift with secret devices. No doubt, Our angels are writing your devices ⁶³."

61 - From this we understand that the true meaning of showing respect to Allah Almighty is to connect all forms of mercy to Him and not calamities, because "taste" is used to denote mercy, meaning We make them taste, while "trouble had touched them" is used for trouble, but without connecting to Him. Hazrat Ibrahim (Alaihis Salaam) had said, "When I become sick he cures me".

62. Seven years of severe famine had continued to plague the infidels of Makkah and they were on the verge of being destroyed. However, when they were blessed with rain they now showed no gratitude to Allah Almighty, but instead tried to destroy His

22. It is He Who conveys you on the land and sea until you are in the ships and they sail in both of them

وَيَقُولُونَ نَوْ لَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغِيبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ۝

It is from here that verses of the QUR'AN and the miracles of the Prophets descend. Thus what it means is that I do not have personal power to show miracles that you demand, but I do show them through Divine intention and wishes. Now if anyone fails to accept these and demand for more would be entitled to Divine punishment. Hence you must wait for Divine punishment.

وَ إِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْفُرُونَ ۝

Religion. This is the condition of those who are negligent, they are never grateful.

63. From this we learn that the writer of deeds i.e. *Kiraman Karbarn* - are appointed to write the deeds of the infidels as well who record their every word and deed. However, the angel responsible for recording their sins writes these while the angel for good deeds merely remains as a witness to these without recording them, simply because their good deeds are in vain. This is the same as when the writer of good deeds records the piety of the pious servants of Allah Almighty and the other angels become the witness. (Tafseer Roohul Bayaan).

هُوَ الَّذِي يُسِيرُكُمُ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ

with a fair breeze and they rejoice 64. thereby. Then there comes upon them a violent wind and the waves from every side overtake them, and they think that they were encircled. Then at that time they call 65, Allah, being purely His bondsmen 66. Then if you save us from this, we shall surely be thankful.

64. This informs us that to be proud and behave boastfully on receiving bounty of Allah Almighty is an evil act. However expressing joy of gratitude is a likeable act. Had you expressed this for showing gratitude to Allah Almighty you would have become His obedient servants

65. By this is meant the infidels forget Allah Almighty in their times of comfort, and forsake the idols in their difficulties. It should be remembered that calling the pious servants of Allah Almighty for assistance in your hour of difficulties is not an act of infidelity. In the difficult hour of Qiyamah everyone would be seeking an intercessor. For further details regarding this subject consult our Jaa-al-Haq and Ilmal QUR'AAN. This verse is regarding the idolators.

23. But when Allah saves them, they begin to commit excesses 67. in the land without any right. O people! Your rebellion is only against your own selves 68. Enjoy it while living in the world. Then you are to return 69. to Us. At that time We will inform you what your deeds were.

67. This means they did not regard themselves as wrong doers, because there is no mischief with regard to truth. Hence this restriction is not incidental but for abstention.

68. In it there is prophecy that your mischief will not suppress the spread of Islam, but instead it would cause nuisance for you. It happened as prophesised. By trying to blow at

بَرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ
عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ
وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۚ دَعَوُا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ ۚ لَئِنْ أَنْجَيْتَنَا مِنْ
هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

66. By this is meant they only call upon Allah Almighty and not the idols. From this emerge two issues:

1. To call upon Allah Almighty, to supplicate to Him, are all acts of worship, provided it is done with faith. Even these acts of the infidels would be included in infidelity.

2. Faith under compulsion is not reliable, but faith within one's choice would be given credence. The reason being the infidels would accept Islam under duress, but when this constraint was over, their faith too would be over. Thus the faith of an infidel at the time of death is not reliable, while the repentance of a sinful believer is acceptable. It is for this reason that Pharaoh's repentance at the time of his drowning was rejected.

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ ۗ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى
أَنْفُسِكُمْ ۖ مَتَاعَ الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ إِلَيْنَا
مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

the sun will not extinguish it but merely make the foolish blower tired.

69. From this we learn after his death the infidel will not benefit from his material things. Where as a believer will not only benefit from his worldly possessions after his death but on the Day of Judgement as well. His Sadqatul Jariyya or the continuous Charity, which he

gives during his life time will not only benefit him but through it he benefits the creation of Allah Almighty eg. building a hospital, a

24. The example ⁷⁰, of the life of the world is like that water which We have sent down from the sky on account of which the vegetation on earth comes out in abundance, of which men and cattle eat, till when the earth took on its ornaments ⁷¹, and was fully adorned, and its owners think that it (happens) under their authority. There came upon it Our Command by night ⁷². or by day. Then We made it barren as if it had not existed ⁷³. yesterday. Thus, We explain fully Our Signs for a people who reflect⁷⁴.

70. It should be remembered the real life of an infidel is his material life while the life of the believer is religious life because the life of an infidel is for his own fancy and the life of a believer is for the pleasure of Allah Almighty: "My living and dying are all for Allah who is the Lord of all the worlds". (S6:V162). Therefore this is the comparison given about the life of an infidel. The believer's life will be beneficial for him in this world and the Hereafter. May Allah Almighty bless us with this type of life.

71. The worldly life is being compared to rain water for several reasons: Firstly water from the well and pond is within our control but rain water is not within our control. Similarly affairs of the world are beyond our control; secondly, rainfall at times is too much, or too little or at times not at all, the same is with the affairs of the world; thirdly one does not know the exact time of rain in the same way things in the world too sometimes occur unexpectedly; fourthly absence of rain causes difficulties, too much of it causes disaster (floods) similarly absence of material things will cause hardships and abundance of it will

mosque, etc. for which he would be entitled to tremendous rewards.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ
مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ۖ حَتَّىٰ إِذَا
أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَاتَّزَيْنَتْ ۖ وَ
ظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا ۖ أَتَاهَا
أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا
كَأَنَّ لَمْ تَعْنِ بِالْأَمْسِ ۖ كَذَلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

prove problematic.

72. The infidel too makes great effort to accumulate material possessions. After their accumulation he thinks it is his and he can spend them as he desires. Then while he is still on this false notion he either dies suddenly or he experiences such material losses that he can do nothing but wring his hands with regret. Remember that rain that falls in the garden grows the flowers, and which reaches the thistle grow thorns. The material world falls in the hands of the infidel it increases his infidelity and when it is in the hands of the believer it adds blessings to his faith. Abu Jahl purchased Hell with his wealth while Hazrat Uthman-e-Ghani (May Allah be pleased with him) used this wealth to purchase not only Paradise but Khauthar. This is a most appropriate and compound comparison.

73. In a like manner, the world too deceives you when you most need it, and when you have a strong inclination of gaining mastery over it. This is being witnessed daily. Thus never be arrogant about it.

74. This means the hollowness of this world

and its sudden calamities are a lesson for the intelligent which helps to strengthen their faith. In fact the eyes of many callous people

open after they suffer a loss of their material gains and turn once again to Allah Almighty.

25. And Allah calls ⁷⁵. towards the home of peace. And He guides Whom He wills to the Straight Path ⁷⁶.

وَاللَّهُ يَدْعُوْا إِلَى دَارِ السَّلَامِ ۖ وَيَهْدِي
مَنْ يَّشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيْمٍ ۝٢٥

75. By *DARUS SALAAM* is meant Paradise wherein its inmates will be protected from death and all types of diseases. Paradise is based on three degrees, the beginning is bounty, the middle is pleasure and end, is eternity. Or *DARUS SALAAM* is the heart of the Holy Prophet صلى الله عليه وآله وسلم and the pious sages which is *SALAAM* or abode of Allah Almighty which is pure from all types of sensual defects like jealousy, hatred, etc.

76. From this emerge three issues:

1. The calling of the Holy Prophet

is indeed call of Allah Almighty because though they were being called by the Holy Prophet صلى الله عليه وآله وسلم Allah Almighty says it is the call by Him.

2. Paradise is an abode of peace and security. In it there is no death, calamities or hardship.

3. Though Allah's invitation is general, His guidance is specific. Calling is being made to all but guidance is received by a few.

By Straight Path is meant Islam which is the direct path of getting to Paradise.

26. For those who do good ⁷⁷, there is good and even more ⁷⁸. than that. And neither darkness nor insult ⁷⁹. will cover their faces. It is they who are the inhabitants of Paradise and they will abide therein forever ⁸⁰.

لِّلَّذِيْنَ أَحْسَنُوا الْخُسْفَىٰ وَ زِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوْهُهُمْ قَتَرٌ ۚ وَلَا ذُلٌّ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيْهَا خَالِدُونَ ۝٢٦

77. By goodness and gratitude is meant faith and piety as faith is the goodness of the heart and piety is the goodness of the body. Also, by gratitude could mean sincerity in worship. The Holy Prophet صلى الله عليه وآله وسلم said: "True gratitude is that man should perform Salaah in such a way that he is holding Allah Almighty. If this is not possible then think that He is looking at you". Allah Almighty be praised!

78. By good is meant Paradise and more refers to Divine Vision, because this is not a reward for a good deed. Otherwise, good could mean reward of good deeds and more would mean increase thereof, like giving ten rewards for one good deed, or even more.

79. In fact if Allah Almighty wills, the faces of the believers would be shining, those of the saints of Allah Almighty would be glittering, while the faces of the Prophets and His special devotees would be radiant like the sun. Thus faces would become the means of recognition.

80. They will neither obtain through death or being alive. This tells that any person who enters Paradise for the sake of reward will not be taken out of it. The entrance of Hazrat Adam (Alaihis Salaam), and that of the Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj was not for the sake of reward. Hence there is no inconsistency in the verses. This verse is not contradictory to the Hadith of Me'raj.

27. And those who earn ⁸¹, evil, the retribution of evil is the like of it, and insult ⁸², will cover them. There will be none to defend ⁸³, them against Allah; as if their faces have been covered in patches ⁸⁴, of the dark night. It is they who are the inhabitants of Hell, to dwell therein forever ⁸⁵.

81. Here evil signifies defects in beliefs and not in deeds being the punishment which is being outlined is for the infidels. A believer does not become an infidels due to evil deeds.

82. Because there the condition of the heart will be revealed by the face just as some sickness in the world become discernable from the face.

83. This tells that Allah Almighty will appoint saviours for the believers, because absence of saviours for the infidels is their punishment. Prophets, pious children, Saints of Allah Almighty, the Islamic savants would all assist the believers on the Day of Judgement.

84. From this we learn that on the Day of Judgement both the believers and the infidels would be distinguished from their faces. Says Allah Almighty: "The culprits shall be

28. And the Day when We shall raise⁸⁶, all of them together, then We will say to the polytheists: "Remain at your place, you and your idols ⁸⁷". Then We shall separate them from the believers, and their associates will say to them: "It was not us that you used to worship ⁸⁸".

86. From this one learns that on the Day of Judgement first all the infidels and believers will be brought together. Then believers, will be separated from the infidels. Allah Almighty will say: "And today, be separate, O you culprits!" (S36:V59) Believers should see to it that even in the world they should be different from the infidels in appearance and character.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا ۖ وَتَرْهَقُهُمْ ذِلَّةٌ ۚ مَا لَهُمْ مِّنْ اللَّهِ مِنْ عَاصِمٍ ۚ كَانِبًا أَغْشَيْتُمْ وُجُوهَهُمْ قُطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٨﴾

recognized by their faces". (S55:V41) Further Allah Almighty says: "When some faces will be bright and some will be dark". (S3:V106) Thus it is incorrect to say that the Holy Prophet صلى الله عليه وآله وسلم would not be able to recognize the apostates. In fact even among the believers the pious and the sinners would become distinguished through their faces.

85. From this we learn that only the infidels, on the Day of Judgement, will have black faces who would be eternally in Hell. Sinners will have dust on their faces as well as other signs of blackness e.g. a beggar by practise will have no meat on his face, those who showed no justice between wives will be without one side, on the shoulders of the misers their wealth will be mounted in the form of a black serpent, etc.

وَيَوْمَ نَحْشُرُهُمْ جَبِيْعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ وَ قَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ ﴿٢٩﴾

87. This means the idols Laat, Manaat, Uzza, etc. This does not include those Prophets who were made object of worship by their followers, as is erroneously thought by some.

88. From this we learn that on the Day of Judgement Allah Almighty will grant those idols the power of speech with which they will oppose their worshippers. Also, the word

associates does not refer to angels or Prophets, because since they were fully aware of the deeds of the polytheists, how can they deny.

29. Therefore Allah is sufficient as a witness between you and us (idols) that we were not aware of your worship of us ⁸⁹.

89. Because we were lifeless, ignorant wood and stone or that we had died before you and were already apprehended by Divine punishment and thus could not keep watch over you. This statement could either be that of the

30. Here, every soul will be tested what it sent ⁹⁰, before, and they shall be returned ⁹¹. to Allah Who is their True Master. And all their fabrications shall be lost from them⁹².

90. By this is meant going into Paradise or Hell everyone on the Day of Judgement will know the true situation of his deeds.

91. Towards reward and punishment of Allah almighty i.e. Paradise and Hell. Fortunate are those people who are always taking stock of their deeds in this world. Before

SECTION 4

31. Say you ⁹³: Who provides for you from the heavens and the earth ⁹⁴; or Who has endowed you with hearing and sight ⁹⁵; and Who brings out the living from the dead, and brings out the dead from the living ⁹⁶. and Who manages all the affairs?" They will now say ⁹⁷: "It is Allah". Then, please declare: "Why do you not fear then? ⁹⁸"

94. He gives you sustenance through rain from the heavens and growth for plants from the earth. Hence this verse does not contradict the following verse. "And in the heavens is the

Also, this verse is revealed in Makkah in which the polytheists of Makkah are being addressed who did not believe in the Prophets.

فَكَفَى بِاللّٰهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ۝۲۹

wood and stones which were made objects of worship, or of those in whose names these idols were carved and sculptured like Laat, Manaaf, etc. Hence the meaning of the verse is crystal clear.

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّا اَسْلَفَتْ وَ رُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقُّ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ۝۳۰

being accountable on the Day of Judgement.

92. By this is meant these idols, etc will be of no benefit to them as those will be rendered false and meaningless. In actual fact they will not be lost but they will be with their worshippers in Hell to torment them, even the sun and the moon will be there as well.

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْاَرْضِ اَمْنَ يَّيْلِكَ السَّمْعُ وَالْاَبْصَارُ وَ مَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ مَنْ يُدَبِّرُ الْاَمْرَ ۚ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ۝۳۱

provisions and what is promised to you. (S51:V22) The sky is the store house or mine of every thing, but the earth is the treasury of some.

95. In whose control is your eyes and ears and their powers! Who gives them to you when He so desires, and snatch them from you whenever He wishes. This tells us that only through our helplessness and dependence do we really come to understand the power and wealth of Allah Almighty. The great Sufis say that he who has understood himself has understood Allah Almighty.

96. He has created man from sperm and the sperm from man; a believer from a non-believer and non-believer from a believer; from an ignorant a learned, and from a learned an ignorant.

97. This means the infidels do accept Allah Almighty as Master, Creator and Planner of all affairs. Thereafter, they believe in their idols like Allah Almighty, believing that Allah Almighty is in need of them. Hence they are polytheists. Allah Almighty says that these infidels will tell these idols: *"And when you equate them with the Lord of all the Worlds"*. (S26:V98) Some infidels regard their idols as total creator's and divinities. It could also be

32. This then is Allah, your True Lord. What remains then after the truth, is falsehood ⁹⁹. Then how can you turn away from Him?

99. This means worship of Allah Almighty is a truism while the worship of idols is misguidance. From this we learn that some

33. Thus the word of your Lord proved true against the transgressors¹⁰⁰, that they will not believe ¹⁰¹.

100. Here transgressors signify those infidels of sinful beliefs whose death upon infidelity has been decided, while word of your Lord means the following statement of Allah Almighty: *"We will fill Hell with them"*.

34. Please declare: "Are there any of your associate gods who originate creation, then reproduce ¹⁰² the same after destruction". Please

said that since they believed in all these qualities of Allah Almighty but rejected the Holy Prophet صلى الله عليه وآله وسلم they remained polytheists. A true monotheist is he who believes in Allah Almighty through the Holy Prophet صلى الله عليه وآله وسلم. It should be remembered that the true Planner of all affairs is Allah Almighty, but on His authority some of His pious servants too perform this duty. Allah Almighty says regarding the angels: *"Then they manage the affairs"*. (S79:V5) Likewise some Saints of Allah Almighty too are appointed to control and manage those affairs of the world which would be coming into existence. These saints are known as Ghaus, (one who comes to the rescue of others). Qutb, (highest position of spiritual service) etc.

98. This means why don't you fear Allah Almighty, or why don't you save yourselves from Hell by clinging firmly to Allah Almighty's protection because holding on to it is a means of being under peace and security in the world.

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۚ فَبِأَذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾

acts can be termed as misguidance (as misguidance is a term of beliefs and the opposite of guidance).

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

(S39:V85)

101. Because their names have been entered by Allah Almighty in the list of infidels, and as such they will always choose evil things on their own volition.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ ۖ قُلِ اللَّهُ يَبْدُوا

declare: "Allah originates and then reproduces ¹⁰³. the same after destruction. Then where are you turning away blindly?"

102. This means in reality, not their beliefs because the polytheists of Arabia had no belief in the Day of Judgement Surah Yunus was revealed in Makkah in which the polytheists of Makkah are being addressed.

103. By this is meant Allah Almighty will once again create a body on the original limbs of every one. Although at that time there may be

35. Please declare: "Are there any of your associate gods who may guide ¹⁰⁴. you to the truth?" Please declare: "Only Allah guides ¹⁰⁵ to the truth". Then should He Who guides to the truth be followed or he who himself finds no guidance ¹⁰⁶ unless he is guided? Then what happened to you? How do you judge?"

104. By this is meant He sent Messengers in the world. He blessed them with miracles and revealed Books on them and established proofs of His powers before the people of the world. 105. He sent sensible and intelligent Messengers. He blessed them with revelation. All this is for your guidance for which you should be grateful.

36. And most of them follow only conjecture ¹⁰⁷. Surely conjecture avails nothing against truth ¹⁰⁸. No doubt, Allah knows their work ¹⁰⁹.

107. This means the polytheists have no proof to substantiate their idol worshipping. They are only engaged in it because their forefathers were engaged in this practice. This tells that an infidel is not certain of his religion. Here most is used in order to show that these were some polytheists who were fully certain

الْخَلْقُ ثُمَّ يُعِيدُهُ فَأَنْتُمْ تُؤْفَكُونَ ﴿٣٣﴾

a slight variation in one's appearance, but because the limbs would be original this recreation is called repetition. This is the same as when we say today about an old person that he is the same child that was born in such a house though his physique then was different to what is now. Thus there is no inconsistency in the verse.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَبَالِكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

106. By this is meant until you don't pick these idols up and place them in another place they cannot move from their place. This also tells that here associates refers to their lifeless idols and not the Prophet because these great personages have been sent to provide guidance. Says Allah Almighty: "And indeed, you are guiding towards the straight path". (S43:V52)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

that they were false and that Islam was a true Religion. They were merely afraid of declaring this because they wanted to continue obtaining revenue and honour. Hence there is no inconsistency in the verse.

108. From this we learn that our personal conjecture in opposition to Prophetic command

is a means of misguidance, while conjecture in accordance with Religious laws, is guidance. Says Allah Almighty: "Why it did not happen when you had heard it that the Muslim men and Muslim women would have thought good of their own people". (S24:V12).

37. And this is not the attribute of this QUR'AAN that anyone might fabricate it without being sent down ¹¹⁰ by Allah. Yes, it is a confirmation ¹¹¹ of the former Books. And it is the detailed explanation of what is written ¹¹² in the details of the Book. There is no doubt ¹¹³ in it. It is from the Lord of the Worlds.

110. The infidels were saying that the Holy Prophet صلى الله عليه وآله وسلم himself invents Quranic verses then links them to Allah Almighty (May Allah forbid). In this verse there is an emphatic refutation of their belief that if your entire eloquent scholars could not produce one verse equal to it, then how would the Holy Prophet صلى الله عليه وآله وسلم produce the entire QUR'AAN. A thing on which man has no power is indeed Divine eg sun, moon, stars. Therefore you should have taken this example to accept the QUR'AAN as a Divine Book.

111 From this we learn that after the Holy QUR'AAN there would be no other Divine nor any other Prophet to come because the Holy QUR'AAN only verifies what has been revealed, it does not prophesise the coming of another prophet. Verification is made of the past and prophesy of the future.

38. Or, do they say: "Someone has fabricated ¹¹⁴ it". Please declare: "Then bring ¹¹⁵ a Surah like it, and get help from all whom you can get ¹¹⁶, besides Allah, if you are truthful".

114. The infidels of Makkah would sometimes say about the QUR'AAN that it is been produced by the Holy Prophet صلى الله عليه وآله وسلم and sometimes they would say that

109. Because they are merely complying with conjecture in matters of beliefs although issues regarding beliefs should be based on certainty whose deduction should be Divine Revelation and not with conjecture.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ
دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ
يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ
مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

112. This tells that the QUR'AAN has the complete detail of the Divine Tablet (LOH MAHFOOZ) while the Divine Tablet is the storehouse of every branch of knowledge and since the Holy Prophet صلى الله عليه وآله وسلم has full knowledge of the entire QUR'AAN Allah Almighty has blessed our Holy Prophet صلى الله عليه وآله وسلم with every branch of knowledge.

113. However if anyone doubt's this verse of the QUR'AAN being storehouse of every branch of knowledge, he is denying this verse, and whosoever doubts that the Holy Prophet صلى الله عليه وآله وسلم does not have the full knowledge of the QUR'AAN is denying this verse: "The Most Affectionate, Taught the QUR'AAN to His beloved". (S55:V1-2) the composition of the QUR'AAN, its order, its vowel system are all from Allah Almighty. Any one who denies its order is rejecting this verse.

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِسُورَةٍ
مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ
اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

someone else was teaching him. Sometimes they would say it was magic. The refutation of their nonsensical claims has been made in various verses. Here the refutation is of their first accusation.

115. Bring a small Surah equal to Surah Ikhlāas or Surah Kauthar, as is understood from the common noun of the Surah. Thus it is proven that the Holy QUR'AAN is incomparable. Likewise, the reveiver of the QUR'AAN the Holy Prophet صلى الله عليه وآله وسلم too is beyond comparison. In fact even his pure wives too are unique. Says Allah Almighty: "You are not like other women". (S33:V32) If the infidels had produced one verse equal to it, they would have published it

39. But they have belied that of which they have no knowledge, and they did not get control ¹¹⁷, and they have not yet seen its end ¹¹⁸. In the same manner have those belied who were before them. Then see what became the end of the unjust ¹¹⁹.

117. Either this verse means the infidels had rejected the QUR'AAN without any thinking due to mere blind following, or it means they had rejected such a sublime Book which cannot be understood by human intelligence and wisdom.

118. This means that the QUR'AAN a miracle in eloquence and rhetoric as well as in giving

40. And among them is he who believes in it, and among them is he who does not believe ¹²⁰, in it and your Lord knows well those who cause mischief ¹²¹.

120. In it there is a prophesy that neither will all those presently living in Makkah will accept faith nor will all be deprived of faith. Exactly the same took place. From this too we learn that not all people obtain benefit from the biggest beneficial thing. The but does not benefit from the sun nor does the saline soil

SECTION 5

41. And if they falsify you then please declare: "For me are my deeds ¹²², and for you are yours. You

by today. This tells that they had neither produced it nor can they ever produce it.

116. From this emerges two issues:

1. The difference between Divine invention and man made things is that which man can equal in production is man made, otherwise it is made by Allah Almighty. Electricity, gas, etc. are man made, but glow - warm is Divine creation.

2. It is permissible to call upon those other than Allah Almighty for help.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ وَلَٰسَا
يَأْتِيهِمْ تَأْوِيلُهُ ۚ كَذٰلِكَ كَذَّبَ الَّذِيْنَ
مِنْ قَبْلِهِمْ فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الظَّالِمِيْنَ ۝۳۹

prophetic information. If only these wretches had awaited the occurrence of this prophetic information.

119. Their end would also be like this or should be like this. From this we learn. Conjecture is true eg to have a common law due to common cause. Any one who rejects the principle of analogy is rejecting these verses.

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا
يُؤْمِنُ بِهِ ۚ وَرَبُّكَ اَعْلَمُ بِالْمُفْسِدِيْنَ ۝۴۰

from the rain.

121. By this is meant of the rejectors of the QUR'AAN some are under misunderstanding and some are caught in envy and hostility. The first group could receive guidance, but not the second, because they are mischief-mongers.

وَ اِنْ كَذَّبُوْكَ فَقُلْ لِىْ عَمَلٌ وَّ لَكُمْ
عَمَلُكُمْ ۚ اَنْتُمْ بَرِيْءُونَ مِمَّا اَعْمَلُ وَّ

are not responsible for what I do, and I am not responsible for what you do ¹²³”.

122. From this we learn that the good deeds of our Holy Prophet صلى الله عليه وآله وسلم would be able to save the sinful Muslim on the Day of Judgement but these good deeds will not rescue the infidels, because this topic has kept pending on falsification. The Holy Prophet صلى الله عليه وآله وسلم offered sacrifice on behalf of his followers and he would intercede on our behalf.

123. This tells that the Holy Prophet صلى الله عليه وآله وسلم is responsible for not the bad but if Allah Almighty wills, getting their good

42. And among them are some who listen ¹²⁴ to you. Then will you make the deaf hear, even though they understand not ¹²⁵?

124. This means Oh my Beloved Rasool صلى الله عليه وآله وسلم they listen to your words very attentively but not with the intention of accepting them but to find faults with them and make mockery of them. From this we learn attentive listening can only be beneficial if done with the intention of acceptance. Looking at the Holy Prophet صلى الله عليه وآله وسلم makes a person a *SAHABI* - Companion - but not for

43. And among them is one who looks ¹²⁶, at you, but will you guide the blind, even though they do not see ¹²⁷?

126. Bt this is meant only through the eye of intelligence and not just the eye of the heart that will make you into a *SAHABI*. Those who look at the Holy Prophet صلى الله عليه وآله وسلم as just Muhammad bin Abdullah he is eternally bereft of this status while those who look at him as Muhammad ur Rasoolullah صلى الله عليه وآله وسلم shall be inmates of Paradise. Therefore Allah Almighty had left the observes blind i.e. inner blindness, who were cut off from all guidance.

127. This tells that the eye can see the true

أَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٣١﴾

deeds accepted and their sins forgiven. Says Allah Almighty: "Heavy upon him". (S9:V128) Your sins are under his responsibility. In Tafseer Roohul Bayaan this is one of the forms of recitation described for this verse and translated it in this manner. Consult Tafseer Roohul Bayaan under verse (S9:V128) Or its meaning is Oh you infidels neither will you benefit from my good deeds nor will your evil deeds harm me. However, believers would benefit from the good deeds of the Holy Prophet صلى الله عليه وآله وسلم.

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ
تُصِغُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٣٢﴾

every sight. This should be done with love and faith. To look at the face of your parents and Islamic Scholars is an act of worship, provided it is done with love.

125. From this last passage we learn that the deaf hear, and those who are deaf inwardly, i.e. the infidels because some times physically deaf people are quite intelligent.

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ
تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٣٣﴾

grandeur of the Holy Prophet صلى الله عليه وآله وسلم is different, of which those infidels were blind. This is the very gaze that blesses a person with Companionship. Otherwise Abu Jahl too had seen the Holy Prophet صلى الله عليه وآله وسلم but not with the inner eye, hence he could not become a *SAHABI*. When we look at our mother, our sister, our wife we do so differently. Likewise look at the Messenger of Allah Almighty صلى الله عليه وآله وسلم differently not like just an ordinary person.

44. Surely Allah is not at all unjust ¹²⁸, to mankind, but men do injustice to themselves ¹²⁹.

128. It is for this reason that Allah Almighty sent Prophets for providing guidance and blessed them with Revelation so that like your physical up-bringing they could nurture you spiritually as well.

129. They make themselves inmates of Hell

45. And on the Day when He will raise them, as if they had not stayed in the world ¹³⁰ but an hour ¹³¹ of that Day. They shall mutually recognize ¹³². Those who had belied the meeting with Allah will remain in full loss and they were not rightly guided ¹³³.

130. This translation of staying refers to staying in this world, not staying in the grave. Therefore the Mutazillah sect cannot use this as proof for the punishment of the grave. In comparison to the Hereafter, this world is but an hour of that Day.

131. This does not mean an hour of the night, because everyone feels the hours of the day but not the time of the night. From this we learn that the believers would be able to evaluate his worldly life accurately. The believer will be in his full senses, while the infidels would have lost all sensory control.

46. And if We show ¹³⁴, you some of the things We are promising to them, or We call ¹³⁵, you unto Us before, as they also have to return to Us ¹³⁶. Allah is Himself witness of what they did.

134. It should be remembered that here 'show you' means to show in this physical life. Otherwise, the Holy Prophet صلى الله عليه وآله وسلم even after his worldly life is continuously seeing the entire world like the palm of one's

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ
النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

by committing infidelity. One who causes harm to himself is a greater tyrant than the one who causes harm to others. This is because our own soul and body has greater rights over us than the others.

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا
سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ
قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ
وَمَا كَانُوا مُهْتَدِينَ ﴿٣٥﴾

132. The conditions of Qiyamah will be completely different. At one time you would be able to recognise a person, the next moment there would be no recognition. Hence there is no inconsistency in the verses. The infidels at the time of their resurrection from the graves would be able to recognise one another, then due to the fears of Qiyamah they would not be able to recognise them.

133. The infidel had been in a terrible loss in his business because he had sold his faith, the Hereafter and his infidelity to purchase the world.

وَأَمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ
نَتُوفِّيكَ فَالْيَنَّا مَرْجِعُهُمْ ثُمَّ اللَّهُ
شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٣٦﴾

hands, hears everyone's greetings and replies to them.

135. Here showing is not used opposite to not showing but instead demise from the world is being said so that no one should think that

after his worldly life the Holy Prophet صلى الله عليه وآله وسلم is unaware of the affairs of the world.

136. Under compulsion, after death. It should be remembered, that to turn willingly

47. And for every nation there has been a Messenger ¹³⁷. When their Messenger had come to them it was judged ¹³⁸, between them justly and they would not have been wronged.

137. This refers to those followers and people upon whom punishment had been sent in the world, i.e. Allah Almighty had not destroyed any people without sending His Prophets to them. The commentary of this verse is the following verse: "*And We are not to torment until We have sent a Messenger*". (S17:V15) Hence, all those people to whom no Prophets were sent, like those who live by nature, had not been punished even in this world. Further, it should be remembered, Prophets were always from noble and sublime families (Bukhari Shareef), while common

48. And they say: "When will this promise ¹³⁹, come, if you are truthful¹⁴⁰?"

139. Reason for its revelation: When this verse "*And if We show you*" was revealed the infidel Arabs out of mercy said when will that punishment occur. In response this verse was revealed.

49. Please declare: "I have no personal power to do good or bad myself, but what pleases ¹⁴¹. Allah. For every nation there is a fixed term¹⁴². When their term is complete, then neither can they stay behind for an hour, nor can they advance ¹⁴³.

141. This means that without the bounty of Allah Almighty I personally cannot cause benefit and harm to myself. Indirectly, the Holy Prophet صلى الله عليه وآله وسلم is empowered

towards Allah Almighty is basis of obtaining rewards. Turning to Him under compulsion would be done by the infidels as well.

وَ لِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا يُظْلَمُونَ ﴿٣٧﴾

people had been their followers. Thus this verse in no way proves that every prophet that was sent had come only to his own people Allah forbid. Observe, though our Holy Prophet صلى الله عليه وآله وسلم by birth was a Hashimite, yet he is sent as a Prophet to the entire creation.

138. This tells that the coming of the Prophets is a means of mercy to the fortunate people, but a punishment to the wretched, just like the rising of the sun causes hardship to the bat, and the rain causes some fruit and vegetation to be destroyed.

وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

140. The word 'say' means Oh Prophet, and Oh Believers! because the infidels would put the same question to the Holy Prophet صلى الله عليه وآله وسلم as well as to the believers.

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَ لَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ ۖ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَ لَا يَسْتَقْدِمُونَ ﴿٣٩﴾

by Allah Almighty with the profit and loss of the entire world. Says Allah Almighty: "*That Allah and His Messenger has enriched them*"...(S9:V74).

The Holy Prophet صلى الله عليه وآله وسلم says "If I so desire mountains of gold would come with me". Hazrat Iesa Alaihis Salaam had said: "I can put life in the dead, and cure the blind and the lepers". Hazrat Yusuf Alaihis Salaam had said: "Take my shirt, it will restore the sight of my father".

142. By this is meant the time of destruction of every nation is recorded in the Divine Tablet. Those whose gaze is upon this Tablet is fully aware of it.

143. From this we learn that in the inevitable fate there can be no change, but in the pending fate changes continue to take place. Says Allah Almighty: "Allah wipes out what He pleases and establishes (what He pleases) and the real writing is with Him". (S13:V39) Through the supplication of Hazrat Adam (Alaihis Salaam) the age of Hazrat Dawood (Alaihis Salaam) was increased from sixty to

50. Please declare: "Tell me, if His punishment comes upon you by night or day ¹⁴⁴, then what is there for which the guilty are in a hurry¹⁴⁵?"

144. By this is meant in your state of negligence because the infidels are so engrossed in sleep during the night and in their commerce during the day that they are totally unaware of what else is taking place.

51. Will you then believe therein when it would occur actually? Do you now believe, whereas you were hastening for it before ¹⁴⁶?

146. By this is meant bringing faith after punishment becomes manifest is unacceptable. The people of Hazrat Yunus (Alaihis Salaam) brought faith prior to seeing the signs of

52. Then it will be said to the wrongdoers: "Taste ¹⁴⁷, the punishment everlasting. You will get nothing more as retribution, but whatever you used to earn ¹⁴⁸".

hundred years. Wealth and age increases due to good deeds and charity. For this reason supplication is made permissible. It should be remembered that unalteration in the time of death is Divine law but alteration in its time is Divine Power. We are bound by law, not Allah Almighty. In this verse "they stay behind", and "they advance" have been brought together to show that man cannot alter the time of death according to his own wish. Putting life in the dead by Hazrat Iesa Alaihis Salaam, bringing the four slaughtered birds back to life by Hazrat Ebrahim Alaihis Salaam, coming back to life after a hundred years by Hazrat Uzair Alaihis Salaam, coming back to life of the seventy Israelites, was all by the command of Allah Almighty and manifestation of His power. All these incidents are clearly mentioned in the Holy QUR'AAN. Thus this verse is not contradicting those verses.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

145. By this is meant the infidels are too busy mocking and staying in a state of negligence, while the believers are engrossed in making efforts to save themselves from the fears of punishment.

أَنتُمْ إِذَا مَا وَقَعَ أَمْنْتُمْ بِهِ ۖ أَلَلْنَ وَ قَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

punishment and not after seeing it. Therefore their repentance was accepted, while that of the Pharoah was rejected.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ ۖ هَلْ تُجْزَوْنَ إِلَّا بِهَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

147. This would be said to the infidels on the Day of Judgement and not in their graves; because the punishment of the grave is not eternal. For this reason the word 'then' has been used here. Thus to use this verse as a proof to substantiate that the punishment of the grave holds no importance is incorrect.

148. From this emerge two issues:

1. On the Day of Judgement the infidels would be punished for not doing good deeds as 53. And they ask you: "Is that true 149?" Please declare: "Yes, by my Lord, surely that is true 150. And you cannot escape 151".

149. By this is meant punishment of the world or punishment of the Hereafter which You are promising for us. This question of theirs was for the sake of mocking.

150. From this verse a few issues emerge:

1. To question the pious in a mocking manner is the habit of the infidels, because the above question by the infidels was not for the sake of enquiry.

SECTION 6

54. And if every unjust soul 152, had owned as that is in the earth, then it would certainly ransom for itself. And they were secretly ashamed 153, in their hearts when they saw the punishment. And it was decided between them with equity 154, and they shall not be wronged.

152. By tyrant is meant an infidel or a polytheist is clarified by the forth coming discussion.

153. This will happen once and at other times they would be secretly expressing shame in their hearts. Hence, there is no inconsistency in the verses.

55. Listen, no doubt, it is of Allah only whatever is in the heavens and the earth 155. Listen, verily Allah's promise is true, but most of them know not 156.

155. Hence the infidels will not be given ownership of anything their ownership of

well as for committing sins as is being understood from "used to earn" because in terms of punishment they are accountable for their deeds. Says Allah Almighty: "They said, we used to offer prayer". (S74:V43)

2. The minor children of the infidels will not be subjected to punishment, because the word 'but' explains that punishment will be meted out due to evil deeds or infidelity.

وَيَسْتَبِشُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي
إِنَّهُ لَحَقُّ ط وَمَا أَنْتُمْ بِمُعْجِزِينَ ع ٥٣

2. To answer such nonsensical and absurd questions too is Sunnah of the Prophet as this too is part of propagation.

3. Providing an answer is better than asking a question when this is beneficial.

151. This means of saving yourself from Divine punishment is obedience to Him. Here strength and wealth will not help, weeping in awe of Him will certainly prove beneficial.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي
الْأَرْضِ لَأَفْتَدَتْ بِهِ ط وَ أَسْرُوا
النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ج وَ قُضِيَ
بَيْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا يُظْلَمُونَ ع ٥٤

154. It should be remembered that giving a decision in accordance with the law is justice. The eternal punishment for infidelity and polytheism order. Hence, it is objectionable to say regarding this verse that why is there eternal punishment for a few years of infidelity.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَ
الْأَرْضِ ط أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ
لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ع ٥٥

things in the world too is merely an apparent one. Only the pious servants are owners of all things of Allah Almighty.

156. This tells that to believe in even the possi-

56. He gives life and causes death, and to Him you shall return ¹⁵⁷.

157. Oh infidels, after death you would be compulsively returning to Allah Almighty. The believer was inclined towards Allah Almighty even while in the world. Also, a

57. O people ¹⁵⁸! There has come an admonition to you from your Lord and healing for what is in your hearts ¹⁵⁹, and guidance and a mercy for the believers ¹⁶⁰.

158. Oh people of every period and every place! because the Holy QUR'AAN has come for all times and for everybody, just as the light of the sun is for every creation. The earlier books were light, but the Holy QUR'AAN is the sun.

159. From this we learn that the Holy QUR'AAN is the cure of all the ills of the heart. Says Allah Almighty: "*It is a healing and mercy to the believer*". (S17:V82) Hence using the Holy QUR'AAN for the purpose of blowing over a person, for incantation, for amulet (Ta'weez) etc is permissible. Just as the

58. Please declare: "Only Allah's Bounty and only His Mercy ¹⁶¹ on it. Therefore let them rejoice ¹⁶². That is better than all their wealth ¹⁶³.

161. Some Islamic scholars have said that the Holy Prophet is the greatest bounty of Allah Almighty, and the Holy QUR'AAN is the mercy of Allah Almighty. Says Allah Almighty: "*And great is the grace of Allah upon you*". (S4:V113) Some have said that the Holy QUR'AAN is the bounty of Allah Almighty, and the Holy Prophet is His mercy. Says Allah Almighty: "*And We sent you not but a mercy for all the worlds*". (S21:V107)

162. This tells us to express joy during the

bility of a lie in the promises of Allah Almighty is the work of ignorant people. Every promise of Allah Almighty is absolutely true and its contradiction is Divinely impossible.

هُوَ يُحْيِي وَ يُيِّتُ وَ إِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

believer does not return to Allah Almighty out of compulsion, he goes happily saying: "*A friend returns happily to a Friend*".

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَ شِفَاءٌ لِّمَا فِي الصُّدُورِ وَ هُدًى وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

QUR'AAN is the cure for all our spiritual ills, it is a cure for all our physical ills as well. If you call a person stupid donkey he gets angry. Thus if names of animals can have that quality to bring about change, then surely the blessed name of Allah Almighty has greater power to provide cure.

160. Here four qualities of the Qu'raan are being mentioned. Only these are mentioned because only Muslim derive benefits from them, otherwise the QUR'AAN is a guidance and healing for the entire world.

قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ۖ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

month of revelation of the Holy QUR'AAN i.e. in Ramadaan, and during the birth of the Holy Prophet صلى الله عليه وآله وسلم is an act of worship because one should express joy on receiving the mercy from Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم without doubt is the greatest bounty and mercy of Allah Almighty. This joy is indeed expressing gratitude to Allah Almighty for His blessings and bounties.

163. Expression of this joy is better than all the bounties of the world, because it is an act of worship for which innumerable rewards would be given.

59. Please declare: "Think what Allah has bestowed upon you of provisions. You have yourselves made some part of it lawful ¹⁶⁴. and another unlawful". Please declare: "Has Allah permitted it for you or you forge a lie against Allah ¹⁶⁵".

164. To regard Allah Almighty's lawful things as unlawful and unlawful things as lawful in indeed heresy. Thus to regard Meelad Shareef and Fateha of the pious saints as unlawful without any religious proof is without doubt a heretical act. Regarding such Allah Almighty says that they are forging a lie against Allah Almighty. The things that Allah Almighty has made unlawful who are we to make it lawful.

165. The infidels would regard animals like Baheera, Saaiba, Waseela which they would leave in the name of their idols as unlawful. To censure them for this practice of theirs, this verse was revealed. These animals are lawful and regarding them as unlawful is forging a lie against Allah Almighty. From this emerges a few issues: 1. An animal which is brought up

60. And what do they fancy, who forge a lie against Allah, what will be their position on the Day of Resurrection ¹⁶⁶? No doubt, Allah is graceful ¹⁶⁷, for people, but most of them are not thankful ¹⁶⁸.

166. The present day Wahabis who do not express their disgust and disapproval at gambling, alcohol, cinema, etc should take a lesson from this. This disgust and disapproval they show is at Meelad gatherings and at Iesaale Sawaab.

167. Allah Almighty has bestowed His grace upon them by raising from them Prophets, Saints and true scholars who had taught them to distinguish between lawful and unlawful.

168. From this few things become known:

SECTION 7

61. And when you are busy in any

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

and left in the name of those other than Allah Almighty is not unlawful. If this animal is slaughtered in the name of Allah Almighty, and the slaughterer is a Muslim, it is lawful to eat.

2. The food cooked for Meelad Sharerf, Gyarwee Shareef, Iesaale Sawaab for conveying the rewards of it to the departed souls, is not unlawful. Those who call it unlawful are forging a lie against Allah Almighty. Through the blessing of Allah Almighty a lawful thing does not become unlawful.

3. it is totally forbidden to undertake hunger strikes because it amounts to making lawful provisions of Allah Almighty unlawful upon you.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

1. Allah Almighty has been more kind to human beings than His entire creation by blessing them with the faculty of thinking, and sent Prophets and Saints to them.

2. Man is more ungrateful to Allah Almighty than His entire creation because besides human beings no one else is an infidel in His entire creation. None in His creation is disobedient besides the Jinns.

3. At all times the ungrateful are more than those who are grateful.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ

work ¹⁶⁹, or you recite any part of the QUR'AAN from Him, and you perform any act, We are witnesses over you when you commence it ¹⁷⁰. And there is nothing hidden from your Lord even to an atom's weight in the earth or in the heaven. And there is nothing smaller ¹⁷¹, than that or greater, but it is in the Luminous Book ¹⁷².

169. By you is meant the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is at all times and under all circumstances the centre of attention of Allah Almighty, Says Allah Almighty: *Indeed you are in our sight who see's you while you stand* (S 52 : V 48)

170. From this verse we learn that recitation of the Holy QUR'AAN is a blessed act because it has been mentioned with great deal of preference. Otherwise, every work is generally done is being witnessed by Allah Almighty. Further, we learn that if man becomes mindful that whatever he is doing he is being watched by Allah Almighty, he will never commit any sin.

171. Remember three signs:

1. Everybody small or big is in the Divine Tablet / Divine knowledge.
2. The complete details of The Divine knowledge is found in the QUR'AAN. Says Allah

62. Listen carefully! No doubt, there is no fear nor any grief ¹⁷³, upon the friends of Allah ¹⁷⁴.

173. The pious servants of Allah Almighty are known as the Saints or Friends of Allah Almighty, while his cursed servants are friends of those other than Allah Almighty. Says Allah Almighty: *Their supporters are the devils* (S 52 : V 257) Among these pious servants some are pious because of their piety and purity. This is known as acquired Sainthood,

قُرْآنٍ وَلَا تَعْلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۖ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٢١﴾

Almighty: "And is the detail explanation of what is written in the Tablet, there is no doubt in it". (S10:V37)

3. The entire QUR'AAN, and every branch of its knowledge is fully known to the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: *The Most Affectionate Taught the QUR'AAN to His Beloved*. (S55:V1-2). Hence the Holy Prophet صلى الله عليه وآله وسلم has obtained every type of knowledge.

172. The reason for recording of every branch of knowledge in the Divine Tablet is to ensure that all who have been blessed with seeing the Divine Tablet would be made aware of them. Otherwise there is no possibility of Allah Almighty forgetting them. It is for this reason that the Tablet is being declared as luminous, meaning it is made luminous on the pious servants of Allah Almighty, or through this it is able to reveal these unseen branches of knowledge to them.

إِنَّا أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٢﴾

some are saints at birth which is bestowed sainthood. Observe, Bibi Mariam was a saint at birth, Hazrat Adam Alaihis Salaam at birth became object of prostration of the angels; others gain sainthood through the kind attention of the pious which is called inherent sainthood, like those magicians who became instant Companions and martyrs through the blessed

gaze of Hazrat Moosa (Alaihis Salaam) or Hazrat Shuaib Najjaar who became an instant saint amongst the disciples of Hazrat Iesa (Alaihis Salaam). All three types of saints are included in this verse. In whichever verse a friend is being disgraced it is for those other than the true Friends of Allah Almighty.

174. There are two type of Saints, the TASHRI- and Takweeni.

The first type includes all those pious believers

63. They are those who believe and keep up their duty 175.

175. As much opportunity they may find. It should be remembered some obtain sainthood after becoming pious, while others become saints then become pious. Here mention is being made of the former. Hence there is no inconsistency in the verse, because Hazrat Mariam,

64. For them are glad tidings 176, in the life of this world and in the Hereafter 177. The words of Allah are not changeable 178. That indeed is the supreme triumph 179.

176. By this is meant that it is spontaneously uttered by the creation that he is the Friend of Allah Almighty as in the case of Hazrat Ghaus Paak and Hazrat Khawaja Ajmeri (May Peace of Allah be upon them) This is a great sign of a Saint. Acceptance by the creation is sign of acceptance by Allah Almighty.

177. By this is meant that at their time of death and at their time of resurrection from the grave the angels would testify that they are Friends of Allah Almighty, and will give glad tidings about Paradise and Pleasure of Allah Almighty for their success.

178. Thus in terms of the status given to the saints, whatever promises that have been made for them are all true. It is the glory of Allah Almighty that He has given description about His Friends in the part of the QUR'AAN eleventh section of this Surah which indicates

who have obtained the nearness of Allah Almighty; in the second type includes those saints who have been granted the power of effecting change. Of the first type there is one out of every forty pious believers, while the group of the second type is special and specific. This includes Ghaus, Qutub, Abdaal etc. They are relieved of all the fears and griefs of this world and Hereafter.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ١٣٠

at the age of four when she had been given in the care of Hazrat Zakariaya (Alaihis Salaam) had not yet obtained piety, yet she was a saint. Like that, Hazrat Adam (Alaihis Salaam) had not obtained piety at birth, yet he was at that point in time Vicegerant of Allah Almighty.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَ فِي
الْآخِرَةِ ۖ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَٰلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ١٣١

that Allah Almighty greatly loves Giyarwee Shareef.

179. From this emerge a few issues:

1. The true Religion is that in which the Friends of Allah Almighty are found.
2. The true definition and identification of a Saint is when the creation of Allah Almighty calls him a saint; Another interpretation "for them are glad tidings" is that people call him a Saint and an inmate of Paradise;
3. Although Prophethood has ended with our Holy Prophet صلى الله عليه وآله وسلم but Sainthood would remain until the Day of Judgement. Saints would continue to appear because their coming is a living proof of the truth of Islam. Those branches which are laden with fruit and flowers are alive and become linked with the root.
4. The saints are not subjected to fear of creation in their execution of their religious duties.

65. And be not grieved ¹⁸⁰. by their words. Surely, all honour belongs to Allah. It is He Who Hears and Knows.

180. By you is meant the Holy Prophet صلى الله عليه وآله وسلم because just by calling the

66. Listen, verily whosoever is in the heavens and whosoever is in the earth ¹⁸¹ belongs to Allah. And what they are following those ¹⁸². who call gods as associates besides Allah? They follow nothing but fancy ¹⁸³. And they do nothing but conjecture ¹⁸⁴.

181. This tells the kingdom of Allah Almighty is unlimited and not restricted, therefore that of the Holy Prophet صلى الله عليه وآله وسلم too is unlimited. The premiership of the Prime Minister is applicable to all the boundaries of the kingdom. The Holy Prophet صلى الله عليه وآله وسلم in the Kingdom of Allah Almighty, is like the Prime Minister. It should be remembered that Allah Almighty physically pure from appointing any one as minister. In a physical sense no one is Almighty Allah's minister they are ministers in the kingdom.

182. By this is meant do these polytheists

67. It is He Who has made night ¹⁸⁵, for you, that you may rest therein ¹⁸⁶, and made the day full of light. No doubt therein are signs for those who listen ¹⁸⁷.

185. From this we learn the creation of day and night is for the benefit of man, while the other creation is enjoying their benefit because of man. In fact the entire universe was created for man. Says Allah Almighty: "Created for you what is in the earth". (S2:V29) In the calculation of man our Holy Prophet صلى الله عليه وآله وسلم is regarded as the true purpose for its creation. Further, night should be used for

وَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۖ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

sun black will not make it black, instead one calling it black will become as such.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ ۚ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢١﴾

have any proof to substantiate their polytheism? None at all! as is explained further.

183. Their priests merely follow the dictates of their conjecture, and similar is the case with those who follow them.

184. From this we learn that in matters of faith and beliefs mere conjecture and assumption are not enough, the Holy QUR'AAN and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم are necessary. Further, to make assumption in opposition to revelation is the way of the infidels. The devil was the person guilty of this type of assumption and analogy. He used assumption in opposition to Divine Command.

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصَرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٤﴾

sleep and the day for work. To stay awake at night without any reason is not a good thing.

186. In this there is a hint that do not remain awake at night without any reason. Sleep in the first part of the night while to be awake for the purpose of performing Tahajjud in the latter part of the night is Sunnat. Physical comfort lies in sleep, while spiritual contentment is in Tahajjud. The words "that you may rest therein" is applicable to both.

187. This tells only those ears are performing the function of performing which hear the verses of Allah Almighty. Those ears

68. They (Christians) say: "Allah has begotten a son ¹⁸⁸. Allah is Holy, the Self-sufficient ¹⁸⁹. To Him belongs whatever is in the heavens and whatever is in the earth ¹⁹⁰. You have no authority for the claim. Do you say against Allah that which you know not ¹⁹¹?

188. By this is meant like the polytheists who believe the angels as daughters of Allah Almighty, the Christians believe Iesa Alaihis Salaam as son of Allah Almighty and the jews who believe Uzayr Alaihis Salaam as son of Allah Almighty, while it is apparent the offspring is like the father. To accept anyone to be like Allah Almighty is polytheism. It should be remembered that Christians, Jews and polytheists, in matters of beliefs are virtually alike, but because the Christians, Jews, believe in a prophet, the laws regarding them are as a result of this belief, lighter than those of the polytheists, in that marriage with their women became permissible, and they became known as People of the Book.

189. He has no end nor has He any fear. Children are there either to perpetuate the off

69. Please declare: "Those who forge a lie against Allah, they will never prosper ¹⁹²".

192. This tells a false prophet is never successful as can be seen what terrible end was met by Musailama the Liar, and Qadyani dajjals of those days. It should be remembered that firstly no supernatural happenings ever take place through them and even if it does it is contradictory to his claim which further

70. They have achieved little credit only in this world. They are to

which do not pay heed to the Divine Commands but instead listen to other things are in reality deaf, as they fail to achieve their true objective.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۖ هُوَ الْغَنِيُّ ۖ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ اِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا ۖ اَتَقُولُوْنَ عَلَىٰ اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝٢٨

spring, or give strength to the fathers against the enemy.

190. In this verse the nonsensical prattle of the infidels is being refuted in three ways. The first is with "Holy is He" that He is pure from all imperfection. He is free having off-spring, because he is free and pure from mortality. Secondly, through "To Him belongs whatever is in the heavens" He is the Master of everything and father is not the master and owner of the offspring. Thirdly through "You have no authority" that you have no proof to substantiate this nonsensical prattle

191. Believe in those attributes of Allah Almighty which you have come to know through the Prophets as there is no room here for human intellect.

قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكٰذِبَ لَا يُفْلِحُوْنَ ۝٢٩

elucidates his falsehood. This verse could also mean that you are liars and a liar is never successful, or it could mean if I was not a true Prophet I would not have been successful, and you are seeing my success and miracles day and night.

مَتَّاعٍ فِي الدُّنْيَا ثُمَّ اِلَيْنَا مَرْجِعُهُمْ ثُمَّ

return to Us. Then We shall make them taste a severe punishment as the retribution of their infidelity 193.

193. In this verse there is a reply to their objection that many false people in the world are found to be well and comfortable. The

SECTION 8

71. And recite 194, to them the story of Nuh 195, when he said to his people: "O my people! If my standing up and reminding you of the Signs 196, of Allah has offered you then I trust only in Allah 197. You plan your actions united with your false associate gods so that nothing may be obscured 198. to you in Your works. Then make any decision against me and allow me no respite 199".

194. From this emerge two issues:

1. The Holy Prophet صلى الله عليه وآله وسلم is fully aware of the conditions of the previous Prophets prior to this. The Holy QUR'AAN is mentioning these incidents for the purpose of informing the people.

2. Reading and listening to authentic stories of the pious servants of Allah Almighty is an act of worship. The study of History is beneficial. Remember that Hazrat Nooh Alaihis Salaam is the fourth Prophet to come in this world. His name is YASHKAR and title is Nooh because he would be excessively engaged in weeping and lamentation due to the fear of Allah Almighty. He is also Adam II. During his prophethood marriage between brother and sister became unlawful.

195. People to who he was sent as Prophet. From this we learn that it is permissible to refer to the infidels as your people or nation. The purpose is to gain their attention towards you. It should be remembered the word people or nation, fellow workers, fellow countrymen, of

نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ٤٠

reply is this comfort is of a temporary nature, does not have any credence and will end in disaster.

وَآتِلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ لِقَوْمٍ إِنَّ كَانْ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجِئُوكُمْ بِأَمْرٍ شَرٍّ مِنْكُمْ لَكُمْ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ٤١

the same language and of one's community, is used in all such instances.

196. When the people of Hazrat Nuh (Alaihis Salaam) had threatened to kill him, he replied in these words. If any of his people were always inflicting sever cruelty upon him.

197. Thus I will certainly not give up conveying and propagating the Message of Allah Almighty because of your cruelty This amply demonstrates that just one steadfastness is superior to thousands of miracle's.

198. By this is meant try and conceive every type of plan to destroy me so that later you will have no regrets that we did not inflict this cruelty or we did not conceive this plan to kill.

199. This is the true meaning of "they experience no fear" i.e. they may be alone but they fear no one. If Ghulam Qadyani was a prophet or even a saint he would most certainly had gone to Afghanistan for the purpose of propagation, and had not given up Hajj due to

fear of people. It should be remembered that there are two types of fear - one is out of hate the other is out of obedience. The first type is fear of creation eg fear of the snakes, fear of the king. The pious of Allah Almighty experience

72. "Then if you turn your face, then I ask not any wage ²⁰⁰, from you. My wage is only with Allah, and I have been ordered to be of the Muslims ²⁰¹".

200. Whose death I should regret. This tells that delivering lecture without any selfish motives is excellent.

201. Here the word Muslim is used literally i.e. one subservient to Allah Almighty. Says Allah Almighty: "And when they both submitted to My command and the father laid down his son his forehead". (S37:V103) while the conventional or technical meaning of one's

73. But they disbelieved him. Then We delivered him and those ²⁰², who were with him in the Ark and We made them successors ²⁰³, and We drowned those who belied Our Signs. Then see ²⁰⁴, what was the end of those who were warned.

202. From this there is a hint that these believers were not really saved by the ship but through the companionship with Hazrat Nooh (Alaihis Salaam). The ship was the container of this companionship. It should be remembered that in matters of beliefs and deeds acceptance of fellowship of the Prophet is absolutely essential.

203. By this is meant after the destruction of the infidels the people of the ship were granted ownership of the land and heirs of their wealth. Or that Hazrat Nooh (Alaihis Salaam) was made His vicegerent, and after him believers were made his vicegerents.

204. From its literal meaning one learns that all past and future things are within the sight of the Prophet of Allah. Although the punishment of the previous people had come to

the first type of fear with the creation like Hazrat Moosa's Alaihis Salaam fear of the snakes, they do not experience fear of the second type.

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٤٢﴾

word is one who is the follower of the prophet, especially the follower of our Holy Prophet. In terms of this meaning a prophet cannot be called a Muslim because they are not the followers on anyone. Likewise Allah Almighty is literally a believer, but technically it would be wrong to call him a believer.

فَكَذَّبُوهُ فَتَبَيَّنْهُ وَمَنْ مَعَهُ فِي الْفُلْكِ
وَجَعَلْنَاهُمْ خَلِيفَ وَأَغْرَقْنَا الَّذِينَ
كَذَّبُوا بِآيَاتِنَا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُذْصِرِينَ ﴿٤٣﴾

pass yet the 'observe' is being used. Elsewhere it is being said: "Have you not seen how your Lord dealt with the people of Aad". (S89:V7) This tells us that the Holy Prophet صلى الله عليه وآله وسلم had seen the punishment meted out to the Aad. Likewise the Holy Prophet صلى الله عليه وآله وسلم on the night of Mer'aj saw the inmates of Paradise and Hell, yet they will only enter these places after the Day of Judgement. In short, the sight of the Prophet beholds everything past, future, hidden and invisible. Once the Holy Prophet صلى الله عليه وآله وسلم looked skywards and said it is that time when the knowledge of religion would be taken away from the world. Yet that particular time would only come very near to Day of Judgement, but he said this is the time. This tells us that at that point in time he is looking at this particular time.

74. Then after him We sent other Messengers ²⁰⁵. towards their people. They brought to them bright proofs, but they were not to believe what they had already belied before ²⁰⁶. Thus, We seal the hearts of the transgressors ²⁰⁷.

205. During the time of Hazrat Nooh (on whom be peace) there were only believing children. All infidels had been destroyed. However, in the children of these remaining people infidelity and polytheism began to spread through the misguidance of the devil. Thus Hazrat Saleh, Hazrat Hud, Hazrat Ebrahim, etc (on them be peace) were sent at their times. It should be remembered that Hazrat Ebrahim (on whom be peace) is the seventh Prophet, calculating from Hazrat Adam (on whom be peace) who was the first, followed by Hazrat Shaith, then Hazrat Idrees,

75. Then after them We sent Musa and Harun to the Pharaoh and his courtiers with Our Signs ²⁰⁸. But they turned out to be proud ²⁰⁹ and were guilty people.

208. From this we learn that Hazrat Moosa (on whom be peace) was a Prophet for all Egyptians, whether they were Israelites or Qibtis. Thus this verse does contradict that he was Prophet for the Israelites alone. the name of the Pharaoh during the time of Hazrat Moosa (on whom be peace) was Musib bin Qaboos, bin Rayyaan. During that period every Egyptian king was called a Pharaoh, likewise Egyptian kings during the time of Hazrat Yusuf (on whom be peace) were called Aziz, and in

76. Then when the truth came to them from Us, they said: "This is surely a manifest magic ²¹⁰".

210. Because his miracle was very closely related magic of that time. Those magicians too would change bamboo sticks into snakes.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا
بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۖ كَذٰلِكَ نَطْبَعُ
عَلَىٰ قُلُوبِ الْمُتَعَدِّينَ ﴿٤٣﴾

then Hazrat Nooh, then Hazrat Saleh, then Hazrat Hud, followed by Hazrat Ebrahim (on them be peace). After him all Prophets are his progeny and are called Ebrahimi.

206. By this is meant religious laws and the sayings of the Prophets i.e. when they rejected one Prophet, then they continued rejecting the other Prophets, without believing in any one of them.

207. From this we learn if any heart is bereft of the love of a Prophet then no guidance will ever exercise effect therein. Such a heart is sealed.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَارُونَ
إِلَىٰ فِرْعَوْنَ وَٰمَلَائِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٤٤﴾

the ottoman Caliphate were called Khadiv. It should be remembered that Hazrat Moosa (on whom be peace) was the king and Hazrat Haroon (on whom be peace) was the Prime Minister.

209. This means he was small but became big. This is the meaning of "they waxed proud" From beforehand Pharaoh and his followers were habitual offenders in matters of beliefs. Infidels were intensely cruel in deeds.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا
إِنَّ هٰذَا لَسِحْرٌ مُّبِينٌ ﴿٤٥﴾

In every period a prophet was blessed with miracles related to things that were prevalent at that time.

77. Musa said: "Do you say such with regard to the truth when it came to you? Is this magic? And magicians do not attain to these goals ²¹¹."

211. Because no magic can work successfully by any one who claims to be a prophet. If he claims to be a prophet after acquiring magical powers and then tries to use those powers as a form of miracles, they would

78. They said: "Have you come to us so that you may detach us from that upon which we found our forefathers ²¹², and that you may gain power in the land. But we do not believe you ²¹³".

212. Worship of the pharaoh and the idols made by him, as well as obedience and servitude to him.

213. From this emerge two issues:

1. Casting suspicion and distrust in a Prophet is infidelity. The followers of the Pharaoh cast this suspicion that Hazrat Moosa (on whom be peace) had desired the kingship of Egypt and he was using prophethood as an excuse to seize this. Just like Mirza Qadyani had made his false prophethood a basis for his children's future times. First he was a destitute

79. And the Pharaoh said: "Bring to me every magician with skill ²¹⁴".

214. To oppose Hazrat Moosa (on whom be peace). Religious issues. To follow the magician to cast a magical spell is only permissible if it is done for the purpose of breaking its power eg. When Hazrat Moosa (on whom be

80. Then when the magicians came Musa said to them: "Cast down whatever you have to cast ²¹⁵".

215. Hazrat Moosa (on whom be peace)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ
أَسِحْرٌ هَذَا ۖ وَلَا يُفْلِحُ السَّحَرُونَ ﴿٤٤﴾

either fail in that, or these powers will have opposite effect. This is the law of Divine Power. Thus if I was first a magician, after which I claim to be a prophet, then my miracles would not follow me.

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَبَا وَجَدْنَا عَلَيْهٖ
آبَاءَنَا وَتَكُونُ لَكُمُ الْكِبْرِيَاءُ فِي
الْأَرْضِ ۖ وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ ﴿٤٥﴾

then through fraudulent donation and sellings graves from Bahishti cemetery became a nawaab. Even to this day his children are leading a primely life in the guise of this false prophethood.

2. It is infidelity to put trust in your intelligence and knowledge and not in the Prophet of Allah Almighty because at the time of drowning all had brought faith in Hazrat Moosa (on whom be peace) which was not accepted. They had faith in what they said but not in what the Prophet of Allah Almighty had said.

وَقَالَ فِرْعَوْنُ اسْتَوْنِي بِكُلِّ سِحْرِ عَلِيمٍ ﴿٤٦﴾

peace) told the magicians: "Cast down" To cast a spell of magic for the sake of opposing the Prophet is infidelity. This is forbidden in any case, especially when it is intended to cause harm to a person.

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى
أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٧﴾

had said this to destroy the power of magic. In

it there is no permissibility for practising magic, but a practical preaching against it. Thus there can be no objection concerning it on

81. Then when they had cast down, Musa said: "What you have brought is magic ²¹⁶. Now Allah will nullify ²¹⁷. it. Allah does not rectify the work of mischief-makers" ²¹⁸.

216. From this we learn that magic and miracles cannot be doubtful on Prophets. They become aware that it is merely fraudulent without any truth in it. Further we learn that in opposition to prophetic miracles magic is rendered useless. However magic can leave its effect on the Prophet, like the effect of the poison or sword. Also, that Moosa (on whom be peace) was not frightened by this magic, but feared that it could cause doubt.

217. By means of miracles. This tells that Allah Almighty had blessed Hazrat Moosa (on

82. "And Allah will show ²¹⁹, the truth by His Words, however averse (to it) the culprits may be".

219. This means it is based on the promise made to me. Or only by saying Be! Truth

SECTION 9

83. But none believed Musa, but ²²⁰, a few from the offspring of his people, fearing Pharaoh and his courtiers, lest they may compel them ²²¹. to fall back (from Religion). And no doubt Pharaoh was a tyrant in the land ²²². Without doubt, he crossed the limit ²²³.

220. By this is meant at first only a few Israelites accepted faith due to Pharaoh's fear, but later thousands of magicians and Israelites became believers. Hence there is no inconsistency in this verse. It could also mean that a few from the people of Pharaoh accepted faith, or those few boys of the Israelites which

Allah Almighty too had said Oh infidels you too can try to compose one small Surah of the Holy QUR'AAN.

فَلَمَّا أَتَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ
السَّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا
يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

whom be peace) with the knowledge of the unseen as he had given the information of the events to come beforehand, and which took place as was foretold.

218. From this emerge two issues:

1. To practice black magic is an act of mischief and rebellion and that magicians are mischief-mongers,

2. Mischief is not eternal.

It should be remembered that magic is not just deception and treachery, but it does have truth about it. This is the belief of the Ahle Sunnat.

وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾

prevails and falsehood is conquered.

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ
عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَائِهِمْ أَن
يَقْتُلَهُمْ وَ إِنَّ فِرْعَوْنَ لَعَالٍ فِي
الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾

their mothers had given to the female supporters of the Pharaoh had become believers, i.e. though they were Israelites but were regarded as Qibtis (Khazainul Irfaan).

221. In that he would compel them to become apostates after having accepted Islam. From this we learn that reciting the Kalima is a

condition for declaring faith. Mere inward belief without its verbal declarations is not sufficient for being a believer. Observe, those who could not declare their faith due to fear of the Pharoah have been declared by Allah Almighty that they did not accept faith.

222. From this we learn that to gain eminence for egotistic reasons is the way of the infidels, while making efforts to gain eminence for the sake of Religion is the way of the Prophets. Hazrat Yusuf (on whom be peace) said: "Set me over the treasures of earth". No

84. Musa said ²²⁴: "O my people, if you believe in Allah, place your trust in Him alone, if you are a Muslim ²²⁵.

224. These words of Hazrat Moosa (on whom be peace) are addressed to those people who had accepted faith. In it hardships that would be coming is hinted i.e. you would be experiencing hardships, so exercise patience when they take place.

225. From this emerge two issues:

85. They said: "We place our trust ²²⁶ in Allah alone. Our Lord, make us not a test for the unjust ²²⁷. people.

226. Now we will not retreat, and they did exactly what they had said. This tells that to declare your sincerity, especially in the presence of The Prophet is not an act of show, but a form of excellence.

86. And deliver ²²⁸. us by Your Mercy from the infidels.

228. By 'deliver us' means save us from their cruelty and injustice, from their deception

87. And we revealed to Musa and his brother, saying: "Build a house for your people in Egypt, and make your house the place ²²⁹. of worship. And establish prayer ²³⁰. and give glad-tidings to the Muslims ²³¹".

doubt, I am watchful, knowing. (S12:V55) The former eminence is rebellious, the latter is promotion of Religion.

223. This means though he was just a servant of Allah Almighty, he was trying to go beyond the limits of servitude and began to claim divinity. This tells that to remain within the limits is a great bounty of Allah Almighty. When water goes beyond the limits becomes floods, when a man exceeds the limits he becomes a devil.

وَقَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ كُنْتُمْ آمَنْتُمْ بِاللَّهِ
فَعَلَيْهِ تَوَكَّلُوا إِنَّ كُنْتُمْ مُّسْلِمِينَ ﴿٨٤﴾

1. Faith and Islam are one and the same thing.
2. The demand of the excellence of faith is that man should rely fully on Allah Almighty. It should be remembered that here to rely means one should not fear anyone besides Allah Almighty.

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

227. This means do not grant them ascendancy upon us which would make them think that they are on the path of truth and we are on falsehood, because due to this deception they may become more steadfast on falsehood.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

and from having to see them i.e. Oh Allah destroy them.

وَ أَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ
لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَ بَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

229. From this we learn that make provision for places of worship in your homes, which are called house mosques. It is a way of the Prophets of Allah to set aside a portion of the house clean and pure where Salaah can be performed, where in women can sit for I'tikaaf (seclusion for worshipping Allah Almighty) etc. Furthermore, some Salaahs should be performed at homes eg. the Fard Salaah should be performed at the mosque, the Sunnat and Nafl at home.

230. Under cover of the house, because at that point in time they did not have the power to perform their Salaah in the open. It should be remembered that the Qibla of Hazrat Moosa (on whom be peace) was the sacred Ka'bah. For full detail on the subject refer to our Tafseer Naeemi.

231. From this emerge two issues:

1. Constructing a house is a way of the Prophets and an act of worship, provided it is

88. And Musa submitted: "O Lord! You have given Pharaoh and his chiefs splendour and wealth in the life of the world ²³², O our Lord! That they may lead people astray ²³³. from Your Path. O our Lord! Destroy their wealth and harden their hearts ²³⁴, so that they may not believe until they see the painful punishment ²³⁵.

232. From this we learn that for the negligent people wealth becomes a means of their negligence. It should be remembered that the letter LAAM here is used for indicating consequence. Otherwise Allah Almighty had not given them this wealth for mischief making but for them to become grateful. However it became a means of mischief for the wretched Pharaoh as a result his end was bad.

233. By this is meant the end result of the wealthy of the followers of Pharaoh is indeed misguidance and heresy. They were using this wealth to stop people from accepting faith.

not done for the sake of pride, but to fulfil your need.

2. It is sunnat to set aside a place for worship in the house.

3. In times of fear it is permissible to perform your Salaah under cover of the house because during such times the Israelites would perform their Salaah as described. It should be remembered that Hazrat Moosa's (on whom be peace) Ka'bah too was Makkah Muazzamah. He was ordered to construct the house in that direction.

4. To give glad tidings in times of difficulty is a way of the prophets.

5. In the Religion of Hazrat Moosa (on whom be peace). Salaah was obligatory, while Zakaat was not made obligatory at that time because the Israelites were poor and destitute. As soon as they became wealthy it became obligatory upon them to give a quarter of their wealth in Zakaat.

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ
وَمَلَآئِهِ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا
رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ
عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا
يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ٨٨

This tells us that no greed seeps in the hearts of the pious for anyone's wealth.

234. By this is meant that their wealth should make their hearts so hard that they should not be inclined towards accepting faith. This is called being sealed. This tells that heavy heartedness is a terrible punishment. May Allah Almighty protect us from this. Its sign is shedding of tears from the heart, the heart will not be inclined towards doing good deeds.

235. Thus whatever Hazrat Moosa (on whom be peace) had said, came to pass. All

the money, fruit and other edible things turned into stones, he and his followers were deprived of the opportunity of becoming believers, though they brought faith at their time of

89. He said: "The prayers of both of you have been accepted ²³⁶. Then be steadfast ²³⁷. and do not follow the path of the ignorant ²³⁸".

236. Hazrat Moosa (on whom be peace) had offered this prayer and Hazrat Haroon (on whom be peace) had said Amien upon it. From this we learn that Amien is part of prayer and that it is better to offer supplication softly. Says Allah Almighty: "*Supplicate to your Lord in absolute humility and silence*". (S7:V55). For this reason Amien in Salaah should be said softly. Forty years after this prayer Pharaoh and his wealth were destroyed.

237. By this is meant preach to the believers

90. And We led the children of Israel across the sea ²³⁹. Then the Pharaoh and his armies followed ²⁴⁰, them with aggression and oppression until drowning ²⁴¹. overtook him. He said (at the time of drowning): "I believe that there is no god except Allah to be worshipped, Whom the children of Israel believe in ²⁴². Therefore, I am a Muslim ²⁴³".

239. By sea is meant the Red Sea, and the wisdom getting them across was that punishment should not descend on Egypt as it was inhabited by a Prophet. From this we learn that the work of the pious servants of Allah Almighty is indeed work of Allah Almighty. Here Hazrat Moosa (on whom be peace) was taken by the Israelites, yet Allah Almighty says We took him. Thus objection against them is objection against Allah Almighty.

240. By followed is meant when the people of the Pharaoh got up in the morning they found that no Israelite has come for work. Then when they saw Israelite quarters it was

drowning but was rejected. This tells the tongue of the Prophet is a key to immediate result. Furthermore, to pray for the infidelity of an infidel is no infidelity.

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقْبِيَا وَلَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

about rules and duties, while to Pharaoh and his followers about faith and beliefs. From this we learn that propagate the message of Islam to even that infidel of whom there is no hope of acceptance of Islam.

238. Those who hasten for the acceptance of supplication and do not understand the wisdom behind the delay of its acceptance. Some delay in the acceptance of dua raises the status of the one offering dua.

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۖ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ ۚ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ ۚ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

empty because these people had left Egypt under the cover of night. Seeing the people of Pharaoh set out in pursuit of them on their swift horses following their tracks. Outwardly they were going to overpower the Israelite, but infact were going to be overpowered by Allah Almighty. 241. By this is meant water had come up to their faces and choked them like the reins. (Tafseer Roohul Bayaan)

242. From this we learn follow that religion which is practised by the pious servants. Only that Tauheed unity of Allah is acceptable which is accepted and taught by the pious servants because they are the proof of Tauheed and recognition of the Path of Truth.

243. The Pharoah declared his faith in three ways when he said:

1. I believe there is no true deity.
2. I believe in the God of Israelites.

91. What now? And you had been disobedient from before and you had been a mischief monger ²⁴⁴.

244. By this is meant neither he accepted faith nor allowed others to accept faith. In "you had been disobedient" mention is being made of his infidelity, while in "you had been a mischief monger" mentions his stopping others from accepting faith. It is mentioned in Tafseer Khazainul Irfaan that once Hazrat Jibrael (on whom be peace) came to the Pharoah with a written question which stated

92. Today We shall cause your dead body to swim, so that you may be a sign ²⁴⁵. to those after you. And no doubt, people are heedless of Our signs ²⁴⁶.

245. The writer of Tafseer Roohul Bayaan has said these words were said by Hazrat Jibrael (on whom be peace) after the destrucion of the Pharoah. This tells that corpses can hear, and one can speak to them. Our Holy Prophet صلى الله عليه وآله وسلم had spoken to Abu Jahl, Utbah, Shaibah, etc. after they were slain in the Battle of Badr. Hazrat Saleh and Hazrat Shuab (on them be peace) had spoken to the corpses of their people who had been destroyed by Divine punishment. For full details on this subject refer to our "ILMUL QUR'AAN". By "you might be a sign" is

SECTION 10

93. And no doubt, We gave ²⁴⁷, a place of honour to the children of Israel and provided them with pure things ²⁴⁸, so they did not differ until knowledge came ²⁴⁹. to them. No doubt your Lord will decide between

3. I am a Muslim. but it was not accepted, because that faith is not acceptable which is declared at the time of seeing the punishment, or the angels of punishment

الَّذِينَ وَقَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ
الْمُفْسِدِينَ ٩١

what is your verdict regarding that servant who is brought up on the bounties of his Lord then rebels against him and declares that he is Lord? Pharoah replied that such a person should be drowned in the Red Sea. At the time of his drowning Hazrat Jibrael (on whom be peace) appeared before him and said "do not scream because you yourself had suggested this punishment".

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ
خَلَقَ آيَةً ۖ وَ إِنَّ كَثِيرًا مِّنَ النَّاسِ
عَنِ آيَاتِنَا لَغَفْلُونَ ٩٢

either meant those Israelites who had gone safely across, the future off-spring. Thus it is said that Pharoah's corpse is preserved in some Museum from which people to date take a lesson.

246. By 'heedless' means these people after listening to these incidents still fail to take a lesson from them. From this we learn that reading, hearing, talking and obtaining lessons from the incidents of past people who had been destroyed through Divine punishment are acts of worship.

و لَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبَـٰوِءَ
صُدُقٍ ۖ وَ رَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ ۖ فَمَا
اِخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ

them on the Day of Resurrection in that with regard to which they differed ²⁵⁰.

247. By this is meant he made them master of Egypt and its wealth and made the lands Syria, Palestine and Jordan lush green for them.

248. He provided for them manna and quails at Teeha and tasty, lawful fruit at Syria. Despite this the Israelites could not be grateful to their Lord.

249. From this we learn that any knowledge which is bereft of Divine knowledge is a punishment from Allah Almighty and a curtain. Says Allah Almighty: *"And Allah led him astray despite his knowledge"*.

94. If you are in some doubt regarding what We have sent down ²⁵¹, towards you then ask those who recite the Book before ²⁵² you. Indeed, the truth has come to you from your Lord ²⁵³. Therefore you will never be of those who doubt ²⁵⁴.

251. Due to the medium of the Holy Prophet صلى الله عليه وآله وسلم. The object of this verse is Oh those who hear! if you have any doubts these incidents then ask the Jewish scholars who would verify them. Thereafter, ascertain that the Holy Prophet صلى الله عليه وآله وسلم is the true Prophet of Allah Almighty because he is providing true information of the unseen without reading history. In these verses there is no address to the Holy Prophet صلى الله عليه وآله وسلم.

252. By readers of the Book is meant Abdullah bin Salaam and Jewish scholars of his type who had brought faith in the Holy Prophet

95. And never be ²⁵⁵, of those who falsify the signs of Allah. Otherwise, you shall be of the losers.

255. By this is neither by belief nor by group association i.e. neither falsify the verses of Allah Almighty nor assist those who practise

يَقْضَىٰ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

(S45:V23) while that knowledge which reflects knowledge of Allah Almighty is full of blessings. Says Allah Almighty: *"And say Oh Allah increase me in my knowledge"*. (S20:V114)

250. Here decision refers to practical decision because verbal decision has been made in the Holy QUR'AAN and other revealed Books. There the decision would be the pious would be given Paradise and the evil doers would be sent into Jahannam

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۖ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ مِنَ الْمُتَرَيِّنَ ﴿٩٣﴾

Otherwise, Jewish scholars were never prepared to verify and affirm the truth about the Holy Prophet صلى الله عليه وآله وسلم.

253. By truth is either meant the Holy Prophet صلى الله عليه وآله وسلم or the Holy QUR'AAN, or the religion of Islam.

254. By this is meant let alone casting a doubt, do not even be from those who cast a doubt, i.e. do not emulate the infidels in personal appearance and mode of speech. From this we learn that a person should abhor the physical appearance of an infidel.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾

this, neither attend their gatherings nor listen to their lectures, nor take any interest in their books. In short do not in any way try to

resemble them. If you do this you will become

recipients of Divine punishment.

96. No doubt, those against whom the word of your lord has been proved correctly, will not believe ²⁵⁶.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ٩٦

256. Regarding whom it has been written in the Divine Tablet that they will die as infidels, or they will become believers at such a time when their faith will not benefit them in any

way. This does not necessarily mean that they should become helplessly entangled in their infidelity.

97. Although all signs should come to them until they see the painful punishment ²⁵⁷.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ٩٧

257. By this is meant whether punishment at the time of death, punishment of the grave or punishment of the Day of Reckoning. At that

point in time they declare faith but it will not be accepted, because that is after its required time.

98. Then why has there not been a town ²⁵⁸, that believed and such belief did profit the residents, except the people of Yunus ²⁵⁹. When they believed We removed ²⁶⁰, from them the punishment of disgrace in the life of the water and allowed them to pull on for a long time ²⁶¹.

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ٩٨

258. From those localities which had been destroyed.

punishment vanished. They were saved by the search for the Prophet.

259. He is Yunus bin Mutta. Mutta was the name of his mother. His people were settled at Nainowa, a place along River Dajlah near Mousal. He had preached to them for a long time but they did not accept faith after which he prayed for their destruction. Divine command came to tell those people that within three days divine punishment will descend upon them. After giving them this message he himself took refuge on the mountains. When black clouds appeared as sign of punishment people set out searching for him. On not finding him they began to plead to Allah Almighty. Men and women set out for the jungles, offered sincere repentance, and returned one another's wealth they had hidden. Their supplication was accepted and the

260. The removal of punishment from the people of Hazrat Yunus (on whom be peace) is either from among their special virtues - explaining law is one thing but power is another thing altogether, or that these people accepted faith at seeing the sign of punishment, before the coming of the actual punishment.

261. By this is meant whatever age was granted to them they lived that long. From this incident we learn that ages can increase or decrease, and that fate can change. Observe, due to their disobedience Divine punishment to destroy them had appeared and they were near to destruction but by their sincere repentance this punishment was removed from them and these people lived for a much longer period.

99. And if your lord had willed, all those who are in the earth would have believed ²⁶². together. Will you then force people until they become Muslims ²⁶³?

262. It is his desire that all should accept faith but this is against Divine wisdom. Infidels are the reflectors of Allah Almighty's quality of leading astray. It is necessary to fill Jahannam. It should be remembered that there is a big difference in Divine will i.e. between intention and love. Although Allah Almighty wants the infidelity of the infidels yet He does not like it. It is detestable to be pleased with the infidelity, but the intention of the infidel's infidelity is part of wisdom. Infidels and infidelity are means of many acts of worship.

100. And no soul has power to believe but by the leave ²⁶⁴. of Allah. And He lays His punishment upon those who have no wisdom.

264. When Allah Almighty wills, man accepts faith on his own volition and becomes entitled for reward due to his inclination. However, when Allah Almighty does not intend towards guidance, then man due to his

101. Please declare: "Behold what is in the heavens and the earth ²⁶⁵, and Signs and Messengers, giving nothing to those who do not believe".

265. From this we learn that Mathematics and Astronomy are excellent branches of knowledge

102. Then for what are they waiting ²⁶⁶, except for the similar days of those who passed away ²⁶⁷. before them? Please declare: "Then wait, I am waiting ²⁶⁸. with you".

266. In a way it seems as if these people

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ
كُلُّهُمْ جَيْعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى
يَكُونُوا مُؤْمِنِينَ ٩٩

If there is no infidelity, Holy War, martyrdom, spoils of war, propagation, etc will all come to a halt.

263. This tells it is not permissible to force anyone to become a believer. Says Allah Almighty: "There is no compulsion in religion". (S2:V256) Although the Holy Prophet صلى الله عليه وآله وسلم split the moon in two, brought back the sun that had set, yet this could not pierce the heart of Abu Jahl and fill it with faith because involuntary and compulsive faith is not acceptable.

وَمَا كَانَ لِنَفْسٍ أَنْ تُوْمِنَ إِلَّا بِإِذْنِ
اللَّهِ ۚ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا
يَعْقِلُونَ ١٠٠

own inclination remains in infidelity and receives the punishment of his inclination. Thus one cannot use this verse to prove that man is helpless or coerced in anyway, because man's inclination too is part of Divine will

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا
يُؤْمِنُونَ ١٠١

as they make us aware of the power of Allah Almighty.

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ
خَلَوْا مِنْ قَبْلِهِمْ ۚ قُلْ فَانْتَظِرُوا إِنِّي
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ١٠٢

too like the previous nations are awaiting the

coming of Divine punishment. This expression serves as a way of example because neither did the infidels of Makkah regarded themselves entitled for punishment nor were they waiting for it. This type of expression was in vogue amongst the Arabs as well as amongst us.

267. By days is meant the period of punishment while those before denotes people of Nooh, of Lut, of Thamood etc. This lends proof for analogy i.e. because their mischief and immoralities are like these people they too are entitled for punishment that was meted out

103. Then We shall deliver Our Messengers and the believers. It is thus binding on Our Mercy to deliver the believers.

SECTION 11

104. Please declare: "O people! If you are in any doubt as to my religion, then I shall not worship those whom you worship, besides Allah 269. Yes, I worship that Allah Who will cause you to die and I have been commanded to be of the believers 270".

269. From this we learn one should not conceal his religion because feigning piety is the way of the hypocrites. Iblees was the first to pretend being pious i.e. he came to Hazrat Adam (on whom be peace) in a guise of a friend yet inwardly he was his enemy. Says Allah Almighty: "And he swore to them both that I am wellwisher of you both". (S7:V21) Allah Almighty ordered His Beloved and his followers that they should openly declare their beliefs. In fact a believer's dressing, his physical appearance, etc should reveal his faith. Assuming the physical appearance of infidels too is a type of practical hypocrisy. This takes from in three ways: concealing your faith,

105. And you (Muhammad) keep your cause straight for the religion,

to those people.

268. Because when punishment comes on any people Prophets and their followers are taken out of these places as it took place with Hazrat Lut, Saleh, and Hud (on them be peace). Hazrat Nooh (on whom be peace) and his followers were safeguarded in the Ark. Allah Almighty will protect the believers from the evil of the infidel until the Day of Judgement either through victory or martyrdom. Death is a gift for a believer. Hence there is no inconsistency in the verse.

ثُمَّ نُنَجِّي رُسُلَنَا وَ الَّذِينَ آمَنُوا
كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ۝

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ
مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ
مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي
يَتَوَفَّكُم ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُؤْمِنِينَ ۝

disclosure of infidelity, practising these for deceiving people. To speak a lie under extremely difficult situation is exactly like eating meat of the dead to save one's life

270. From this emerge two issues:

1. The works of the beloveds of Allah Almighty are indeed His works. Taking soul out of the body is the work of the Angel of Death but He says Allah gives death,

2. Every person should make sure that he keeps himself within the group of believers. In beliefs and deeds he should not oppose them in any way. A lone sheep is easily devoured by the wolf.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا

leaving all others, and never be among the polytheists ²⁷¹.

271. From this emerge two issues:

1. It is essential for the believer to purify himself from all forms of defective evil beliefs.
2. Committing idolatry is far, one must

106. And worship, ²⁷², besides Allah that which can neither profit you, nor harm you. Then if you do so, then at that time you will be among the unjust ²⁷³.

272. In this verse there is a prohibition in worshipping and not for calling and seeking assistance because in the next verse there is an order regarding calling. Says Allah Almighty: *"And call them after their father. (S33:V5)"* And Hazrat Iesa (on whom be peace) had asked *"Who become my helpers towards Allah"*. Although sticks and stones can cause benefit and harm yet that benefit and harm which is dependent on Divinity is not found in any creation eg to solve problems personally, listen to the complaints, etc. The same is being discussed in the next verse.

107. And if Allah afflicts you with any harm, then there is none to remove it, save ²⁷⁴, Him, and if He desires good for you then there is none to repel His Grace ²⁷⁵. He causes it to reach whomsoever of His devotees He wills. And He is the Most Forgiving, the Merciful.

274. From this we learn that no one has the power to change Allah Almighty's intention. However, due to good deeds and supplication of the pious Allah Almighty Himself changes His intention. For this reason His name is Most Relenting i.e. One who turns away intention of punishment from the seekers of repentance. Due to the prayer of Hazrat Adam (on whom be peace) the age of Hazrat Dawood (on whom be peace) was altered from sixty to hundred years.

تَكُونَنَّ مِنَ الْمُشْرِكِينَ ١٥

not even make oneself from the polytheists. One should remain aloof from them in physical appearance deeds, dressing, etc.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ
وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا
مِنَ الظَّالِمِينَ ١٦

273. Thus the going of the sick patients to the doctors, seeking justice from the courts by the oppressed, etc. is not done with the intention that they will remove the difficulties which are God-sent, but with the thought that through them Allah Almighty will grant you relief from these problems. Just as the thirsty go to the well for water and the poor go to the rich for assistance, the sinners seek the abode of the Prophets and Saints to seek forgiveness through their medium. This is neither polytheism nor infidelity.

وَإِنْ يَسْسُكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا
رَادَّ لِفَضْلِهِ ١٧ يُصِيبُ بِهِ مَنْ يَشَاءُ
مِنْ عِبَادِهِ ١٨ وَهُوَ الْغَفُورُ الرَّحِيمُ ١٩

275. By truth is meant the Holy Prophet صلى الله عليه وآله وسلم. In another place the Holy Prophet صلى الله عليه وآله وسلم is referred as *BURHAAN* - clear proof, in a third place he is called The shining Light. The Holy Prophet صلى الله عليه وآله وسلم is all these. Another interpretation of the Holy Prophet صلى الله عليه وآله وسلم being truth is not he sent by One who is Truth, or that all his sayings and actions are true. Just as a berry cannot grow from a mango tree, falsehood too cannot be committed by the

Holy Prophet صلى الله عليه وآله وسلم . Yet another meaning of Truth is that the Holy Prophet صلى الله عليه وآله وسلم is Faith opposite of which is polytheism and infidelity because the Holy Prophet صلى الله عليه وآله وسلم is on the stage of

108. Please declare: "O people! The truth has come from your Lord ²⁷⁶. Then whoever came right, he came right for his own good ²⁷⁷, and whoever went astray, strayed ²⁷⁸ against himself. And I am not a guardian over you ²⁷⁹.

276. He will certainly derive benefit from the guidance. Although parents receive benefits from their children's guidance, but they themselves are not deprived of it. Hence the verse is free of objection. It could also mean your exhortation of guidance will be beneficial or harmful to you.

277. Because the misguided and heretical person receives the punishment of his misguidance, although misguiding and negligent parents too become victims of this. Says Allah Almighty: "Save yourselves and your family from the Fire". (S66:V6)

278. From this we learn that the misguidance and heresy of the people is not the responsibility of the Holy Prophet صلى الله عليه وآله وسلم nor will the Holy Prophet صلى الله عليه وآله وسلم be questioned about their heresy. Says Allah Almighty: "And you shall not question about the inmates of Hell". (S2:V119)

109. And follow that which is revealed ²⁸⁰ to you and have patience until Allah decrees. And He is the Best of Judges.

280. To wage battle against the polytheists, and to collect JIZYAH - Poll tax - from the People of the Book. (Tafseer Khazainul Irfaan) It should be remembered that Jizyah or Poll tax is not permissible from the polytheists of Arabia according to any of the four Imaams. This tax would only be collected from the People of the book. However, there is no

one with Allah Almighty. Or, truth could also mean the Holy QUR'AAN because every word of it is true. It could also mean Islam because its beliefs and deeds are true.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ۝١٠٨

Thus we are dependent of the Holy Prophet صلى الله عليه وآله وسلم he is not dependent or in need of us. Thus this blessed verse is in praise of the Holy Prophet صلى الله عليه وآله وسلم because it mentions the total independence of the Prophet of Allah Almighty from the rest of creation.

279. Be it absolute Revelation like the Holy QUR'AAN and the Hadith, or efficacious revelation pertaining to injunctions like the interpretations of the Holy Prophet صلى الله عليه وآله وسلم in matters of laws. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم himself acted upon interpretations and commanded the jurists to act upon it. For complete details on this subject refer to our book JAA-AL-HAQUE. Thus neither the non-conformist Wahabis nor the Chakraldwies can use this verse as a proof to substantiate their claims.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَخُذَ اللَّهُ ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝١٠٩

difference in opinion in this matter regarding the polytheists outside Arabia. According to Hazrat Imaam Abu Hanifa (on whom be peace) Poll tax can be collected from them, while Hazrat Imaam Shafa'ee (on whom be peace) is of the opinion that Poll tax cannot be collected from them. For them is either Islam or War.

﴿ آيَاتُهَا ۱۲۳ ﴾ ۱۱ سُورَةُ هُودٍ مَكِّيَّةٌ ۵۲ ﴿ رُكُوعَاتُهَا ۱۰ ﴾

SURAH HUD

(MAKKAN) Revealed Before Hijrah

10 Section 123 Verses 1600 Words , 9567 Letters

SECTION 1

In the name of Allah the Most Affectionate, the Merciful.

1. Alif Lam Ra; This is a Book, Whose verses are full of wisdom 2. then have been detailed 3. from One wise. Aware 4.

1. Surah Hud is Makkan. Besides some portions e.g. verse twelve, part of verse seventeen (those who believe therein) and verse (one hundred and fourteen. It contains ten Rukus, one hundred and twenty three verses, (Khazainul Irfaan).

2. Allah be praised! What an exquisite translation! i.e. "are full of wisdom," is not derived from strenght but from wisdom because all the verses of the Holy QUR'AAN at that point in time were not firm and lasting, some were to be abrogated. Nevertheless all the verses were, full of wisdom. Those that were abrogated there was wisdom in their abrogation

2. That worship not but Allah . No doubt. I am to you a warner from Him and a bearer of glad-tidings 5.

5. From this we learn that the Holy Prophet him صلى الله عليه وآله وسلم is the giver of glad tidings about Paradise and not about

3. And that you ask forgiveness of your Lord then repent to Him. He will give you a good pulling until an appointed term. And will cause to reach His grace 7, to every man of grace, and if you turn your face. Then I fear for you the torment of a great Day.8.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ
مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ ۝

while those that remained there is wisdom in their eternal preservation

3. Here the word "Then" is used for the order of status and for order of time i.e. in the Quranic verses beliefs, deeds, stories, etc. are described in detail.

4. This means since the Revealer of the Holy QUR'AAN is all Knowing, all Wise and Omniscient, its verses too are full of knowledge, wisdom and providers of information about the unseen. The true condition of the speech is determined by the attributes of the speaker..

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي لَكُمْ مِّنْهُ
نَذِيرٌ وَبَشِيرٌ ۝

coming of another prophet. For this reason he is described as bearer of glad tidings.

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمِيتْكُمْ مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَ
يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِن تَوَلَّوْا
فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝

6. Repentance means seeking forgiveness for the past sins and making a promise not to commit sins in the future. Sometimes both are included to mean one. From this verse we learn that worldly calamities are averted through recitation of Istighfaar and seeking repentance as well as contentment and ease are obtained through them. Says Allah Almighty: *"And I said beg forgiveness of your Lord. He is Most forgiving"*. (S71:V10)

7. By this is meant believers would be granted status according to their deeds, or due

4. Towards Allah is your return 9. and he is potent over every thing 10.

9. Everyone has to return to Allah Almighty, but the difference is the believer returns joyously, the infidel out of compulsion. Here return by force is indicated. Therefore it is addressed to the infidels.

5. Listen, they fold up their breasts that they may hide from Allah 11. Listen, When they cover their whole body with their garments. Allah knows what they conceal and what they reveal.¹² No doubt He is the Knower of all the thoughts within the breasts.

11. Reason for its revelation:

This verse was revealed regarding those Muslims who would become shy to expose themselves at the time of cleansing themselves and during sexual intercourse. Or it was revealed regarding those hypocrites who would conceal their faces when in the presence of the Holy Prophet صلى الله عليه وآله وسلم so that they should not be seen. Since this verse is Makkan and there were no hypocrites there, the first interpretation is more appropriate.

12. Therefore do not conceal your SATR (parts to be concealed) to hide from Allah Almighty but veil these parts as a matter of modesty and bashfulness. Hazrat Ayesha (May

to the blessing of their piety. May Allah Almighty grant us guidance to strive towards greater piety in the future.

8. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم does not fear about the punishment for himself or his true devotees as their status has been disclosed to him already and shown to him on the night of Me'raj. However, the Holy Prophet صلى الله عليه وآله وسلم has in him fear of Allah Almighty to a great extent. This fear is a pillar of faith.

إِلَى اللَّهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

10. He has absolute power to provide sustenance, cause you to die and to resurrect you. This 'thing' refers to things possible and not obligatory and impossible.

أَلَا إِنَّهُمْ يَخُفُّونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

Allah be pleased with her) says that when the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr Siddique (May Allah be pleased with him) were buried in my closet I would enter it without any veil because the one was my husband and the other was my father, but after Hazrat Umar (May Allah be pleased with him) was buried in it, I never entered it without a veil. She did so on account of her shyness of Hazrat Umar (May Allah be pleased with him). Thus to be shy is one thing, to wear a veil is another matter. From this hadith one learns that the buried persons see, recognize and know those who visit them and as such we have to maintain modesty and respect for them.

6. And there is none moving ¹³. on this earth. The provision ¹⁴, of that is not upon the generous responsibility of Allah and He knows its place of stay ¹⁵. and the place of return . All is recorded in a clear explanatory Book.¹⁶.

13. Those moving on the earth are mentioned because they are visible to us. Otherwise Jinns, Angels, etc. all receive sustenance from Allah Almighty. His attribute of being Provident is not limited to animals only. In addition He provides sustenance to different beings according to their needs. The child in the mother's womb is provided different sustenance to that after his birth, and before the appearance of his teeth. His sustenance after he grows differs. Thus there is commonness in customs and control as well as in sustenance.

14. From this we learn that man is very foolish who, while in search of his sustenance, forgets the Hereafter, because Allah Almighty has given promise regarding sustenance but not regarding forgiveness. In fact Allah Almighty says: "He will forgive whom he pleases". Everyone should be concerned about his safety. May Allah Almighty bless us with this.

15. When alive and where will he be when buried after death, or how and until when will he be in whose father's loin and in whose

7. And it is he who has created the heavens and earth in six days ¹⁷. and His Throne was on the water. That He might try you, as to whose work ¹⁸. of you is best. And if you say , undoubtedly you shall be raised after death then the infidels will surely say this is not but a magic manifest ¹⁹.

17. Both the heavens and the earth are seven, but their nature and conditions are different, some are of copper, some are of silver and some are of gold, while the nature of all the earths is dust. Also, there is a distance between each heaven, but between the different

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى

اللَّهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ
مُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ ①

mother's womb, or in which rank was he in the world of souls and in which rank will he be on the Day of Judgement. It should be remembered that on the Day of Covenant all the souls were in four ranks: in the first rank were the souls of the Prophets, in the second the friends of Allah Almighty, in the third were all the believers and in the fourth were all the infidels and hypocrites. (*Tafseer Roohul Bayaan*)

16. It should be remembered that the writing of everything on the Divine Tablet is not because Allah Almighty had any fear of being forgetful but so that those of His beloved servants having the power to cast their gaze on it would become aware of what appears therein. From this we learn that those who gaze on the Divine Tablet too are fully aware of things which are there and which would be distributed to everyone. Everything is inscribed on the Tablet and they have full knowledge of it. The Divine Tablet is called *illuminating* and *clear* because it reveals the knowledge of the unseen to the special servants of Allah Almighty.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي
سِتَّةِ أَيَّامٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ
إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ
الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ②

layers of the earth there is none. They are clung to each other in such a way like the folds and pearls of the onion. When you look at them they seem like one. For this reason the word heaven has a plural while earth is spoken in the singular. It should be remembered that

heavens were created in two days, the earth in two days and all flora and fauna in two days. By day is meant its period of time because there was no actual day in existence at that time. Day occurs due to the sun and at that point in time there was no sun.

18. By this is meant "Oh man, all these creations are made for you so that you may derive benefit from them, and engage

8. And if we defer from them the torment for a counted period, ²⁰, then they would certainly say. What has detained ? Listen, "the day when it will come to them. It shall not be averted from them, and the same torment which they used to mock at shall encompass them.

20. From this we learn that the punishment is never removed from an infidel, though sometimes it may be delayed. This delay deceives the infidel who, as a result of it

SECTION 2

9. And if we let man taste ²¹, Our any mercy, then take it away from him. Surely he is despairing, ungrateful.

21. By man either means an infidel or a negligent person. From this we learn that to despair of the mercy of Allah Almighty is the work of the infidels. The coming of mercy and

10. And if We let him taste the favour after the hardship that has reached to him. Then he will surely say ²², the evils have gone from me. No doubt. He is joyous, boastful.

22. By this is meant these evils would not come again as a result of which he sits back content. Instead of being grateful he begins to indulge in evil deeds. This is the state of affairs prevalent today amongst the wealthy. Whenever they are cured of some disease they have gypsy dance, they exceed the limits in their marriage spending and customs.

23. This tells us that the expression of joy out of arrogance and bragging is prohibited,

yourselves in good deeds". Allah Almighty has created everything for your sake, you too should do something for Him.

19. By this is meant just as no real truth is attached to magic yet it does have effect, similarly (Allah forbid) Your word too is false, yet captivating and charming and whoso is affected by it becomes Your devotee.

وَلَيْنٌ آخَرُنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ
مَّعْدُودَةٍ لِّيَقُولَنَّ مَا يَحِبُّهُ^ط أَلَا
يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَ
حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ^ع

increases his transgression. Thus their asking of this question from the Holy Prophet صلى الله عليه وآله وسلم was not on grounds of mockery but due to fear.

وَلَيْنٌ آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ
نَزَعْنَاهَا مِنْهُ^ج إِنَّهُ لَيَكُوشُ كُفُورًا^٩

blessings is for the purpose of gratitude; their disappearance is for the purpose of patience. Thus, their coming and going are both a mercy from Allah Almighty.

وَلَيْنٌ آذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ
مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي^ط
إِنَّهُ لَفَرِحٌ فَخُورًا^{لا}

while joy to express gratitude is an act of worship. Says Allah Almighty: "Say you 'only Allah's grace and only His mercy, on it therefore let them rejoice". (S10:V58) In boasting one tends to look at oneself while in gratitude Allah Almighty is the focus of attention. Boasting instils negligence and gratitude inculcates a spirit of service. May Allah Almighty protect us from boasting and bless us with the joy of gratitude.

11. But those who remained patient²⁴, and did good deeds: for them is forgiveness and a great reward.

24. By controlling themselves from pride during comfort and from fear during hardship. Or those who remained patient and firm in the

12. Then will you leave²⁵, some of what is being revealed to you and straighten your breast²⁶. therewith. Because they say, why a treasure has not been sent down with him or any angel²⁷. would have come with him? You are a warner²⁸. And Allah is Guardian over every thing²⁹.

25. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم conveyed and propagated everything that was revealed unto him without concealing anything. Thus the paper and pen he had called for at the time of his demise with the intention of having something written was concerning some matters which had already been propagated. Anyone who says that the Messenger of Allah Almighty صلى الله عليه وآله وسلم did not convey all the laws is rejecting this verse.

26. Reason for its revelation:

Abdullah bin Umayyah had asked the Holy Prophet صلى الله عليه وآله وسلم that if you are a true Prophet and your Allah has power over everything then why did He not reveal all the treasures to you, or why has He not appointed an angel to be with you who would bear witness to your Prophethood? In reply this verse was revealed.

27. By this is meant "which we could see". Otherwise the Holy Prophet صلى الله عليه وآله وسلم

13. Do they say this, He has fabricated³⁰. it? Say you, Bring then ten verses³¹, the like of it, and call all³², those whom you can besides Allah, if you are truthful.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ^ط
أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ^{١١}

service and obedience of Allah Almighty. In short, one must exercise patience under all conditions.

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ وَ
ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا
أَنْزَلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ^ط
إِنَّمَا أَنْتَ نَذِيرٌ^ط وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
وَكَيلٌ^{١٢}

possessed all the treasures, and angels too would come to him. He himself says: "I have been given the keys to the treasures of the earth". Because these were not visible to the infidels they had said it. It should be remembered that angels would come to the Holy Prophet صلى الله عليه وآله وسلم and some Companions too had seen them. They had seen Hazrat Jibraeel (On whom be peace) on many occasions. They had seen angels coming down during the Battle of Badr.

28. By this is meant Oh My beloved Rasool صلى الله عليه وآله وسلم do not pay any heed to their mocking words as you would not be responsible for their guidance. You should convey the message whether they accept or reject it.

29. The greatest and shining proof of the Holy Prophet's صلى الله عليه وآله وسلم truth is that despite not having any material wealth, his religion and name spread to the four corners of the world.

أَمْ يَقُولُونَ افْتَرَاهُ^ط قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ
مِّثْلِهِ مُفْتَرِيَةٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ^{١٣}

30. This is a confessional question i.e. the infidels of Makkah say that the Holy Prophet صلى الله عليه وآله وسلم himself had fabricated the Holy QUR'AAN.

31. Because this is the recognition of worldly things that people of the world should produce the like of it, while the sign of Divine things are that their production would be beyond the power of man. Based on this principle we say that ants and glow-worms are creations of Allah Almighty, while railway, and gas are human inventions. It should be remembered that Allah Almighty first said to the infidels to bring a book like the QUR'AAN.

14. Then O Muslim! If they ³³, do not respond to you then know that it has been sent down with Allah's knowledge³⁴, and that there is no true deity save Allah, Will you then now submit?

33. This suspicion and hesitation is in respect of the listeners, otherwise Allah Almighty is fully aware that if all of them put their intelligence together, they will not be able to produce anything like the QUR'AAN until the Day of Judgement.

34. By this is meant that Allah Almighty revealed the QUR'AAN with the full

15. Whosoever desires the life of the world and its adornment, We will give their full fruit in ³⁵ it and will not lessen anything therein.

35. By making the bounties of the world a reward for their deeds. It does not mean they will be granted whatever they ask, i.e. whatever sustenance and other benefits which they will

16. These are they for whom there is nothing in the Hereafter but Fire³⁶. And What ever they used to do there, is destroyed and all their works became void.³⁷.

Thereafter they were told to produce ten Surahs like it. Finally they were asked to produce just one Surah like it. In short there is no inconsistency in the verse.

32. Here "besides Allah" either means enemies, the idols or infidels and certainly not the Saints and Prophets. It does not mean Oh Christians bring Hazrat Isa, Hazrat Uzayr and Hazrat Moosa (On them be peace) in opposition to the QUR'AAN or take assistance from Abdullah bin Salaam and Ka'ab Ahbaar for this purpose. From this we learn that it is permissible to seek assistance from people.

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ
بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ
أَنْتُمْ مُسْلِمُونَ ﴿١٣﴾

knowledge that it is worthy of His Beloved Rasool صلى الله عليه وآله وسلم, or that the Holy QUR'AAN is included in the knowledge of Allah Almighty. Thus Allah Almighty blessed the Holy Prophet صلى الله عليه وآله وسلم with His knowledge by giving him the QUR'AAN which contains knowledge of the Divine.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
نُوفِ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا
لَا يُبْخَسُونَ ﴿١٥﴾

receive in the world will become the rewards of their good deeds. No matter in what comfort a believer may be, his true reward will be given to him in the Hereafter.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ
إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَ
بِطُلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

36. In these verses either those polytheists are being denoted who give charity, promote peace, etc. for whom Allah Almighty rewards with abundance of wealth in this world, or reference is being made to those hypocrites who merely participate in holy war for the sole purpose of receiving spoils of war. Their reward is this wealth that they receive. (*Khazainul Irfaan*) From this we learn that the world is a non-entity or zero and the Hereafter is numeral. If zero is on its own it is worth

17. Is he then (like him) who is upon a bright proof³⁸, from his Lord and there comes a witness³⁹, on him from Allah and before it was the Book of Musa, a guide and mercy? Those believe⁴⁰, therein. And whosoever of all parties disbelievers in it, then Fire is his promised place. Then O listener! Be not you in any doubt about it. No doubt, that is the truth⁴¹, from your Lord. But most people believe not.

38. By this is meant the Jewish scholars who became Companions of our Holy Prophet صلى الله عليه وآله وسلم after accepting faith, like Abdullah ibn Salaam and his associates. By "bright proof" is meant the intellectual and rational proofs about the truth of Islam, while "witness" refers to the Holy QUR'AAN. What this really means is can these People of the Book who have been blessed with all these bounties still remain aloof from Islam like those who are stubborn on the basis of their enmity towards Islam? Really speaking it should never be.

39. By this "witness" is meant Abdullah ibn Salaam and those Jewish scholars who brought faith on the truth of the Holy QUR'AAN.

40. This tells us that one should not only rely on one's faith but always be conscious about Allah Almighty by seeking forgiveness after committing a sin and having one's good

18. And who is more unjust than he who forges a lie⁴² against Allah.

nothing but when it is added to a number it increases its value by ten. The different worlds of Hazrat Uthman-e-Ghani (May Allah be pleased with him) and Abu Jahl is a classical example of this.

37. From this we learn that no pious deed would be accepted by Allah Almighty without Faith. Just as Wudu is the condition for permissibility of Salaah, faith is the condition for the acceptability of good deeds.

أَفَنُ كَانِ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ
شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا
وَ رَّحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَ مَن
يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ
فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِنْ
رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٤﴾

deeds accepted through His bounteous blessings. Piety is a seed and Almighty Allah's mercy is the rain water just as seed is totally dependent on rain, our good deeds are dependent on His blessings.

41. This either means this Holy QUR'AAN is Truth or the Holy Prophet's صلى الله عليه وآله وسلم enemies being inmates of Hell is true, or that his devotees being inmates of Paradise is a certainty because the Holy QUR'AAN cannot be false in what it contains. Thus an infidel will not be an inmate of Paradise, nor will the believer be sent to Hell eternally. (Tafseer Roohul Bayaan). From this verse hundreds of faith inspiring and juristic issues can be deduced. Hence, the Noble Companions being inmates of Paradise and Abu Jahl being an inmate of Hell is a certainty.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ

They shall be presented before their Lord. And the witnesses will say⁴³, these are they who forged lie⁴⁴ against their Lord. Behold; curse of Allah is upon the unjust.

أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ ۖ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾

42. To forge a lie by linking polytheism and children with Him, or by distorting His Book. From this we learn that forging a lie against Allah Almighty is a grave sin, and that forging a lie against the Holy Prophet صلى الله عليه وآله وسلم is forging a lie against Allah Almighty.

43. This tells us that acceptance of any evidence in a case by a judge is no proof of his ignorance of the fact. Even Allah Almighty on the Day of Judgement will pass judgement after listening to the evidence. Thus asking of the Holy Prophet صلى الله عليه وآله وسلم for witnesses and carrying out investigation at the time of Hazrat Ayesha's accusation was not on the basis of his being unaware of the facts but its real purpose was to teach his followers the procedure of arriving at a judgement in legal matters. In this verse 'witness' refers to Prophets and angels. This tells us that the Prophets and angels are aware of our deeds otherwise how would they be witness over our

19. Those who hinder from the path of Allah. And desire⁴⁵ crookedness in it: and they are the ones who deny the hereafter.

45. In this verse mention is made of even those infidels and polytheists who abandon the Straight Path and accept the crooked path of infidelity. It also includes those apostates who distort the meaning of the Holy QUR'AAN to

20. They are not causing fatigue in the earth. ⁴⁶, no besides Allah⁴⁷, they have any helper⁴⁸. They will face torment over torment ⁴⁹ They could neither hear ⁵⁰ nor see.

deeds.

44. From this we learn that infidels and hypocrites would be disgraced on the Day of Judgment and their evil doings and faithlessness would be openly described, in fact, their facial features would reveal their infidelity.

Religious Issue:

Allah Almighty will hide the shortcomings of a sinful believer publicising by his good deeds and concealing his evil deeds. Observe! the evil deeds of the previous people are described in the Holy QUR'AAN through which they were disgraced. Since there will not be another revealed book after the Holy QUR'AAN, we will not be put to shame. In the previous books the good deeds of the Holy Prophet's Ummah were described, but not their evil deeds. Says Allah Almighty: "This description of theirs is in the Taurah, and their description is in the Injeel". (S48:V29).

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا
عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ هُمْ كَفَرُونَ ﴿١٩﴾

open a way to oppose the illustrious Companions and general Muslims by totally misinterpreting the Holy QUR'AAN. Had they feared the consequences of the Hereafter, they would not have the courage to do this.

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَ
مَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ ۚ
يُضْعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا
يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

46. By this is meant they are under Our control even in the world and We can punish them whenever We wish, as well as in the Hereafter.

47. The translation of the word *DOONE* as separate is most appropriate, because its meaning is *QASR* or separation (Mufridaat, Raaghib) The meaning of *QASR* as separation is indeed most appropriate. Says Allah Almighty: "There is no sin of you that you offer some prayers by shortening it" (S4:V101). Further Allah Almighty says: *And make it short (hair). If a person is separated from Allah Almighty he would be useless. Only by connecting himself with Allah Almighty will he master every power eg an electric wire is useless if it is cut off from the power, but if joined it generates power. Allah Almighty be praised!*

48. This tells us that Allah Almighty has appointed many helpers for the believers because absence of helpers is being described

21. These are they who put their souls in loss. And the things which they used to fabricate have been lost from them.⁵¹

51. By this is meant the divinity of the idols and their intercession as they were

22. Willing or not willing, it is they who are the greatest losers in the Hereafter.⁵²

52. By this is meant that the sinful Muslims too would be in a loss on the day of Judgement, but the loss of the infidels would.

23. No doubt, those who believed. And did good deeds and turned humbly towards their Lord they are the men of Heaven⁵³. therein they shall abide forever.

here in connection with the punishment of the infidels. Had there been no helpers for the believers they too would have been subjected to this punishment. The helpers of the believers are the Holy Prophet صلى الله عليه وآله وسلم, the Saints of Allah Almighty, their good deeds, the Holy Ka'ba, etc. Says Allah Almighty: "Most certainly Allah is your friend and His Messenger and the believers" (S5:V55).

49. This tells us that the punishment of the one who misleads or misguides is worse than the one who is misguided because such a person is not only gone astray but is leading others astray as well.

50. By this is meant they had made themselves like them by not having the ability to listen and see the truth eg. a person who destroys his eyes to become blind and deaf. This does not mean that they were by nature bereft of these powers. Otherwise they would not have been offenders and transgressors

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

believers of this. But they are not even this as will be found.

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسِرُونَ ﴿٢٢﴾

be greater, because eventually the sinful would be relieved from the punishment of Allah Almighty, but not the infidels

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ ۗ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

53. The inmates of Paradise would be those in whom these three qualities are found: Faith, good deeds and turning to Allah

24. The condition of both parties is like one the blind and deaf and the other seeing and hearing⁵⁴. Is the case of the two ⁵⁵ alike? Do you then not take heed?

54. This verse is the commentary of the following verse: "Undoubtedly you cannot make the dead hear, and nor can you make the deaf to hear the call" (S27:V80). And the commentary of this verse is "And you cannot guide the blind" (S27:V81). This tells us that 'dead' and 'blind' here means those who will die as infidels.

SECTION 3

25. And no doubt, We sent Nuh to his people saying that I ⁵⁶. am for you a clear warner.⁵⁷

56. The blessed name of Hazrat Nooh (On whom be peace) is YASHKAR. He was born one thousand six hundred and forty two years after Hazrat Adam (On whom be peace). He lived in Damascus and is buried in Kufa. He preached for nine hundred and fifty years and lived for one thousand and five hundred years (Roohul Bayaan). Thanks to Allah Almighty, I (the author) have had the good fortune of visiting his blessed and auspicious grave. It is

26. That worship none ⁵⁸ save Allah. Verily, I fear for you the torment of painful day.

58. By this is meant after accepting faith, worship Allah Almighty alone. Hence there is

27. Then the chiefs of the unbelievers of his people spoke, "We see you a man like⁵⁹. us. And we see not that any one who has followed you but the meanest⁶⁰. of us inadvertently,

Almighty under all conditions i.e. being grateful under comfort and patient under hardship.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْبَصِيرِ وَالسَّيِّعِ هَلْ يَسْتَوِينَ مَثَلًا أَفَلَا تَذَكَّرُونَ^{٢٣}

55. Although physically the dumb appears like one who can speak, in a like manner the deaf too appears like one who can hear. However, in meaning they are different. Likewise, a prophet and a commoner may appear alike physically but they are not the same in status.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ^{٢٤}

reported in some traditions that he became a prophet at the age of forty and preached the Message of Allah Almighty for nine hundred and fifty years. He lived for sixty years after the Floods. According to this calculations his age was one thousand and fifty years. Almighty Allah knows best!

57. Because his people were infidels at that point in time, therefore he did not mention about being a giver of glad-tiding.

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ إِلِيمٍ^{٢٥}

nothing objectionable about the verse.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَكْ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَكْ أَتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنْ يَنْبَغُوا

and we do not find in you any superiority over us; but rather we think you a liar ⁶¹.

59. This tells us that to call a prophet an ordinary human being is a root to infidelity and a step towards misguidance. This was the very cause of Shaitaan going astray because he only looked at Hazrat Adam (On whom be peace) as an ordinary human being. It should be remembered that prophets were called human beings either by Allah Almighty Himself, or by themselves or by the infidels. No fourth person ever referred to them as such. If any one now calls the Holy Prophet صلى الله عليه وآله وسلم as an ordinary human being then you can imagine who he is.

60. This tells us that to utter disrespectful things about the Companions of the Holy Prophet صلى الله عليه وآله وسلم and view them with contempt is the work of the infidels. To proclaim the greatness of every Companion is.

28. He said, O my people! Tell me, if I am on a clear proof from my Lord, and He has bestowed upon me from Himself a great mercy⁶², then you remained blind from it. Shall we stick it on your neck while you are verse to it. ⁶³.

62. This tells us that prophethood is not achieved through good deeds, but through the special bounty and mercy of Allah Almighty. However, this mercy is sometimes obtained through the prayer of a Prophet e.g. the prophethood of Hazrat Haroon and Hazrat Lut (On them be peace).

63. From this emerge two issues:

1. The objective of showing a miracle is to establish the truth of his prophethood and not force the people to accept faith. If this was not

29. And O people! I ask no wealth⁶⁴, on it from you. My reward is only with Allah and I am not to drive⁶⁵. away

الرَّأْيَ ۚ وَ مَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٤﴾

the symbol of faith. This tells us that any heart which is bereft of the love and respect for the Companions will be empty of faith. The disrespectful is indeed a wretch. In fact, anything which is linked to the Noble Companion should be accorded respect

61. Either in 'you' the address is only to the people of Hazrat Nooh (On whom be peace) as sometimes singular is regarded as plural, in Arabic it is addressed to Hazrat Nooh (On whom be peace) and his disciples who say that Oh Hazrat Nooh (On whom be peace) you do not possess more knowledge and wealth than us, then how did you become a Prophet? Those who accepted faith in him were generally cloth makers and shoe makers who were looked upon with contempt

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَ اتَّبَعْتَنِي رَاحَةً مِّنْ عَذَابِهِ فَعَبَّيْتُ عَلَيْكُمْ ۖ أَنْزَلْتُ مَكُوهَا وَ أَنْتُمْ لَهَا كَاهُونَ ﴿٢٨﴾

the case then the Holy Prophet صلى الله عليه وآله وسلم, who can make the stones to recite the Kalima would most certainly have made Abu Jahl do the same. There is no reward for accepting faith by force. Likewise, the purpose of holy war is to break the power and strength of infidelity and not to spread Islam by force.

2. Only that person will be blessed with faith whose heart does not show contempt for faith inspiring things and the Prophets of Allah Almighty. Disgust and faith cannot be together.

وَ يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَ مَا أَنَا بِطَارِدٍ

muslims. No doubt, they are to meet their Lord, but I find you wholly ignorant people. 66.

64. This tells us that it is prohibited to take a salary for the purpose of propagation. Neither the Prophets took it, nor is it lawful for the Ulema. However, the order regarding giving religious education is different.

65. The people had demanded that he should remain aloof from the poor believers so

30. And O people! Who will save me from Allah, if I will drive away 67. them. Do you then not take heed?

67. From this emerge two issues:

1. Love for the believers is the way of the Prophets, and to bear hatred against them is

31. And I neither say not to you, I have treasures 68. of Allah with me. And nor that I get The unseen 69. (known my self) and nor I say this. I am an angel 70, and nor I say those whom your eyes despise, "Allah will never bestow any good 71. to them. Allah knows well whatever is in their hearts. If I do so , then surely I am of the unjust. 72

68. So that you would reject my prophethood because of my poverty. I have laid claim to prophethood not to wealth.

69. In its literal meaning this verse is against the Wahabis as well because they too accept certain knowledge of the unseen for the Prophets. Therefore they cannot regard this as a proof to negate knowledge of the unseen. It should be remembered that without believing in the unseen one cannot become a believer. Says Allah Almighty: "Who believe without seeing". (S2:V3) Faith is the highest form of knowledge. How can this be possible without having knowledge of the unseen? The personality of Allah Almighty, The Day of Qiyamah, etc. are all unseen. Thus in this verse the negation is regarding the claim to the

الَّذِينَ آمَنُوا إِنَّهُمْ مُلْقُوا رَأْيِهِمْ وَ
لَكِنِّي أَرَكُمْ قَوْمًا تَجْهَلُونَ ٢٩

that we would not find it shameful to come to you. At that point he uttered these words.

66. This means that your arrogance of not associating with poor Muslims is due to ignorance. Ignorance gives rise to arrogance, knowledge inspires humility.

وَلْيَقُومِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ
طَرَدْتَهُمْ أَفَلَا تَذَكَّرُونَ ٣٠

the way of the infidels.

2. To keep the poor believers aloof is the cause of Divine punishment.

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَ
لَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ
وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ
لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا
فِي أَنْفُسِهِمْ إِنِّي إِذَا لِنَ الظَّالِمِينَ ٣١

knowledge of the unseen and not regarding the unseen knowledge. Thus it is said: I do not tell you that I know the unseen. It should be remembered that those upon whom Allah Almighty bestows His blessings and bounties, are given power of control as well.

70. So that you can reject my prophethood because of my human nature i.e. being a human being. This is the refutation of their following utterance. "We see you, a man like us" (S11:V27). From that prophethood is specifically linked to humans. Thus angels cannot become prophets. Says Allah Almighty: "Any but man to whom we reveal" (S16:V43).

71. In this it is hinted that Allah Almighty will bless those poor believers with a great deal

in good of this world and the Hereafter, and as such, the same took place. The infidels were destroyed in the world and these believers became owners of their properties, while they became rightful claimants of paradise in the Hereafter. Whatever is uttered by the pious

32. They said, O Nuh, you have disputed ⁷³, with us, and disputed much, then bring that which for you promise us, if you are truthful.

73. By this is meant they had continued to argue and quarrel with us for nine hundred and fifty years. Thus to argue and cause mischief

33. He said, Allah will bring it to you, if He pleases ⁷⁴. and you cannot get him tired.

74. From this we learn that it is not necessary that Divine punishment will come due to infidelity and evil practices. This is

34. And my admonition will not profit you. If I desire good to you, whilst Allah desires you to go astray ⁷⁵. he is your Lord and to Him you shall return. ⁷⁶.

75. This means I cannot oppose Allah Almighty in matters of your faith. I can convey the message of Almighty Allah but if He does not wish guidance for you I cannot interfere with that. This verse is a commentary of the following verse. "I own no power of benefit or harm to myself". (S7:V188) In verses of this nature mastership and ownership is negated i.e. they are there to establish that only Allah

35. Do they say, He has fabricated it? Say you, If I have fabricated it, then upon me is my sin and I am quit of your sins. ⁷⁷

77. From this we learn that the prophets are disgusted with the sins of the polytheists.

servants of Allah Almighty, it becomes a reality.

72. From this we learn that anyone who calls a believer a hypocrite or an infidel without any proof is a tyrant because the law of Shariah is based on outward practices.

قَالُوا يُونُسُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ
جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٣٢﴾

with the propagation and preachings of a prophet or with the sermons of Ulema is the work and habit of the infidels.

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَ
مَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

dependant on Allah Almighty's intention (Roohul Bayaan).

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ
لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ
رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

Almighty possesses absolute power to cause benefit and harm.

76. This tells us that without Allah Almighty's wish the teachings of a prophet do not have effect on the hearts of people. The teachings of the prophet is the seed, and the blessing of Allah Almighty is the merciful rain water.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ
فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾

Though they are unhappy with the sins of the believers, they are not disgusted with them and

will intercede for them. The Holy Prophet صلى الله عليه وآله وسلم said: "My intercession is for those from my followers who have committed major sins". If the Holy Prophet صلى الله عليه وآله وسلم remains aloof

from us and is disgusted with us then we would be sunk. In this command "say" - address is either made to Hazrat Nooh (On whom be peace) or to our Holy Prophet صلى الله عليه وآله وسلم.

SECTION 4

36. And it was revealed to Nuh, none of your people will become muslim but those who have already belived⁷⁸, grieve not then at what they do.⁷⁹

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

78. Approximately eighty people believed in him, eight from his family and seventy two from his people.

79. By this is meant these infidels who are engaged in infidelity, polytheism, rebellion and causing harm to you should not discourage you. Let them rebel for a little while. They are inviting destruction. Just as the one

condemned to death cannot change his fate by swearing the judge or the police, they too will not benefit by their rebellious behaviour. This does not mean that you should not express disgust and dislike at their infidelity. Expressing disgust at infidelity is an excellent quality of faith.

37. And built the ark before Us⁸⁰, and with Our command, and address me not concerning the unjust⁸¹, they shall necessarily be drowned.⁸²

وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيُنَا وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾

80. In response Hazrat Nooh (On whom be peace) built an Ark from teak wood which was twelve hundred yards long, six hundred yards broad and three hundred yards high. It had three compartments or divisions, one was for different animals, one was for humans and the third was for birds.

unanswered. In this prohibition is reflected the highest honour of these august persons.

81. By this is meant you should not intercede for those infidels whose fate has been decided to die as infidels because their fate is irrevocable and will not be changed. Therefore it is not proper that your request should go

82. From this we learn that those infidels regarding whom decision is taken that they would be dying as infidels, prayer of salvation for them is not allowed while those who died as apostates, prayer of forgiveness for them is totally prohibited. Says Allah Almighty: "It is not worthy for the Prophet and the believers to ask forgiveness for the associates even though they be relatives" (S9:V113).

38. And Nuh builds the ark, and whenever the chief of his people passed by him, they laughed⁸³ at him. He said. If you laugh at us, then we shall laugh⁸⁴ at you at one time as you laugh.

وَيَصْنَعِ الْفُلْكَ ۖ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۖ قَالَ إِنْ تَسْخَرُونَ مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

83. They were saying that up to now you had been a Prophet but now you are a carpenter, that too a foolish one who is building an Ark on dry land without any need for it. You should have rather built a cart for the road. It should be remembered that Hazrat Nooh (On whom be peace) is the inventor of ships.

39. Now then you shall know to whom comes the torment that may disgrace him, and comes down the torment that may be lasting.

40. Until, when Our command came, and the Oven ⁸⁵, boiled, We said, embark in the ark a pair male and female of every kind and the members of your family ⁸⁶, except those against whom the word has already gone forth ⁸⁷. and the rest of the Muslims. And Muslims were not with him but a few.

85. It is clear that by oven is meant the oven used for baking bread. This oven was found at the right hand side of the door of the principal mosque of Kufa. Even today, there are some remains of it. The sign of the coming of the floods was when water begins to boil from this oven by itself. When this happens the believers should immediately take shelter in the Ark. There were many other traditions regarding this event. It was from the time of

41. And he said, embark therein; in the name of Allah is its moving and its berthing ⁸⁸, No doubt, my Lord is assuredly Forgiving, merciful.

88. Thus when Hazrat Nooh (On whom be peace) wishes to steer the Ark, he would recite BISMILLAH at which it would move. Likewise when he wanted to stop it he would recite the same. Even today if those who travel in ships recite this prayer, they would not drown. From this we learn that reciting BISMILLAH before commencing any work is an ancient way. Also, that one should add

84. From this we learn to express joy at the destruction of the infidels, to ridicule them on their infidelity are all acts of worship. The meaning of this verse is that in future we would laugh and be happy at your drowning in the world and burning in the Hereafter.

فَسَوْفَ تَعْلَمُونَ^۱ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ^{۳۹}

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ^{۴۰} قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ^{۴۱} وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ^{۴۲}

Hazrat Adam (On whom be peace) and was built of stone. I (the author) had visited this very spot. Today there is no trace of this oven, but water still spurts.

86. This tells us that an infidel is worse than a dog or a cat because these animals were given permission to board the Ark but not the infidels.

87. From this we learn that children and wives are part of the family.

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا^{۴۳} إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ^{۴۴}

words to it which are appropriate for the occasion. Thus at the time of drinking medicine one should recite BISMILLAH SHAFI, BISMILLAH KAAFI, while at the time of slaughtering an animal recite BISMILLAH ALLAHU AKBAR and at the time of blowing on a person BISMILLAH URQEEKA.

42. And it is sailing with them amidst such waves as mountain ⁸⁹. And Nuh called his son ⁹⁰. embark with us and be not with the infidels⁹¹.

89. Because torrential rain was falling continuously for many days. The earth began to spew out water instead of absorbing it.

90. In Hazrat Alli's (May Allah be pleased with him) recitation the word IBNAHA appears, meaning the son of his infidel wife Wa'ila. Some scholars on the basis of this said that Kanaan was his step son. But the truth of the matter is that he was his own son.

91. By this is meant become a believer then you can travel in the Ark, because only

43. He said, Now I take refuge of any mountain, it will save me from the water⁹². Said he Today there is no protector from the torment of Allah but for him on whom He has mercy, and the wave came in between the two, so he was among the drowned⁹³.

92. This conversation took place prior to the drowning of the mountains in water. Eventually all the mountains too, were drowned in the flood water.

93. The drowning of Kanaan too was as a result of the prayer of Hazrat Nooh (On whom be peace) which was: "Oh my Lord leave not

44. And it was commanded, O earth Swallow your water, and O heaven; withhold, and water was dried and the affair was accomplished, and the ark settled on mountain judi⁹⁴, and It was said, away be the people unjust.

94. Mt Jody is found in Mosal, a province of Iraq. Hazrat Nooh (On whom be peace) boarded the Ark on 10th Rajab and got off on Mt. Jody on Friday 10th Muharram and observed a day of Fasting in gratitude for

و هِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ
وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبْنَى
الرَّكْبُ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ٣٢

believers were given permission to travel in it. From this we learn that this flood was a particular kind of punishment, thus acceptance of faith by Kanaan at that point in time would have been regarded as credible. However, if this water was a general punishment, then it would not have been proper for any believer to settle on that part of the land where the flood had occurred because any land on which Allah Almighty's punishment descends, is made a prohibited settlement for a believer.

قَالَ سَاوِيَ إِلَىٰ جِبَلٍ يَّعِصُنِي مِنَ
الْمَاءِ ٣٣ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ
اللَّهِ إِلَّا مَنْ رَحِمَ ٣٤ وَحَالَ بَيْنَهُمَا
الطُّوْحُ فَكَانَ مِنَ الْمُهْلَكِينَ ٣٥

of the infidels any inhabitant upon the earth". (S71:V26) In this prayer no exception is made of any infidel, neither of Kanaan nor of any non-believer from his household. Hence in it there is no declining of his prayer, but the completion of his previous prayer.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَلِيسَاءُ
أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَ
اسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا
لِّلْقَوْمِ الظَّالِمِينَ ٣٦

reaching safety. He collected different grains and cooked it for the evening meal (Khazainul Irfaan) On the 10th of Muharram Hazrat Moosa (On whom be peace) was saved from the clutches of the Pharoah, Hazrat Yacoob (On

whom be peace) was united with his son Hazrat Yusuf (On whom be peace), Hazrat Yunus (On

45. And Nuh called upon his Lord, said he, O my Lord my son too is of my family,⁹⁵ and no doubt, Your promise is true, and You are the Greatest of rulers.⁹⁶

95. This does not mean that Hazrat Nooh (On whom be peace) did not understand that by your family Allah Almighty meant believing men are part of the family but this should be attributed to the mercy of the speaker eg. the utterance of the speaker "the wealthy like you is carried on the jet black object". This is the proof of excessive mercy. In the word "my family" literal meaning is signified while in "he

46. He said, O Nuh; he is not of your family⁹⁷, No doubt, his work is not righteous,⁹⁸ ask not of Me that of which you have no knowledge⁹⁹. I admonish you not to become ignorant.¹⁰⁰

97. By this is meant your family member is he who follows your religion.

98. Here 'work not righteous' signifies erroneous beliefs as this is the action of the heart, as well as company with the infidels. From this verse we learn that any one who becomes a Shiah, Wahabi or Mirzai is not a Sayyed even if he is from the children of Hazrat Alli (May Allah be pleased with him). To be a Sayyed one must have good faith, Observe, the infidel son does not become an heir to the wealth of his believing father although blood relationship is stronger than religious affinity, but without religious affinity, blood ties are useless.

99. By this is meant do not ask us for such an obvious thing. You should give a reply to

47. Submitted he, O my Lord I beg Your refuge from asking You that of which I have no knowledge.

whom be peace) was saved from the belly of the fish.

و نَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٣٥﴾

is not of your family" meaning of intent is signified.

96. In this utterance there is no supplication for the saving of Kanaan because he had already been drowned, thus saving him now is really meaningless. The purpose of it is to show that when my people ask me that since Kanaan was your family person, how come he has drowned? What reply do I have for this!

قَالَ يُنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٣٦﴾

this to your people. This is just like when an intelligent student asks a simple question to his teacher who tells him do not be foolish, as such a question is below your intelligence.

100. It should be remembered that in this verse there is a negation of Hazrat Nooh's (On whom be peace) knowledge because he knew that Kanaan was his son, which in reality he was. He also knew that he was an infidel and that there is no salvation and forgiveness for an infidel. This is an issue concerning belief. In it the expression of wrath is regarding the hypocrites. Says Allah Almighty: "Oh my beloved Rasool, you don't know these faithless wretches, we know them. (S9 : V101) Do not intercede on their behalf".

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَ

And if you forgive me not and have not mercy on me, then I shall be a loser. ¹⁰¹

تَرْحَمْنِي أَكُنْ مِنَ الْخَسِرِينَ ﴿٣٤﴾

101. Here an impossible is suspended upon an impossibility like this utterance of Allah Almighty: "Say you, if worst come to worst there had been a son to the Most affectionate". (S44:V80) Otherwise it is never possible for the Holy Prophet صلى الله عليه وآله وسلم

to be from those who suffer loss because due to his charity thousands of sinful believers would be forgiven, nor is it possible for Allah Almighty not to forgive the Holy Prophet صلى الله عليه وآله وسلم.

48. It was said, O Nuh; get down from the ark with peace from Us and with blessings ¹⁰² on you and on some parties with ¹⁰³ you. And there are some parties whom We shall allow to enjoy ¹⁰⁴, in the world, then a painful torment will reach them.

قِيلَ يُنْزِلُكَ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ ^ط وَأُمَمٌ سَنَسِتُهُمْ ثُمَّ يَمْسُهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٣٨﴾

102. By bounties here means abundance of children, and included in the children are Prophets and saints, because the world after the floods constitutes all the children of Hazrat Nooh (On whom be peace) and he is the true father of all the Prophets.

103. This signifies either the companions on the Ark or the companions of faith until the Day of Judgement, eg. believers.

104. By this is meant the infidels from his progeny, because they too would receive material things of the world.

49. These tidings of unseen, We reveal to you. Neither you did know nor your people before ¹⁰⁵ this. Then be patient. No doubt there is good end for the duty-bound. ¹⁰⁶

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٣٩﴾

105. This does not inform how much earlier. The people did not know at all prior to giving this information, nor did the Holy Prophet صلى الله عليه وآله وسلم know of it before he was informed by Allah Almighty. But when did he inform them? To explain this, the Holy Prophet himself says: "When Allah placed His hand of mercy on my heart, everything became known to me".

both the pious and the sinful receive the bounties of the world, but the bounties of the Hereafter are for the pious only. It should be remembered that just as the pious are of different categories, the bounties of the Hereafter too are of different types which will be bestowed according to the status of the pious. The bounties and blessings of the Noble Companions are of different categories and that of the Saints are different. In fact every believer is a pious person and he too will be entitled to the bounties of the Hereafter.

106. By this is meant although tests at times are placed on the pious, they overcome them with great success. It could also mean

معافاة عن الناس والحق

SECTION 5

50. And towards Aad (sent) Hud¹⁰⁷, a compatriot of their own. He said. O my people, worship Allah¹⁰⁸. You have no deity beside Him. You are but fabricators.

107. Here the word "brother" is in accordance to family relation because Hazrat Hud (On whom be peace) was geneologically from his people. This does not mean that the believers were given permission to call him a brother.

108. It should be remembered that since accepting faith is an act of worship, the verse

51. O my people, I ask not any wage for this My wage is only on Him Who created¹⁰⁹. Have you then no wisdom?

109. Every Prophet said the same to his people because only he can give true and sincere advice who is free of personal motives. From this we learn that Mirza Goolam Qadyani is not a prophet because he used prophethood

52. And O my people! Beg forgiveness¹¹⁰, of you Lord, then turn to Him, He will send over you heavy rain and will add strength¹¹¹, to your strength, and turn not away your faces committing crimes.

110. By this is meant accept faith and repent from infidelity, do good deeds and thereby seek forgiveness for your previous sins i.e. seek repentance verbally and practically.

111. When the people of Hazrat Hud (On whom be peace) rejected his preaching, rain was withheld from them for three years. Their women became barren and a severe drought came upon them. When this happened, they

53. They said, O Hud you have not come to us having any proof,¹¹² and we are not to leave our gods merely because of your saying, nor are we going to believe your words.¹¹³

وَ إِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ لِقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۖ
إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

means give up infidelity and accept faith. It could also mean worship Allah Almighty after accepting faith, just as one says to the one without Wudu to perform his Salaah, meaning make Wudu then perform your Salaah. Thus no objection can be raised against the verse that a polytheist is not duty bound to the worship of Allah Almighty.

لِقَوْمٍ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِيَ
إِلَّا عَلَىٰ الَّذِي فَطَرَنِي ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾

for his personal gains of fulfilling the needs of himself and his children. Without doubt the one who has no ulterior motives is a true and sincere advisor.

وَ لِقَوْمٍ اسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ
قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

came to the Prophet of Allah pleading and expressing regrets. He gave them this reply at that point in time. From this we learn that due to the blessings of *Taubah* and *Istighfar* there are blessings in wealth and children. Rains came down etc. This is a practise from the QUR'AAN. The ideal time for reciting this is after performing the two sunnats of Fajr.

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ
لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

112. The stubborn and liars always say this. Despite listening to numerous proofs they say that you have not presented an acceptable proof.

113. By this is meant we will not become believers by merely listening to you. Bring a strong proof in support of your words. This is an adage of the infidels. For a believer an

54. We say only that one of our gods has smitten¹¹⁴ you with evil. He said, I call Allah to witness and you all bear¹¹⁵ witness that I am quit of all those whom you associate with Him.

114. In this there is a hint that devils cannot gain power over the intelligence of a Prophet of Allah, nor can they bedevil them. The effect of an evil eye and magic upon a Prophet is like the sword and poison proving effective. Without doubt devils can have no effect on them. Allah Almighty says: "No doubt those who are My bondsmen, you have no control over them" (S17:V65). It is for this reason that

55. Besides Allah. Devise against me you all together¹¹⁶, then respite me not.

116. The meaning of 'they have no fear' which becomes evident teaches us that in the heart of the Prophet of Allah there exists no fear for

56. I relied¹¹⁷, on Allah, my Lord and your Lord. There is no moving creature whose forelock is not under His control. No doubt, my Lord meets on straight path.¹¹⁸

117. Hazrat Hud (On whom be peace) had presented the loftiest example of reliance on Allah Almighty: Give up sources and rely on the Creator of the sources.

118. The meaning of being on the Path of Allah Almighty and the Path of the Holy Prophet صلى الله عليه وآله وسلم is those who truly love them would acquire the Right Path.

utterance of the Prophet is far greater and stronger than every proof. The greatest proof of a prophet is his miracle. Having accepted their miracles, they then become proof of the Unity of Allah, Faith, righteous deeds, etc. The presence of the sun is a great proof of its existence.

إِنْ نَقُولُ إِلَّا اعْتَرِكَ بَعْضُ إِلَهِنَا
بِسُوءٍ ۖ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَ
أَشْهَدُ مَا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ۝

Allah Almighty has referred to this as an utterance of the infidels.

115. This has been said here to rebuke and ridicule them. Religious testimony is not meant by this, because an infidel cannot become a witness over a believer. Also, an enemy does not testify against another enemy when opposing Him.

مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا
تُنْظَرُونَ ۝

anyone besides Him. Thus, if Mirza Ghulam was a prophet he would not have abandoned Hajj out of fear for the Pathans.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۖ مَا
مِنْ دَآبَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۖ إِنَّ
رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝

Besides this they will be on the path but will not reach their destination eg. a traveller en route to Lahore is told Lahore is on the right side but he will only reach his destination if he follows the instruction. Said Allah Almighty to His beloved Rasool: "No doubt you have been sent on a straight Path" (S36:V3-4).

57. Then if you turn your faces, then I have already conveyed to you that with which I have been sent ¹¹⁹, to you, and my Lord will bring others to take your ¹²⁰, place, and you can not harm Him at all. No doubt my Lord has watch over everything.

119. From this we learn that a Prophet does not conceal any religious laws from his people and conveys to them everything during his life time. Thus when the Holy Prophet صلى الله عليه وآله وسلم requested for pen and paper at the time of his demise it was not for writing any new laws but to write some of the principles already conveyed earlier. In view of this the Holy Prophet صلى الله عليه وآله وسلم had decided not to write anything. All the revelations and duties he had already conveyed during his

58. And when Our Command came, then We saved ¹²¹, Hud and the Muslims with him, by showing Our mercy, and delivered them from severe torment. ¹²².

121. This tells us that believers are with the Prophets, and that the fellowship and being among them is a means of obtaining salvation.

122. Four thousand people in total believed in Hazrat Hud (On whom be peace), who were saved from the punishment. From this verse

59. And these are Aad. They denied the signs of their Lord and disobeyed ¹²³. His messengers and followed the saying of every contumacious, haughty enemy.

123. This tells us that punishment of Allah Almighty will not come without rejecting the Prophet, even if man claims divinity. Says Allah Almighty: "And We are not to torment until We have sent a Messenger" (S17:V15). Furthermore, the rejection of one prophet is equal to rejection of all the prophets. Observe, though the people of Aad were sent just one

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۖ وَ يَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ ۖ وَلَا تَضُرُّونَهُ شَيْئًا ۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾

blessed lifetime.

120. This is the law of nature, that if any nation declines to render religious services, Allah Almighty destroys such people and appoints another nation in their place. When Abu Jahl and his compatriots became rebellious, Allah Almighty destroyed them and chose the Ansaar (Helpers) of Madina Munawwarah to serve His Religion. We need Allah Almighty for our success, but He is totally independent.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا ۖ وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا ۖ وَ نَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

we understand that faith and good deeds are a means and reason for obtaining salvation. In reality, salvation is obtained through the mercy of Allah Almighty. For this reason "showing Our mercy" is used.

وَتِلْكَ عَادٌ ۖ جَحَدُوا بِآيَاتِ رَبِّهِمْ ۖ وَعَصَوْا رُسُلَهُ ۖ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

prophet - Hazrat Hud (On whom be peace), yet the noun used here is in the plural i.e. prophets, meaning they had rejected all the prophets. The reason for this is the claim of every prophet was one - Faith in the Oneness of Allah Almighty. Hence rejection of one is rejection of all.

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ
الْقِيَامَةِ ۖ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ
أَلَا بَعْدًا لِعَادٍ قَوْمِ هُودٍ ۚ

وَإِلَىٰ شُؤْدَ آخَاهُمْ صُلِحًا ۖ قَالَ يَاقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ
هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ
فِيهَا فَاستَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۖ إِنَّ
رَبِّي قَرِيبٌ مُّجِيبٌ ۝۶۱

131. By this is meant the mercy of Allah Almighty is closer to those who seek

repentance. The following verse serves as a commentary to this: "Surely the mercy of

62. They said, O Saleh, you looked intelligent amongst us before ¹³², Do you forbid us to worship ¹³³, what our fathers worshipped, and verily we are in a big deceitful doubt regarding that to which you call us ¹³⁴.

132. By this is meant we had hoped that you would become our Leader. They said that, because prior to revelation of prophethood, Hazrat Saleh (On whom be peace) had possessed an outstanding character. Extending hospitality, helping the poor, removing the difficulties of the needy were his favourite activities. This tells us that prior to their rise to prophethood every Prophet possesses impeccable character. However, this was not the case with Mirza Goolam Qadyani. His early life too is full of corrupt practices.

133. From this we learn that Hazrat Saleh (On whom be peace) never indulged in idolatry. If this was the case the people would have said you are telling us now to refrain from worshipping that which you your self were

63. He said, O my people! Tell me, if I am on a clear proof ¹³⁵, from my Lord, and He has bestowed me mercy from Himself, then who will save me against Him, if I disobey Him; then you will increase me nothing save loss.

135. Here 'if' is not used for the purpose of doubt but for confirmation. A pending

64. And O my people! This is a she-camel of Allah, a sign for you, then leave ¹³⁶, her, that she may eat in Allah's earth, and touch her not with evil ¹³⁷, lest a near torment reach you.

Allah is near to the good doers" (S7:V56).

قَالُوا يَصْلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا
قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ
آبَاؤُنَا وَ إِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا
إِلَيْهِ مُرِيبٍ ۝۱۲

previously doing. In fact we also learn that even his forefathers too did not indulge in idolatry. Otherwise, these people would have remarked that you are stopping us from worshipping that which your forefathers had worshipped. Here the word 'our fathers' helps to illustrate that the Tauheed practised by Hazrat Saleh (On whom be peace) is par excellence. It should be remembered that here the verb "they had worshipped" denotes past perfect tense as stated in Tafseer Roohul Bayaan, etc.

134. Here doubt denotes to reject and not to hesitate. They were not accepting Hazrat Saleh (On whom be peace) to be truthful at all as is understood from these verses.

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى
بَيِّنَةٍ مِّن رَّبِّي وَ أَتَيْنِي مِنْهُ رَحْمَةً
فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۚ
فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ۝۱۳

condition with the confirmed thing is used for the purpose of emphasis and certainty.

و يَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا
تَأْكُلْ فِي أَرْضِ اللَّهِ وَ لَا تَمَسُّوهَا بِسُوءٍ
فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ۝۱۴

136. Some people do not hunt in the jungles of saints. They did not burn the wood therefrom. They use this verse as proof for it, because the meat of the she-camel of Hazrat Saleh (On whom be peace) was religiously not unlawful as camel meat is lawful, but it was harmful and eating its meat was bringing down the punishment of Allah Almighty. For this reason, the order was to refrain from eating its meat. Similarly, the animals and wood of such jungles are not forbidden but prove to be harmful which had been proven as such on many occasions. Hence, people refrain from using these. An example of this is when doctors, for health reasons, put off patients from eating beef or lentils. The Holy Prophet صلى الله عليه وآله وسلم had stopped the Companions from drinking water from places of torment and Divine punishment, in fact, he had asked the kneaded dough to be thrown away from it - not because of prohibition but due to its harmful effects.

65. Then they hamstrung ¹³⁸, her, then Saleh said, enjoy ¹³⁹. in your houses three days more. This is a promise, that will not be falsified.

138. They had cut the legs of this she-camel on Wednesday night and on Sunday punishment descended upon them. Hazrat Saleh (On whom be peace) had warned them that on the first day their faces would become yellow, on the second day red, on the third day black. The same happened as foretold. This tells us that the beloved servants of Allah

66. Then when Our Command came, We saved Saleh and the Muslims with him showing Our mercy ¹⁴⁰. and from the humiliation of that day. No doubt, your Lord is Mighty, Honorable.

140. Here, 'company' denotes companionship of faith, and not companionship in terms of time because the faith of the Prophet precedes the faith of the followers.

137. This means do not injure it, do not slaughter it, if it is found gra-zing in anyone's field do not chase it away. These people drank the milk of this she-camel. Its milk would be sufficient for all the people, although they were fifteen hundred in number. This tells us that one should respect the miracle of a Prophet implicitly, because disrespecting it can risk the coming down of Divine punishment. In Pakistan a buffalo gave birth to a calf on whose forehead the word Muhammad was found inscribed. In Gujrat the words Muhammad and Ahmad were seen on eggs laid by a hen. On some stones, the name of our Holy Prophet صلى الله عليه وآله وسلم have been seen. I (author) too have one such stone. These sacred relics should not be destroyed. In fact, it is important to show them utmost respect, as these are miracles of Prophets. Disrespect to them is included in "touch her not with evil".

فَعَقَرُوهَا فَقَالَ تَمَتُّعُوا فِي دَارِكُمْ ثَلَاثَةَ
أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ۝١٣٩

Almighty are made aware of the future happenings through Divine knowledge.

139. This tells us that Hazrat Saleh (On whom be peace) knew the time of death of these people through Divine knowledge i.e. they would die after three days. This is part of the FIVE types of Divine knowledge.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَ الَّذِينَ
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَ مِنْ خِزْيِ
يَوْمِئِذٍ ۖ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ۝١٤٠

Allah Almighty had removed these pious people earlier. Only after that, punishment had descended upon the infidels as described in the next verse.

67. And a roaring noise ¹⁴¹, overtook the unjust, then in the morning, they remained lying crouched in their homes.

141. This was the sound made by Hazrat Jibraeel (On whom be peace) which frightened them to such an extent that it caused their hearts to break apart. Even today, death is caused by lightening or explosion of a bomb. In another place the Holy QUR'AAN says:

68. As though they had never dwelt therein. Listen no doubt, Thamud denied ¹⁴², their Lord, Ho; curse be on Thamud.

142. Because they had rejected the Prophet, and rejection of a Prophet is equal to rejection

SECTION 7

69. And no doubt Our messengers came to Ibrahim with glad tidings. They said, Peace ¹⁴³. He said, peace then not being late, brought a calf roasted ¹⁴⁴.

143. Hazrat Jibra'eel (On whom be peace) came with some angels in the shape of handsome boys to convey the glad tidings that Hazrat Ishaque would be born from Hazrat Sarah (On them be peace).

From this emerge few issues.

1. The coming of Prophets takes place in a dignified and splendid way, and their arrival is foretold.

2. Angels have been blessed with knowledge of the Unseen by Allah Almighty through which they provide information of

70. Then when he saw that their hands did not reach towards the food, he thought them strangers and began to fear ¹⁴⁵. of them in his heart. They said, fear not, we have been sent towards the people of Lut.

45. Because at that time when a guest did not eat from the house of his host it was considered a sign of confrontation i.e. he has

وَ أَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جُثِيْنٌ ۝

"They have been seized by earthquake". (S7 : V78) It is possible that this sound could have caused an earthquake, just as a violent explosion can cause an earth tremor. Hence there is no inconsistency in the verse.

كَانَ لَمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ تَبُودًا كَفَرُوا رَبَّهُمْ ۚ أَلَا بُعْدًا لِّتَبُودَ ۝

of Allah Almighty.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ۝

things to come.

3. Extending greetings at the time of meeting is the practice of the angels and the Prophets.

4. Sunnat practice is, that the one who comes must greet.

144. From this we learn that to eat meat of the cow (beef) and to feed it to one's guests is the practice of Hazrat Ebrahim (On whom be peace). So too, is the entertainment of guests with food even if one does not know them.

فَلَمَّا رَأَوْا أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ۝

come to fight. From this we learn that the fear of those other than Allah Almighty is not against trust in Allah Almighty or Prophethood.

Furthermore, if the angel has come for some other purpose, it is possible that the Prophet may not recognise him. But when he comes

71. And his wife was standing by, she began to laugh, ¹⁴⁶, then We gave her the glad-tiding of Ishaque and after Ishaque of Yaqub¹⁴⁷.

146. Due to happiness. This tells us that to express joy at the destruction of the infidels is a good act.

147. This means Oh Sarah you would be feeding Hazrat Yacoob (On whom be peace) in your lap as well, you would be given such a

72. She said Oh; Woe is me shall I bear ¹⁴⁸, a child and I am old, and this is my husband an old man? No doubt, this is strange thing ¹⁴⁹.

148. Either these words are uttered in a form of surprise, or they express a question in matters of birth i.e. would the two of us become young once again to give birth to a child, or would this happen in our present old age. These words are not of regret, but of joy.

73. The angels said Do you wonder at Allah's Command? The mercy of Allah and His blessings be upon you. O people of the house ¹⁵⁰, No doubt, it is He Who is All Praiseworthy Honourable.

150. From this we learn that the wife is included in the family members. Here Hazrat Sarah (On whom be peace) is addressed in the second

74. Then when the fear¹⁵¹, of Ibrahim disappeared, and he got glad-tidings, he began to dispute with Us about the people of Lut ¹⁵².

151. His danger disappeared that they are not eating because they are angels.

152. This tells us that those who love Allah Almighty are always full of pride towards Him. Though they quarrel with him and show insistence, Allah Almighty loves their persistence. We further learn fighting against

with Divine Revelation it is incumbent for the Prophet to recognize him.

وَأَمْرَاتُهُ قَابِلَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا
يَاسُحْقٍ ۚ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۝٤١

long life that you would be able to see the prime of your grandson. This tells us that the work of the true servants of Allah Almighty is in reality His work. Glad tidings were given by the angels, but Allah Almighty says He gave it.

قَالَتْ يُوَيْلَتَىٰ ءَالِدٌ وَأَنَا عَجُوزٌ وَهَذَا
بَعْلِي شَيْخًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۝٤٢

149. That a child would be born to the husband who is one hundred and twenty years old and a wife who is a barren lady of ninety nine years old. This tells us that a son is a great bounty of Allah Almighty, especially such a pious son as this.

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَاحَتُ
اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ
إِنَّهُ حَيِّدٌ مَجِيدٌ ۝٤٣

person plural (masculine) because she is addressed as being from the people of the house.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ
الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ۝٤٤

those beloved to Allah Almighty is fighting against the Almighty. When Hazrat Ebrahim (On whom be peace) would quarrel with the angels, Allah Almighty said he had quarrelled with Him. It should be remembered that Hazrat Ebrahim (On whom be peace) on this occasion did not intercede for the people of

Hazrat Lut (On whom be peace), but incidentally tried for the delay in the coming of

Divine punishment.

75. No doubt, Ibrahim is clement most tender hearted, penitent. 153.

153. By this is meant Hazrat Ebrahim (On whom be peace) was extremely kindhearted. He did not want to see the destruction of the infidels but desired that the people of Lut be given some respite to consider what they were

76. O Ibrahim! Do not plunge in this thought. No doubt, the Command of your Lord has come. And no doubt, the torment is to approach them, that cannot be averted. 154.

154. From this emerge two issues:

1. Inevitable fate will not alter in any way.
2. The Prophets have such high esteem by

77. And when Our angels came to Lut, he was grieved of them and became sad on account 155, of them, and said, this is a fierce day.

155. He did not become mean because of having guests but due to the evil practices of his people. These guests were angels in the form of very handsome boys. To be mean and miserly towards guests is against the status of a

78. And his people came running 156, to him, and they were in the habit of doing evil deeds from before. He said, O people, these are daughters 157, of my people, they are purer for you, then fear Allah, and do not disgrace 158, me in the face of my guests. Is there not among you any man of good character? 159.

156. Because they were informed by Hazrat Lut's (On whom be peace) infidel wife that very handsome young boys have come to our house.

157. Your wives, who are my compatriot

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٤٥﴾

doing, in the hope that they may accept faith. From this we learn that there is no intercession for the infidels. But for believers there is intercession.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَ إِنَّهُمْ أَيْتُهُمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٤٦﴾

Allah Almighty that He stops them from offering prayer against the Inevitable Fate so that they may not be left unanswered.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَ ضَاقَ بِهِمْ ذُرْعًا وَ قَالَ هَذَا يَوْمُ عَصِيبٍ ﴿٤٧﴾

Prophet. After taking leave from Hazrat Ebrahim (On whom be peace) these angels arrived at Sodom, at the place of Hazrat Lut (On whom be peace)

وَ جَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَ مِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ لِقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَ لَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَاشِدٌ ﴿٤٨﴾

daughters. Its explanation is the following verse. "And leave your wives whom your Lord has created for you" (S26:V166). From this one can deduce that he was calling the wives of these cursed people 'my daughters' just as

elders sometimes refer to the youngsters as my son or daughter. From this we learn that to serve and protect your guests is the practice of prophets even if you don't know them.

158. From this we learn that the beloved servants of Allah Almighty are displeased with those who annoy and trouble their guests, and happy with those who are hospitable to them. It is for this reason that the people of Madina to this day are hospitable and kind to the visitors of the Holy City, because they are guests of the

79. They said, You know that we have no right in the daughters¹⁶⁰, of your people, and you surely know what, we desire.

160. This means we are not inclined towards them or that we are no longer fit for women because those who indulge in sodomy

80. He said, Had I strength against you or might take refuge in a strong pillar¹⁶¹.

161. This tells us that seeking protection from the people or from the external power is no idolatry. It is an act or deed of the Prophet.

81. The angels said, O Lut! We are messengers¹⁶², of you Lord, they cannot reach you, then carry forth your family within night, and let none of you look back¹⁶³, except your wife¹⁶⁴. The same is to reach her¹⁶⁵, too, what will reach them. No doubt, their promise¹⁶⁶ is for the morning. Is the morning not near?¹⁶⁷

162. We (the angels) have brought punishment upon the people, and not revelation upon you, because angels who bring Divine Revelation are recognizable to the Prophets, otherwise that will not be positive revelation. It should be remembered that the appearance of the angels in the form of handsome young youths was so to say to apprehend the criminals

Holy Prophet صلى الله عليه وآله وسلم and that by serving them they will receive the pleasure of the one for whose sake these visitors have come. All of them use this verse as the basis for their service.

159. This means if you reject my words due to your stubbornness, then listen to those who are wise and intelligent among you who try to refrain you from your mischief. These words were spoken to them by Hazrat Lut (On whom be peace) in utter distress and misery.

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ^{١٥٩}

are incapable of having desire for a woman. Otherwise these ladies were their wives.

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ^{١٦٠}

Hazrat Lut (On whom be peace) expressed regret that he has no helper from his people.

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ لَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ^{١٦١} إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ^{١٦٢} إِنَّ مَوْعِدَهُمُ الصُّبْحُ^{١٦٣} أَلَيْسَ الصُّبْحُ بِقَرِيبٍ^{١٦٤}

at the time of crime, just as police come in plain clothes to apprehend the criminals while committing crime, which then becomes indisputable supporting evidence in a case.

163. None of you should look back on your homes, on your wealth and possessions, on your compatriots.

164. This tells us that it is a sin to express

regret at the destruction of the infidels, and a cause of one's destruction, His wife was destroyed because she regretted the destruction of the people uttering painfully "Alas! My people". As soon as she uttered these words a stone fell on her skull killing her instantly. These stones were of baked clay. Each stone had the name of the criminal. These stones did the work of a bomb as they fell on the head of the one whose name was on them.

165. This tells us that these angels due to Divine knowledge were fully aware of those who would be dying as infidels, and who would be dying as believers, as well as where and when these people would be destroyed. All three of these are from the Five branches of knowledge. The knowledge of our Holy

82. Then when Our command came. We turned that town upside down, and We rained upon it stones of baked clay continuously.

168. This means these five villages were turned upside down, the largest of which was Sadoom. The total population of them was four hundred thousand. Hazrat Jibraeel (On whom be peace) raised these villages from the bottom by hand so high that the sound of their chickens began to reach the sky. They were raised so suddenly that no water from the utensils spilled, nor did those asleep get up.

83. Which are with your Lord marked, and those stones are not away from unjust people¹⁷⁰.

170. This means wherever these stones had fallen, that place is not far from the infidels of Makkah. It is found on their route. Or it means punishment can descend upon them as well. It is only due to your auspicious presence. Oh My Beloved Rasool

SECTION 8

84. And towards Madyan¹⁷¹. Shoaib a compatriot of their own. He said

Prophet صلى الله عليه وآله وسلم is far superior to that of the angels. If the angels can have knowledge of these, then how can they be hidden from our Holy Prophet صلى الله عليه وآله وسلم. 166. This tells us that early dawn is the time when mercy descends upon the beloved servants of Allah Almighty and punishment descends upon the cursed people. It is for this reason that reciting Istighfaar and engaging in worship during this time is commendable and meritorious.

167. When Hazrat Lut (On whom be peace) said that I desire their earliest destruction, the angels responded by telling him that dawn is near, not far.

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَ
أَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ ۝۸۲

169. This tells us that immorality is a terrible evil and a severe sin for which the people of Hazrat Lut (On whom be peace) were punished so painfully that the like of it came to no other people after them. It is for this reason that the punishment for murder in Islam is death, but for adultery it is stoning to death (RAJAM).

مُسَوِّمَةً عِنْدَ رَبِّكَ ۚ وَمَا هِيَ مِنَ
الظَّالِمِينَ بِبَعِيدٍ ۝۸۳

that they are saved from such punishment. Says Allah Almighty: "And Allah is not one to chastise them, till (O beloved Prophet) you are in their midst" (S8:V33).

وَ إِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ

O my people, worship Allah, there is no deity beside Him. And diminish 172. not the measure and the weight. No doubt, I see you prosperous, and I fear for you the torment of encircling day 173.

171. This means towards the people or city of Madyan. Madyan was the name of one of Hazrat Ebrahim's (On whom be peace) son. His offspring is called Madyan tribe and his locality is called the city of Madyan.

172. These people had made measuring cups of irregular size and cheated with weights and scales. They would give with smaller cups and

85. And O my people! Fill up measure and weight with justice and do not give the people their things decreasing 174. and do not roam in the earth spreading mischief. 175.

174. This tells us that even infidels are duty bound in matters of business dealings, although religious laws in matters of worship are not obligatory on them. Thus Salaah is not obligatory upon an infidel, but accuracy in measuring and weighing is obligatory on him as well, theft is forbidden for him as well. Thus an Islamic government will permit infidels to take interest from believers: Due to

86. And that which is left from the provision of Allah is better for you, if your believe 176. And I am not over you a guardian. 177.

176. From this we learn that there is prosperity and grace in lawful things while unlawful things will be inauspicious and lack prosperity. Although a she goat reproduces one or two kids and the bitch reproduces ten to twelve puppies, thousands of sheep are slaughtered each year but no one slaughters a dog. One always looks for flocks of sheep, not for packs of dogs. A

يَقُومُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ وَلَا تَنْقُصُوا الْكَيْلَ وَالْيِزَانَ
إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ مُحِيطٍ ۝۸۶

lesser weights but take with larger cups and heavier weights.

173. Such general and common punishment that no one would be able to escape it. It should be remembered that when sins become common, Divine punishment descends which destroys even innocent animals and children. This is called encircling torment.

وَيَقُومُوا أَوْفُوا الْكَيْلَ وَالْيِزَانَ
بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ۝۸۷

unjust business dealings punishment has come and will come on the infidels. Says Allah Almighty: "And when the female buried is questioned about. For what crime was she killed" (S81:V8-9). From this it becomes clear that parents who had buried their daughters alive would be punished for this terrible crime 175. Do not spread mischief through banditry and stealing.

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
مُؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ۝۸۸

little bit of sustenance is far better than a large quantity of unlawful sustenance.

177. Jihad (Holy War) was not obligatory in the religion of Hazrat Shuaib (On whom be peace). He was only ordered verbal propagation. He would preach the whole day and pray during the entire night.

87. They said, O Shoaib does your prayer bid you that we should abandon the gods of our fathers , or that we should not do with our riches whatever we will? Yes please, you are the only wise and up right. 178.

178. This tells us that to utter words of praise for the Prophet with the intention of showing disrespect too is an act of infidelity, because this is not praise but it is a joke and flattery. From this the writers and reciters of Na'at

88. He said, O my people, tell me fairly , if I am on a clear proof 179. from my Lord and he gave me good provision 180. from Himself. And I do not desire that I myself begin to do against 181. that which I forbid you to do. I only desire to reform as far as I can. And my succour is from Allah only , I relied only upon Him and I turn towards Him only. 182.

179. By clear proof is meant prophethood and revelation while the adverb 'if' is used to indicate the condition of his people. Otherwise Hazrat Shuaib's (On whom be peace) prophethood and revelation are so positive that there was no room for doubt about them.

180. By this is meant spiritual sustenance i.e Divine Guidance, prophethood and revelation which are connected with eternal life. It could also mean physical lawful sustenance in which there should be no trace of anything unlawful. Hazrat Shuaib (On whom be peace) was very wealthy and possessed many animals and properties. (Tafseer Roohul Bayaan)

181. This tells us that the most respected Prophets do not even intend to commit sins. To incline anyone towards committing sins is the work of either the baser self or the Devil. The blessed Prophets do not have a baser self. Allah Almighty says: *No doubt the soul is used to command evil but that to whom my Lord has mercy*" (S12:V53), and the devil does not

قَالُوا يُشْعِبُ صَلَاتُكَ تَأْمُرُكَ أَنْ
تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي
أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ
الرَّشِيدُ ۝

Shareef should take heed to rectify their intentions in these matters. The infidels had called their Prophet wise and upright. Their words were good but their intentions were evil.

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ
مِّن رَّبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا
وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْتُمْ
عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا
اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝

overpower or subdue them. Allah Almighty further says: *"No doubt those who are my bondsmen, you have no control over them"* (S17:V65). In this verse it is pointed out that let alone committing prohibited acts, I do not have any intention of doing anything which is prohibited by Allah Almighty. When the blessed Prophets are protected from intention of sinful acts, then sin itself has no meaning by them. The one who regards them as sinful is worse than the devil because the devil had said that he would not be able to control Allah Almighty's beloved servants, while this wretched person is believing them to be sinful or misguided.

182. In these blessed words of Hazrat Shuaib (On whom be peace) there is a hint towards an important issue that besides Allah Almighty's help no one can obtain guidance merely through his own intelligence. What this means is that my hand is in the Hand of Allah and it is important for you to let your hand be in my

hand so that the mercy of Allah Almighty can help you. This tells us that only the Prophets maintain absolute contact with Allah Almighty

89. And O my people! Let not your opposition to me make you earn that which befell the people of Nuh, or the people of Hud or the people of Saleh. And the people of Lut are not far away from you 183.

183. The destruction and devastation of the people of Hazrat Lut (On whom be peace) in comparison is very close to that of the people of Nooh and the people of Hud. If there was not the object of it, then the destruction of the people of Lut had also taken place thousands of

90. And beg forgiveness of Allah, then turn towards Him. No doubt, my Lord is Merciful. Loving 184.

184. Many Prophets of Allah Almighty had ordered their people towards reciting Istighfaar (words of forgiveness) and seeking repentance is very important. You should also remember there is a different repentance for different type

91. They said, O Shoaib, we do not understand 185, most of your talks; and no doubt, we see you weak 186, among us. And if there would not have been your tribe, 187, we would have stoned you. And there is no respect for you in our eyes 188.

185. This tells us the words and conversation of a Prophet can be understood through the intelligence of faith, ordinary intelligence is not sufficient for it. In fact, just to look at them you require the gaze of faith.

186. From this we understand that to reject the powers of Prophets and Saints and to regard them as weak is the work of infidels. Allah Almighty has granted them such powers that no other power can work against them.

187. This means those of your kith and kin who are in the fold of our religion would stand

and it is only through them that others can reach Allah Almighty.

وَلْيَقُومُوا لَكُمْ شِقَاقِي أَنْ
يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ
قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ وَمَا قَوْمُ
لُوطٍ مِنْكُمْ بِبَعِيدٍ ۝١٩

years ago, because Hazrat Lut (On whom be peace) was the contemporary of Hazrat Ebrahim (On whom be peace) while Hazrat Shuaib (On whom be peace) was a contemporary of Hazrat Moosa (On whom be peace).

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ
إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ۝٩٠

of sin: the repentance of kufr (infidelity) is accepting Faith, the repentance for infringing human rights is compensating them whose rights that have been infringed upon, for sins committed in the open, the repentance should be likewise.

قَالُوا لَشُعَيْبٌ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَ
إِنَّا لَنَرُكَ فِينَا ضَعِيفًا وَلَوْ لَا رَهْطُكَ
لَرَجَّسْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِيزٌ ۝٩١

to take up arms against us when they would see us causing harm to you. For this reason we would not say anything to you. An example of this was the leniency of the infidels of Makkah towards the Holy Prophet because of the position of Abu Talib, and due to this, were scared to cause injury to his nephew.

188. This tells us that what respect will one now show to a Prophet, who is disgraced himself. This is the very utterance of the progeny of Ismail in the present time.

whom be peace).

92. He said, O my people! Is the pressure of my tribe over you is more than Allah? And you have cast Him behind ¹⁸⁹. your back. No doubt, what ever you do, is under the control of my, Lord.

189. This tells us that to show your back to the order of a Prophet is equal to showing your back to the order of Allah Almighty, because

93. And O people! Continue¹⁹⁰,
your work at your places, I do my
work. Soon you are to know, on
whom comes the torment that will
disgrace him and who is liar. And
wait, I also wait with you. ¹⁹¹.

190. The object of this is not granting permission to those infidels for polytheism and idol worshipping, but its purpose is expressing wrath, as Allah Almighty says: "*Then whoso will, let him believe, and whoso will, let him disbelieve*". (S18:V29) And Hazrat Moosa (On whom be peace) said to the magicians: "*Cast you down what you have to cast*"

94. And when my Command came
192, We saved Shoaib and the
Muslims with him by showing Our
mercy 193 , and the roaring noise
overtook the unjust 194. then they
remained lying on their knees in
their homes at morning.

192. Here the command is not a religious command but existential command i.e. the command regarding their destruction which was already told to the angels.

193. By this is meant Allah Almighty had removed them from there because punishment does not descend in the presence of a Prophet. Says Allah Almighty: "*And Allah is not to chastise them while (O beloved Prophet) you are in their midst*" (S8:V33). Also, the presence

قَالَ يَقُومِ أَرَاهُطَىٰ أَعَزُّ عَلَيْكُمْ مِّنَ
اللَّهِ ۖ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا ۖ
إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

their obedience is in fact obedience of Allah Almighty.

وَيَقَوْمٌ اَعْبَلُوا عَلَىٰ مَكَانَتِكُمْ اِنِّي
عَامِلٌ^ط سَوْفَ تَعْلَمُونَ^ل مَنْ يَأْتِيهِ
عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ^ط
وَارْتَقِبُوا اِنِّي مَعَكُمْ رَاقِبٌ^ع (٩٣)

(S26:V43).

191. This means you should await my destruction, because they were saying our idols will destroy Hazrat Shuaib (On whom be peace) and the believers. Hazrat Shuaib (On whom be peace) told them time alone will tell who is destroyed - you or me. These words too are for the expression of anger.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَ
الَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي
دِيَارِهِمْ جثثين ^{٩٣}

of the pious halts Divine punishment.

194. In that Hazrat Jibraeel (On whom be peace) uttered in a frightening voice, "All of you die!" (*Khazainul Ifraan*). It is stated in Surah Araaf that "*they were overtaken by an earthquake*" (S7:V91). The truth of the matter is that both forms of punishment came to them, i.e. the roaring noise brought about an earthquake.

95. As they had never dwelt there. Ho: Be Madyan just as Thamud 195. were removed far away.

195. The people of Thamud and Aad were afflicted with similar forms of punishments, but the people of Saleh i.e. the Thamud were overtaken by the roaring noise from the bottom while the people of Shuaib were seized from the top. Firstly, they were caught up in a

SECTION : 9

96. And verily, We sent Musa with Our signs 196. and clear authority.

196. Hazrat Moosa (On whom be peace) was granted nine miracles: the walking stick, the shining hand, punishments in the form of stones, locusts, lice, frogs, blood, destruction of

97. To Firawn and his courtiers 197, then they followed the command of Firawn. And the work of Firawn was not rightly directed 198.

197. Because the Pharoah and his people had overpowered the Israelites, mention here has been made about them. Otherwise Hazrat Moosa (On whom be peace) was the Prophet of the Israelites as well. Also, the subject matter which follows "then they followed the command of the Pharoah" is concerning the

98. He shall be before his people on the Day of Resurrection. And bring them down in the Hell 199. And what an evil place of watering to descent.

199. From this we learn that on the Day of Judgement every infidel will be in the company of his leader, while every believer, if Allah wills, will be in the company of his leader and guide. Hence it is important to take Bayat on the hand of a Murshid. This is because all Pharaohites will be with the devil only. In fact, through the Pharoah they will all be with the

99. And the curse followed them in this world and on the Day of Resurrection 200. What is and evil

كَانَ لَمْ يَغْنَوْا فِيهَا ۖ أَلَا بُعْدًا لِّمَدِينٍ
كَمَا بَعَدَتْ ثَمُودُ ۙ

severe heat. Then one cloud appeared where there was cold wind. When these people gathered at this place a sudden roaring noise came through which an earthquake took place. The entire locality burst into flames and all these people were totally destroyed through it.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَ سُلْطٰنٍ
مُّبِينٍ ۙ

possessions, death. All seven of these punishments were sent upon the people of the Pharoah.

إِلَىٰ فِرْعَوْنَ وَ مَلَائِيهِ فَاتَّبَعُوْا أَمْرَ
فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ۙ

QIBTIES - the people of the Pharoah. Hence mention here is made of them.

198. This means the Pharoah's misguidance was crystal clear though he was an ordinary human being, he was claiming godhood. In spite of this these people had obeyed him.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُ
النَّارَ ۖ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ۙ

devil. Likewise, the believer will not be directly with the Holy Prophet but through their Murshids and leaders will be able to reach the Messenger of Allah صلى الله عليه وآله وسلم. It is for this reason that the pious Sufis say: "He who has no Guide (Murshid) the devil becomes his guide".

وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً ۖ وَ يَوْمَ الْقِيَمَةِ
بِئْسَ الرَّفْدُ الْمَرْفُودُ ۙ

reward which they got.

200. Every generation that would come until the Day of Judgement would be remembering them in the world with adverse comments, while in the Hereafter, all those before them and after them will curse them.

100. These are the tidings of the towns that we relate to you, some of them are standing and some mown down. 201.

201. By this is meant ruins of some are still found in towns and villages which have been ravaged by Divine punishment, eg the desolate towns and villages of the Aad and Thamud.

101. And we wronged them not, but they did evil to themselves. Their deities whom they used to worship beside Allah availed 202, them not, when the Command of your Lord came, and they increased them nothing save destruction. 203.

202. By this is meant that they had not benefitted from the worship of their false gods. Here the verb they worshipped is used to denote an act of worshipping. It should be remembered that the worship of idols in any case is false because these deities are false. If one worships Allah Almighty according to the teachings of the Prophet then it is true but if it is done with the intention of opposing the Prophet it would be false because though the deity is a true one, the worshipper, and his

102. And such is the seizing of your Lord, when He seizes the towns on their injustice 204. No doubt, His seizing is painful, severe.

204. This tells us that due to the sins of human beings other animals become victims of punishments, just as due to the blessings of the

103. No doubt, herein is a sign to him who fears 205. the torment of Hereafter. That is a Day whereon

From this we learn that the disgrace of the world, and the eternal curse of the pious is a punishment of Allah Almighty for such a person, while pious remembrance and good publicity is the mercy from Allah Almighty for him.

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ۝

With some there is no trace of them to be found like the villages of the people of Nooh. Only their stories remain now, but they themselves are not to be found.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَّهَا جَاءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ۝

worship are both false. Both these worships would not be beneficial. Though the infidels of Makkah would perform pilgrimage of the sacred Ka'bah, and the previous non-believing people too would worship Allah Almighty, all these were not just useless, but harmful as well. 203. From these verses we learn that the company of the faithless and their obedience is a cause of one's destruction, just as the company of the faithful and their obedience is a means of obtaining Divine mercy.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ ۖ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ۝

animals some human beings receive merciful rain, etc.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۖ ذَلِكَ يَوْمٌ مَّجْزُومٌ ۚ لَهُ النَّاسُ

accomplishes what he desires.

210. This means eternally, because there would never be any limit to the will of Allah Almighty. In other words they would abide in Hell as long as the heavens and earth would be there. Besides this, they abide therein as long as Allah Almighty wills them to be in there.

108. And those who are fortunate²¹¹, they are in heaven. They shall abide therein, so long as the heavens and earth abide, save as your Lord will. This is the gift unending²¹².

211. No matter whether they themselves are like pious, believers and due to the blessings of others, like the minor children of the Muslims or like the sinners, like myself, who would become happy and fortunate through the blessings of the Holy Prophet

109. Then O listener! Be not in delusion concerning that which these infidels worship²¹³. They worship as their fathers used to worship before. And undoubtedly, We shall repay them their portion in full undiminished.²¹⁴

213. This means Oh Muslims who recite the Holy QUR'AAN, after listening to the incidents which had caused the destruction of the previous nations, do not doubt that idol worshipping is perhaps correct. It is in no way connected to the Holy Prophet صلى الله عليه وآله وسلم. In this verse the believers are being addressed.

214. From this we learn that although those who follow the leaders who are infidels would be punished, this would not lessen the punishment of their subordinate infidels.

SECTION : 10

110. And no doubt, We gave Musa the Book²¹⁵, then they differed

رَبِّكَ فَعَالٌ لِّمَا يُرِيدُ ۝

Thus there is no limit to 'this' and 'keeping'. Says Allah Almighty: "*they shall abide therein*". Thus there is neither inconsistency in the verses nor do they prove that Paradise and Hell would ever perish. This verse ends on "This is the gift unending".

وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خُلْدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ الْاَرْضُ اِلَّا مَا شَاءَ رَبُّكَ ۚ عَطَاءٌ غَيْرُ مَجْدُوْدٍ ۝۱۰۸

صلی اللہ علیہ وآلہ وسلم. All these would be the inmates of Paradise.

212. From "this is a gift unending" we learn that paradise and the bounties therein are eternal. The interpretation of this verse is how we have interpreted it.

فَلَا تَكُ فِيْ مِرْيَةٍ مِّمَّا يَعْبُدُ هٰؤُلَاءِ ۚ مَا يَعْبُدُوْنَ اِلَّا كَمَا يَعْبُدُ اٰبَاؤُهُمْ مِّنْ قَبْلُ ۚ وَاِنَّا لَنُوفُّوْهُمْ نَصِيْبَهُمْ غَيْرَ مُنْقُوْصٍ ۝۱۰۹

Likewise, though the rewards of the leaders of the believers would receive equal rewards of good doers, it would not lessen the rewards of the doers of good. From this we also learn that by conveying the reward of the good deeds, it would not lessen the reward of the one who has done this good deed. Further, the religious analogy is correct because Allah Almighty has used the analogy of the present infidels on the previous infidels due to their common activities of infidelity and evil doings.

وَلَقَدْ اٰتَيْنَا مُوسٰى الْكِتٰبَ فَاخْتَلَفَ فِيْهِ ۚ

therein, And if a word of your Lord had not gone already before, the matter would have been decided ²¹⁶. between them. And no doubt, they are in a deceptive doubt about it.

215. Hazrat Moosa (On whom be peace) is the first Prophet with a revealed Book and the Taurah is the first of the heavenly Books. After his demise there were many disputes about the Book that arose in his followers, some were in possession of the original copy of the Taurah others had a distorted copy. All praise be to Allah Almighty. Muslims have not and will

111. And no doubt, to each of them in all your Lord will repay their works ²¹⁷. in full. He is aware of their doings.

217. In that the Almighty will not decrease the good deeds of the believers or increase the sins of the infidels. However, increasing the good deeds of the believers and forgiveness of

112. Then remain you firm as you have been commanded and whoever has repented ²¹⁸. with you; and O people! Do not be arrogant. No doubt He is seeing your works.

218. The great saints of Allah Almighty say that one steadfastness is better than a thousand miracles. Steadfastness is that man must not give up or turn his back from the obedience and worship of Allah Almighty during sorrow and distress, during hardship and comfort. Under

113. And do not lean ²¹⁹, towards wrong doers, lest the Fire should touch you, and you have no supporter besides Allah, then you will not be helped ²²⁰.

219. Here 'wrongdoers' refers to infidels and the apostates and misguided people, while leaning towards them means those who keep friendship and social contact with them, show approval of their deeds, to show softness in opposing them, to flatter them, etc. None of

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
بَيْنَهُمْ ۖ وَ إِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ۝۱۱۰

not experience such disputes and disparities regarding the Holy QUR'AAN. It is protected by Allah Almighty from all types of distortions.

216. This means we already decided that they would be subjected to reckoning and punishment on the Day of Judgement. For this reason they are not subjected to punishment now.

وَإِنْ كَلَّا لَيُوفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ
إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ۝۱۱۱

the sins of the sinful is not contrary to Allah's will. Hence no one can use this verse to reject the mercy of Allah Almighty.

فَأَسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ
وَلَا تَطْغَوْا ۖ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝۱۱۲

all circumstances he must resign himself to the will of Allah Almighty. Steadfastness is indeed the root and foundation of sainthood through which one can obtain the company and nearness of the Holy Prophet صلى الله عليه وآله وسلم.

وَلَا تَرْكُوتُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ
النَّارُ ۚ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ۝۱۱۳

these acts should be shown towards any infidel.

220. This tells us that Allah Almighty appoints helpers for the believers, because the absence of helpers for the infidels is a form of punishment for them. We also learn that inclination of friendship and support towards

the infidels is infidelity because Allah Almighty has ordained this punishment for it

114. And establish prayer at the two ends of the day and in parts of the night ²²¹. No doubt good deeds obliterate²²². evil deeds. This is admonition for the persons accepting admonition ²²³.

221. This verse hints as a proof for the Five Daily Prayers, because the Salaahs offered during the morning and evening are prayers at the two ends of the day. Likewise Zohr, Asr and Esha too are included in the word parts of the day and night.

222. From this we learn that good deeds help to obtain forgiveness of the evil deeds and that the sinful people can be forgiven through the blessings of the pious. Good and evil deeds are common. Reason for its revelation: One person unintentionally looked at an unfamiliar woman with lust and made a slight pass at her. On realising this he regretted his action and presented himself to the Holy Prophet صلى الله عليه وآله وسلم to relate this. In response this

115. And be patient, Allah wastes not the reward of the righteous ²²⁴.

224. Although at times there is a delay in receiving the rewards, but by Allah Almighty

116. Then why were there not amongst generations before you persons possessing some virtue ²²⁵, who would have forbidden mischief in the earth, yes, there were few of them whom We delivered? And the unjust remained behind the same luxury that was given ²²⁶, to them, and they were sinners. ²²⁷.

225. By "persons possessing some virtue" refers to righteous Ulema- scholars i.e. they were not from those people, who possessed knowledge and grace of Allah Almighty. The purpose of this verse is to show that this was the very cause of the previous people going astray that they did not have the righteous scholars. If these were in them misguidance

i.e. coming of punishment upon them and absence of any helper for them.

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرِي لِلذَّكْرَيْنِ ۝۱۱۴

verse was revealed. This person asked "Is this specially for me?" The reply was, 'no', this is for my entire Ummah (followers) minor sins are forgiven through the blessings of good deeds.

223. By this is meant although the Holy QUR'AN is a good counsel for all, only those who believe in it will benefit from its counselling as said by Allah Almighty: "There is Guidance to the God-fearing". (S2:V2) Observe, the Holy Prophet is the mercy unto the worlds and unto the believers. Thus there is neither any inconsistency in the verses, nor can you prove from it that the Holy QUR'AN is a counselling for all.

وَأَصِدْرُ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝۱۱۵

there is no inequity.

فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ۝۱۱۶

would not have spread to such an extent. The Holy Prophet said: "In my Ummah there will always be one group who would be on the path of righteousness". This is the Ahle Sunnat Wal Jama'at and their Ulema.

226. From this we learn that following the righteous Ulema is a means of obtaining

salvation, while following wealth is a means of going astray.

227. The general public were criminals because they were indulging in immoral

117. And your Lord is not such that He would destroy towns without any reason, while its people be good. 228.

228. From this emerge two issues:

1. Allah Almighty is free and pure from any injustice. Injustice is contrary to Divinity.

118. And if your Lord had willed He would have made all mankind one nation, and they will always remain differing 229.

229. Therefore observe that there is disparity in the language, eating habits, lifestyle, religion and nationality of man. They are not the same in these aspects. What has been said here by Allah Almighty is totally

119. Save those on whom your Lord has mercy, and for this has He created 230. them. And the word of your Lord has been fulfilled, no doubt, I will fill hell with the jinn and mankind together 231.

230. That is, it is for this disparity and difference, as is said by Allah Almighty: "And We said, get down, one of you is the enemy of the other", (S2:V36) or it is for the sake of declaring mercy. For this reason Allah's name is, Most Affectionate and Merciful. It should be remembered that the wisdom behind the creation of man is worship i.e. they have been created to worship Him. Says Allah Almighty: "That they may worship me". (S52 : V56) But the end result of man's creation is disparity and difference, as has been stated in this verse. Hence there is no inconsistency in the verses.

231. This verse clearly expresses that

120. And all that we relate to you of the tidings of the messengers 232 is for the purpose of strengthening your heart²³³, therewith, and in this

activities, while the scholars were criminals because they were not stopping them from such evil.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ ۖ وَأَهْلَهَا مُصْلِحُونَ ﴿١١٧﴾

2. Wherever there are pious people, punishment does not come there. Their presence is a talisman for peace and protection.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

correct. Look at the greatness of Allah Almighty, that among the animals there are no infidels or polytheists. This disease is found only among man or in jinns.

إِلَّا مَنْ رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَا أَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

immoral jinns will be sent into hell like immoral human beings. But from the verses of Surah Ahqaf and Surah Jinn one understands that only the believing jinns would be salvaged from Hell. i.e. there is no Paradise for them. Thus the truth of the matter is that Paradise is only for the believing human beings. It should be remembered that even the moon, the sun, the idols, etc. too would be sent into Hell, not for the sake of receiving punishment but for the sake of providing punishment. Thus this verse does not contradict the following verse: "Hence dread the fire whose fuel is men and stones" (S2:V24).

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ

Sura the truth has come to you and admonition to the Muslims. 234

232. From this we understand that Allah Almighty had conveyed the stories of all the Prophets to His Beloved Prophet صلى الله عليه وآله وسلم, some through the Holy QUR'AAN and some through His own secret ways. Therefore the Holy Prophet صلى الله عليه وآله وسلم is fully aware of all the Prophets.

233. So that after seeing the harsh treatment meted out to the infidels the Holy Prophet's heart does not experience any pain or distress, and that it gets the strength to absorb and bear it. From this

121. And say you to the infidels, continue working on your places, 235, and we do our work.

235. This command is to express intense wrath. This tells us that sometimes in addition to obligatory duties, commands have other

122. And wait and we too are waiting.

123. And to Allah belong the unseen 236, of the heavens and the earth and towards Him is the return of the whole affairs, then worship Him and rely upon Him. And your Lord is not heedless of what you do.

236. Whomsoever He desires He will provide information as Allah Almighty says: *"Everything between the heavens and the earth belongs to Allah Almighty". (S2:V255)* Therefore he can grant kingdom. Thus this

الْحَقُّ وَ مَوْعِظَةٌ وَ ذِكْرٌ لِّلْمُؤْمِنِينَ ۝۱۲

emerge two issues:

1. The remembrance of the pious servants of Allah Almighty gives contentment to the heart.

2. The Holy Prophet صلى الله عليه وآله وسلم is beloved to Allah Almighty to such an extent that He provides means of comforting and consoling him; He does not allow his heart to be grieved and distressed.

234. From this we learn that the counselling of pious deeds is for believers only. On the other hand, the guidance of correct beliefs is for all, mankind.

وَقُلْ لِّلَّذِينَ لَا يُؤْمِنُونَ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۖ اِنَّا عَمِلُونَ ۝۱۲

meanings as well. In this verse, permission is not granted for committing immoral deeds.

وَانْتَظِرُوا ۚ اِنَّا مُنْتَظِرُونَ ۝۱۳

وَاللّٰهُ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَ اِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝۱۴

verse does not in any way negate the knowledge of any Prophet or saint. If this was the case it would be against those who reject this as well, because they too accept in the partial unseen knowledge of the Prophets.

آياتها ١١١ سُورَةُ يُوسُفَ مَكِّيَّةٌ ٥٢ رُكُوعَاتُهَا ١٢

SURAH YUSUF (MAKKAN) Revealed Before Hijrah

12 Sections and 111 Verses 1 1600 Words, 7166 Letters

1. Reason for its Revelation:

The Jewish scholars had taught the Arab leaders to ask the Holy Prophet صلى الله عليه وآله وسلم to explain how the children of Hazrat Yacoob (on whom be peace) arrived in Egypt and what

the cause for their settling in this country, and to relate the full story of Hazrat Yusuf (on whom be peace). In response to their inquiry this Surah was revealed.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION 1

1. Alif-Lam- Ra . These are the verses of a Luminous². Book.

الرَّ ۚ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ١

2. The Holy QUR'AAN is called luminous because it reveals everything concerning those in every age, or because it fully and clearly

explain religious laws of what is lawful and what is forbidden.

2. No doubt, We have sent³. it down as an Arabic Quran so that you may understand.⁴.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٢

3. From this we learn that this very Arabic text is most important. Its translations is not the QUR'AAN. nor can they be recited in Salaah, nor is there reward in their recitation.

not for explaining it to the Holy Prophet صلى الله عليه وآله وسلم for he understands every language. He understands the language of even the animals and stones. Why should he not understand these because he is the Prophet for the entire creation, and the Prophet fully understands the language of his people. Today people of every country and language are conveying their entreaties at the Roza-e-Mubarak (Sacred Grave) of the Holy Prophet صلى الله عليه وآله وسلم and the Beloved Prophet understands everyone and no angel has been appointed to interpret.

4. So that the Arabs and through them others can come to understand. Thus the coming of the Holy Prophet صلى الله عليه وآله وسلم amongst the Arabs and the revelation of the Holy QUR'AAN into Arabic is Allah Almighty's big favour upon you because through these the entire world has become dependent on you. It could also mean that the revelation of this QUR'AAN into Arabic was to make its understanding easier for you, and

3. We relate to you the best⁵, narration, in that We revealed to you this Quran, though no doubt, you had no knowledge before.⁶.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ ۚ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ٣

5. The story of Hazrat Yusuf (on whom be peace) is declared by the QUR'AAN as the best of the stories because it contains marvellous and astonishing wisdom, examples and lessons: incidents and events of kings and their subjects, habits and practices of ladies, patience at the oppressive afflictions of the enemies, forgiving an enemy after overpowering him, maintaining chastity and purity in teen years, transitory nature of this world, the unseen knowledge of the Prophets, relics of the pious being the remover of affliction and calamities, gaining

4. Recall when Yusuf (Joseph) said to his father, O my father, I saw eleven stars⁷, and the sun and the moon I saw them prostrating for me⁸.

7. From this we learn that the brothers of Hazrat Yusuf (on whom be peace) were believers, pious and companions because the Prophet of Allah Almighty had seen them in a form of stars. The Holy Prophet صلى الله عليه وآله وسلم says about his noble Companions: "My Companions are like the stars".

8. When Hazrat Yusuf (on whom be peace) had seen this dream he was twelve years old. This dream was seen on Friday night which was Lailatul Qadr. Prior to this he had seen another dream in which he saw eleven sticks

5. He said, O my son! Relate⁹, not your dream to your brothers that they will devise any scheme¹⁰ against you. No doubt, satan (the devil) is the clear enemy of man.

9. From this we learn that dreams should not be related to every Tom, Dick and Harry, especially those who bare enmity and are of fickle mind because they are first to believe in the interpretation of dreams.

10. This means they will design secret

6. And thus your Lord will select you, and teach you to draw conclusion of the discourses, and

knowledge about the period of a Prophet. In short, this story is a complete picture of Faith and practices, and it comprises of many wisdoms and philosophies of life.

6. That is before the revelation of the QUR'AAN. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم was at no time unaware or uniformed about everything even before the revelation of the QUR'AAN. He is at all times fully aware of all the affairs of the world.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي
رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَ الشَّسْ وَ
القَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ٥

falling on the earth in the shape of a circle. Another small stick was encircling them. Regarding this dream too, Hazrat Yaqoob, (on whom be peace) had asked him not to relate it to his brothers. It should be remembered that by *SAJDA* here means placing the forehead on the ground. Hence, Hazrat Yusuf (On whom be peace) had seen the eleven stars, the sun and the moon in human shape who have a forehead. The word *SAJDA* or prostration signifies politeness and humility. The first meaning seems more appropriate.

قَالَ يُبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ
فَيَكِيدُوا لَكَ كَيْدًا ٦ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ
عَدُوٌّ مُبِينٌ ٥

plans to destroy you. From this we learn that he was fully aware that they would not be able to destroy him because this was a true dream and in time to come its true meaning would dawn upon his family.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ
تَأْوِيلِ الْأَحَادِيثِ وَ يُتِمُّ نِعْمَتَهُ

perfect His blessings upon you and upon the house of Yaqoob(Jacob)¹², as He perfected it formerly on Ishaq (Isaac). No doubt, your Lord is knowing, Wise¹³.

11. From this we understand that during the period of when the whereabouts of Hazrat Yusuf (on whom be peace) were unknown, Hazrat Yaqoob (on whom be peace) was fully aware of the condition of his son and had not accepted the news of his death. The reason being Hazrat Yaqoob (on whom be peace) himself had explained to his son that "Oh Yusuf, Prophethood, knowledge, etc. would be granted to you". Thus how would Hazrat Yusuf (on whom be peace) die before receiving prophethood, knowledge, etc. Some scholars have interpreted this verse to mean that the brothers of Hazrat Yusuf (on whom be peace) were not prophets, because only Hazrat Yusuf (on whom be peace) was chosen for this purpose. Allah Almighty knows best!

SECTION 2

7. No doubt, in Yusuf and his brethren there are signs for the inquirers ¹⁴.

14. Here by inquirers is meant those Jews who had asked the Holy Prophet صلى الله عليه وآله وسلم about Hazrat Yusuf (on whom be peace), as well as for the reasons for the children of Hazrat Yaqoob (on whom be peace) going from Kan'aan to Egypt. When the Holy Prophet صلى الله عليه وآله وسلم narrated to them detailed information regarding them, they were astonished to hear it because they had found

8. When they said surely Yusuf and his brother¹⁵ are dearer to our father than we, and we are a party ¹⁶. No doubt, our father is clearly absorbed in their love¹⁷.

15. It should be remembered that Hazrat Yaqoob (on whom be peace) had two wives

عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَتْهَا
عَلَىٰ أَبِيكَ مِنْ قَبْلُ إِبْرَاهِيمَ
وَإِسْحَاقَ ۖ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝

12. By this is meant Allah Almighty will bestow His grace and bounty on all my children, and bless them with a kingdom. From this we learn that the brothers of Hazrat Yusuf (on whom be peace) are either prophets or saints. Some scholars have used this verse to prove that all the brothers of Hazrat Yusuf (on whom be peace) are prophets Allah Almighty and His Rasool know best!

13. Thus, whomsoever He has chosen for prophethood have been rightfully chosen. There is no objection in it. Also, since Allah Almighty is All-knowing and Wise, He has granted me knowledge and wisdom. Therefore, whatever information I give you it is out of His grace and bounty. And in this there is no room for error.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ
لِّلسَّائِلِينَ ۝

this exactly as described in their Tauraat and Injeel and the Holy Prophet صلى الله عليه وآله وسلم did not learn this from anyone, nor did he sit in the company of these scholars. Thus to hear these concealed details narrated by the Holy Prophet صلى الله عليه وآله وسلم so accurately indeed astonished them (*Tafseer Khazainul Irfaan*). This presented as a proof of his prophethood.

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ
أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ ۖ إِنَّ أَبَانَا
لَفِي ضَلَالٍ مُّبِينٍ ۝

Rahil (Rachel) and Laya (Leah) and two slave girls Zulfah and Balha. From these four he had

twelve sons and few daughters. From Laya he had six sons and one daughter. The sons were Rubal, Shamoan, Yahood, As-Sheejar, Zamayoon and Ladi; and from Rachel he had two sons Hazrat Yusuf (on whom be peace) and Benyaamin; from the slave girl Zulfah he had two sons Jaad and Ashar and from Balha he had two sons Daan and Niftaali. At first Rachel was barren. These children were born to her in old age she and died after giving birth to Benyaamin. At that time Hazrat Yusuf (on whom be peace) was two years old. From his children Hazrat Yusuf (on whom be peace) was the father's most favourite son.

16. By this is meant in Hazrat yaqoob's (on whom be peace) time of need we can render most service because we are a full group, young and healthy. They did not understand that since Hazrat Yusuf (on whom be peace) lost his mother in his infancy the father would naturally be more kind and loving to him because he is without a mother. From this we learn that if you love some of your

9. Kill Yusuf or cast ¹⁸ him forth into some land so that your father's face may only remain towards you, and thereafter be righteous¹⁹.

18. So that a wolf may devour him, or he may be abducted by a person. Those scholars who had accepted all these brothers to be prophets say Prophets are always free from infidelity and polytheism, but they are free of sin after prophethood, not prior to it. Thus, these brothers at that point in time were not prophets, they became prophets afterwards. This intention of theirs is one of severe sin.

19. From this we learn that all these actions of the brothers was an effort to turn the father's attention on them, not for any egotistical reasons. It is for this reason that they were eventually granted true repentance.

10. One of them said, kill not Yusuf,²⁰ and cast him into a dark well, that any traveller may take him away, if you are to do.

children more than the others it is not a bad thing. Weak and youngest children normally are well liked. However, being unjust to the children in any way is forbidden.

17. From this we learn disagreement with a Prophet's opinion is not infidelity because the brothers of Hazrat Yusuf (on whom be peace) brought pain upon Hazrat Yaqoob (on whom be peace) who was a Prophet, and declared his opinion as incorrect. But the Holy QUR'AAN did not declare this as infidelity, nor did Hazrat Yusuf (on whom be peace), after uniting with them, make them repent and read the Kalimah to make them believers again. Thus, because of his opposition to Hazrat Ali (May Allah be pleased with him) Amir Muawiya cannot be called a sinner, etc. Here the word DALAAL will not be taken to mean misguidance, because to regard a prophet as misguided is an act of infidelity. The word here really means absorbed in the love of Hazrat Yusuf (on whom be peace).

اَقْتُلُوا يُوسُفَ اَوْ اَطْرَحُوْهُ اَرْضًا يَخُلُ
لَكُمْ وَجْهُ اَبِيْكُمْ وَتَكُوْنُوْا مِنْ بَعْدِهِ
قَوْمًا صٰلِحِيْنَ ①

On the other hand the action of QABEEL was for boosting his evil self hence he was not given an opportunity to repent. This tells us that the outcome of a sin committed in the life of a Prophet is a good act and gets the opportunity to repent. Here becoming pious means making the father happy through obedience. Otherwise committing sin with the intention of repentance is infidelity. This is indeed seeking security with Allah Almighty for your sins. Also, no person can become pious by causing pain and usurping someone's rights. Rights of man will not be forgiven through mere repentance.

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوْا يُوسُفَ
وَالْقُوَّةَ فِيْ غَيْبَتِ الْجُبِّ يَلْتَقِطُهَا
بَعْضُ السَّيَّارَةِ اِنْ كُنْتُمْ فٰعِلِيْنَ ②

20. Because killing an innocent person is a harsh sin. These words were uttered by

Yahooda who was the most kind hearted amongst them.

11. They said, O Our father! What happened to you that you are not trusting us regarding Yusuf, and we are his wellwishers²¹.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ
وَ إِنَّا لَهُ لَنَصْحُونَ ۝

21. By this is meant till today you had not sent Hazrat Yusuf (on whom be peace) with us to the jungle for recreation and enjoyment though

a brother lends strength to a brother, even though he may be a step-brother.

12. Send him forth with us tomorrow that he may eat fruits and play²² and no doubt, we are his watchmen.

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَمِ وَيَلْعَبُ وَ
إِنَّا لَهُ لَحَفُظُونَ ۝

22. From this we learn that games that are lawful are lawful for children to play, Similarly wild fruit which do not belong to

anyone too are lawful to eat because Hazrat Yaqoob (on whom be peace) did not own any gardens.

13. He said, It will grieve me that you should take him away, and I fear that a wolf²³ may eat him while you remain unaware of him.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَ
أَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ
غَافِلُونَ ۝

23. Perhaps the word wolves is meant to signify the brothers themselves because Hazrat Yaqoob (on whom be peace) was fully aware that Hazrat Yusuf (on whom be peace) is a Prophet and the sand in the grave cannot

destroy the body of a Prophet how will an animal eat his flesh. Thus, devouring by the wolf in reality means his destruction by his brothers, while "you remain unaware of him" would mean you are unaware of his noble status.

14. They said, if the wolf eats him, and we are a party then we are of no use²⁴.

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَ نَحْنُ عُصْبَةٌ
إِنَّا إِذَا لَخِسرُونَ ۝

24. Thus he sent Hazrat Yusuf (on whom be peace) to the jungle with them. At that time of departure the father placed the shirt of Hazrat Ebrahim (on whom be peace) which was in his neck at the time of being thrown in

the fire of Namrood, on his son's neck as a means of protection (Ta'weez). From this we learn that to place the relics of the pious in the neck for the purpose of protection is permissible.

15. Then when they took²⁵ him away, and all agreed that he should be put in a dark well,²⁶ and We revealed²⁷ to him that necessarily you shall inform them of this doing while they shall not be knowing²⁸.

فَلَمَّا ذَهَبُوا بِهِ وَ اجْمَعُوا أَنْ يَجْعَلُوهُ فِي
غَيْبَتِ الْجُبِّ ۚ وَ أَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ
بِمُرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ۝

25. While they were in the sight of Hazrat Yaqoob (on whom be peace) the brothers continued to carry Hazrat Yusuf (on whom be peace) on their shoulders out of love. As soon as they were out of sight of the father they threw Hazrat Yusuf (on whom be peace) on the ground and everyone began to beat him up. To which ever brother he turned, he would beat him up. When their cruelty became excessive Yahooba said that you are going against your promise. You had not taken a decision to kill him. On hearing this, they stopped this cruel treatment.

26. Thus they threw Hazrat Yusuf (on whom be peace) in such a well which was narrow from the top but spacious below. At the time of throwing him in the well they took off his shirt and tied both his hands with it then suspended him in the well. When he had reached half way in the well they dropped him. Immediately Hazrat Jibrael Amien (on whom be peace) came in the well and caught him on his wings, wore him the shirt of Hazrat Ebrahim (on whom be peace) which was placed in his neck as protective Taweez through the blessing of which the dark well became fully lit. This place was nine miles from Canaan in the Baitul Muqaddas territory.

27. Here revelation means divine inspiration or the words of Hazrat Jibrael (on

16. And at night they came to their father weeping ²⁹.

29. This tells us that every one who cries is not necessarily sincere and oppressed. Some

17. They said, O our father! We went away racing, and left Yusuf near our provisions, then the wolf ate him³⁰, and you would not believe us, though we may be true.

30. This mean we had drifted far from the place where Hazrat Yusuf (on whom be peace) was kept to look after our clothes, shooting arrows and running. This tells us that archery is an ancient game which was practised in those days. From this we learn that a judge should

whom be peace) because at that point in time Hazrat Yusuf (on whom be peace) was not yet a Prophet, and revelation comes to a prophet. From this we learn that the words of the pious servants of Allah Almighty are words of Allah Almighty. Here the words were spoken by Hazrat Jibrael Amien (on whom be peace), but Allah Almighty says We have spoken.

28. This means there shall come a time when you will be gracing the royal throne, while your brothers will come to you as needy people and you would then be able to remind them of today's incident at which they would be ashamed of what they have done. Allah Almighty says that at that you would say: "*Are you aware what you did with Yusuf and his brother*". (S12:V89) From this we learn that Allah Almighty had made Hazrat Yusuf (on whom be peace) fully aware of the future happenings and blessed him with the Unseen knowledge. He stayed in this well for three days. During this period angels were frequenting this well and would engage themselves with him in the remembrance of Allah Almighty. At this point in time Hazrat Yusuf (on whom be peace) was twelve years old and was re-united with his father after eighty years. While in the well he would remember Allah Almighty excessively.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

times even oppressors and liars also shed tears. From this judges and jurists should take a lesson.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّبُّ ۚ وَ
مَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

not remind the accused of giving proof. They had learned the excuse about wolf from Hazrat Yaqoob (on whom be peace) because he had told them. "*And I fear that wolf may eat him*". (S12:V13)

18. And they brought his shirt stained with false blood ³¹, He said, your hearts have made ³² a thing for you, then patience is good; and I seek help only from Allah against what you describe.

31. This they did by slaughtering a sheep and dipping Hazrat Yusuf's (on whom be peace) shirt in its blood. Hazrat Yaqoob (on whom be peace) placed this shirt on his eyes and cried a lot and said that it must have been a very strange wolf that ate my Yusuf but did not tear his shirt. These brothers had forgotten to tear his shirt. This is the true meaning of 'false' i.e. that falsehood was quite apparent.

32. From this it is crystal clear that Hazrat Yaqoob (on whom be peace) fully believed

19. And there came a Caravan³³ they sent their water carrier. He then let down his bucket³⁴. He said, Hurrah, what a good news. This is a boy and concealed him as a treasure³⁵. And Allah knows what they do.

33. This caravan was coming from Madyan enroute to Egypt but they forgot the road and came in this jungle. They pitched their tents a little away from this well. Prior to this event the water of this well used to be salty but due to the blessings of Hazrat Yusuf (on whom be peace) it turned sweet, as was the case with that water which sweetened with the blessed saliva of our Holy Propeht صلى الله عليه وآله وسلم.

34. The name of the water carrier was Malik ibn Za'ar Khizai who was a resident of Madyan. When he let down his bucket in the well, Hazrat Yusuf (on whom be peace) caught it and hung on to it, and came out of the well when he pulled out the bucket. He was completely taken aback in seeing his divine

20. And the brothers sold him for a mean price ³⁶ on counted dirhams, and they had no inclination in him³⁷.

وَجَاءُوا عَلَى قَبْضِهِ بِدَمٍ كَذِبٍ ۖ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ۝۱۸

that they were telling a lie because the body of a Prophet is never eaten by the sand in the grave, let alone an animal devouring it. Also the father had understood from the son's dream that in time to come he would be a prophet. For this reason he told his sons: "You have most certainly fabricated this story", and did not go in the jungle in pursuit of Hazrat Yusuf (on whom be peace). He was fully aware of the Divine secrets but he did not want to reveal them.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً ۖ قَالَ يَبْشَىٰ هَٰذَا غُلَامٌ ۖ وَأَسْرُوهُ بَضَاعَةً ۖ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ۝۱۹

beauty and charm.

35. By this is meant this water carrier and his close friends hid Hazrat Yusuf (on whom be peace) so that the rest of the fellow travellers would not lay claim to partnership regarding him. Daily the brothers were bringing their sheep to gaze near this well in order to keep an eye on him. Today, when they did not find Hazrat Yusuf (on whom be peace) in the well they went to where the caravan had camped. After searching when they found him they told these travellers that this is their run away slave. They further said that if they wished they would sell him to them for a low price. But out of fear Hazrat Yusuf (on whom be peace) remained silent from refuting their claim.

وَشَرَوْهُ بِثَمَنٍ بَخِيسٍ دَرَاهِمَ مَعْدُودَةٍ ۖ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ۝۲۰

36. The word BAKHS signifies counterfeit dirhams; or unlawful because that which is obtained by unlawful means, is unlawful; or without any blessing. These dirhams were less than forty, because according to the custom of that time forty dirhams were always weighed, and less than that were counted i.e. if they were twenty or

twenty two.

37. These were the brothers who were the sellers, or the people of the caravan who were buyers. The reason for their disinclination or lack of interest was because these brothers had earlier said that he was their run-away slave, and to be a fugitive is a vice.

SECTION 3

21. And the man of Egypt who bought³⁸ him said to his wife,³⁹ keep him honourably,⁴⁰ perchance he may profit us, or we may take him as son.⁴¹ And thus We established⁴² Yusuf in the land and in order that We may teach him to draw conclusions⁴³ of the discourses. And Allah is Dominant over His affairs, but most men know not⁴⁴.

38. The King of Egypt was Rayan bin Waleed and his Prime Minister was an Egyptian called Qatfeer who was known as Aziz of Egypt. He bought him by paying each of these items equal to the weight of Hazrat Yusuf (On whom be peace) gold: silver, musk of tartars, jewels, silk cloth. (Weight was two hundred kg)

39. The name of this lady was Raeel bint Ra-abeel her title was Zuleikha on the vocalised scale of Husaina.

40. The value of the beauty of Hazrat Yusuf (on whom be peace) was different in the well of Canaan, therefore he was sold there for a few dirhams. But in the market of Egypt the value was so extraordinary that he was priced at thousands of dinars (gold-coins, used as currency in some middle East countries), to the ladies of Egypt his value was such that his one gaze made them to cut their hands, to the victims of drought he was the symbol of food to appease their hunger. An example of this is the refulgence of the sun which is different in the morning, at noon and in the evening and different in the clouds. Similarly the beauty of the Holy Prophet صلى الله عليه وآله وسلم was different in the world, took a different form on the night of Me'raj, takes another form in the graves and is totally different in the settled state.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِّصْرَ لِامْرَأَتِهِ
اَكْرِمِي مَثْوَاهُ عَسَىٰ اَنْ يَنْفَعَنَا اَوْ
نَتَّخِذَهُ وَلَدًا ۚ وَكَذٰلِكَ مَكَّنَّا لِيُوسُفَ
فِي الْاَرْضِ ۚ وَنُعَلِّمُهُ مِنْ تَاْوِيلِ
الْاَحَادِيثِ ۚ وَاللّٰهُ غَالِبٌ عَلٰى اَمْرِهِ ۚ
لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢١﴾

41. Allah Almighty brought up Hazrat Yusuf and Hazrat Musa (on them be peace) in the homes of the infidels. This tells us that it is permissible to accept gifts of infidels, and out of necessity it is lawful to eat at their homes because Allah Almighty always protects His prophets from unlawful food.

42. This means He afforded him the opportunity of dwelling and moving around in Egypt, that he can move around with respect according to his wishes. The Egyptian territory is forty miles long and forty miles wide.

43. By "discourses" is meant dreams and drawing conclusion means their interpretations. Hazrat Yusuf (on whom be peace) is the very first expert in science of dreams and Allah Almighty granted him this knowledge directly without any teacher. This tells us that Faith is the root and knowledge is its fruit. Strength of Faith helps to gain inspired knowledge (Tafseer Roohul Bayaan),

44. By this is meant some difficulties are Divine mercies. Coming into Egypt by Hazrat Yusuf (on whom be peace) after over coming difficulties opened for him the door of Allah Almighty's mercies and bounties.

22. An when he reached to his full strength⁴⁵ We bestowed him wisdom and knowledge. And thus We recompense the righteous⁴⁶.

45. By this is meant when he reached his full prime. Prime of life begins at the age of eighteen and ends at forty. From forty years to sixty years is regarded as middle age while sixty to one hundred years is called old age. This is regarding those days when people were given long life span. Here, the word "full strength" signifies twenty years.

46. Allah Almighty blessed Hazrat Yusuf (on whom be peace) with inspired knowledge, directly teaching him without worldly knowledge of jurisprudence and pious action. Prophethood is blessed with inspired

23. And she in whose house⁴⁷ he was, allured him lest he may control himself, and bolted⁴⁸ all the doors, and she said: Come, I say to you. He said Allah be my refuge that Aziz is my lord⁴⁹ that is to say nourisher, he has kept me very well. No doubt, the unjust never prosper.

47. The wife of Aziz of Egypt was a very beautiful young woman who was the daughter of a West African king. She had fallen in love with Hazrat Yusuf (on whom be peace) after seeing him in a dream. She had learned from her dream that she would be able to meet him in Egypt. For that reason she had married the Aziz of Egypt. (Tafseer Roohul Bayaan). Her father's name was Taymoos. Allah Almighty in this verse describes Hazrat Yusuf (on whom be peace) high state of chastity, i.e. though he was staying in her house, though he was young and handsome and though she was full inclined towards him, he still remained chaste and virtuous.

24. And no doubt, the woman desired him, and he would also have

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٣﴾

knowledge. Regarding Hazrat Khizr (on whom be peace) it is said: "And We bestowed upon him Our inspired knowledge". (S18:V65) while regarding our Holy Prophet

Allah Almighty says: "And He has taught you what you did not know". (S4:V113) And further it is stated: "The Most Affectionate, Taught the QUR'AAN to His Beloved". (S55:Vs1-2) Thus no man of worldly knowledge can be equal to the knowledge of a Prophet, because these people are tutored by worldly teachers while the Prophets are students of Allah Almighty.

وَرَأَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ
وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ
قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ
مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

48. By this is meant she came to him in a home which had seven doors. She locked everyone of it. This verse in no way suggests that Hazrat Yusuf (on whom be peace) went to this house with Zuleikha or came after her. On the contrary, every step was taken by Zuleikha. For this reason she has been declared the subject or doer.

49. It is apparent that the personal pronoun 'he' is connected to Aziz of Egypt, while the word 'lord' here means the patron and nourisher. The Holy QUR'AAN in many places had referred to nourishers and protectors as 'lord' e.g. "As they both brought me up in my childhood". (S17:V24) and "Return to your Lord". (S12:V50)

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ

desired her, if he would not have seen the proof ⁵⁰ of his Lord. Thus We did, in order that We might avert⁵¹ from him evil and indecency. No doubt, he is of my selected bondsmen.

50. This tells us that Hazrat Yusuf (on whom be peace) had not shown any desire for Zuleikha. Otherwise, the Holy QUR'AAN would use one gender for both, and not different gender to extend the passage.

51. Hazrat Yusuf (on whom be peace) at that critical moment saw a vision that his father Hazrat Yaqoob (on whom be peace) was standing in front of him pressing a finger on his teeth and saying "You are a son of a Prophet. Do not stain this pure white sheet". (Khazainul Irfaan) From this few issues emerge:

1. Hazrat Yaqoob (on whom be peace) was fully aware of every condition of Hazrat Yusuf (on whom be peace).
2. The pious servants of Allah Almighty from far keep a close eye on things concealed.
3. These pious servants provide assistance from far, where no one's help can reach, theirs does.

25. And both ran ⁵² towards the door, and the woman tore his shirt from behind and both met the husband ⁵³ of the woman near the door. She said what is the punishment ⁵⁴ of him who desired evil with your wife, but that he should be imprisoned or a painful chastisement?⁵⁵

52. Hazrat Yusuf (on whom be peace) ran to escape while Zuleikha ran to grab him. At that point in time it was due to his miracle that the locks of the doors and their hooks began to open at his signal, though the keys to these locks were with Zuleikha.

53. Because the Aziz of Egypt in reality was not the master of Hazrat Yusuf (on whom be peace) as he was a free person, being forcefully

رَأَىٰ بُرْهَانَ رَبِّهِ ۖ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ
السُّوْءَ وَالفَحْشَاءَ ۖ إِنَّهُ مِنْ عِبَادِنَا
الْمُخْلِصِينَ ﴿٢٣﴾

4. These pious servants are present, and scient though Hazrat Yaqoob (on whom be peace) was in Canaan he reached Egypt to protect his son - just like the angels who at one time frequent different places to do the work. From this we learn that 'proof of his Lord' which Hazrat Yusuf (on whom be peace) had seen is indeed Hazrat Yaqoob (on whom be peace). The Holy QUR'AAN has referred to the Prophet as Proof. Says Allah Almighty: "Undoubtedly, a manifest argument has come to you from Allah". (S5:V175) Here, the Holy Prophet صلى الله عليه وآله وسلم is called Proof.

5. Hazrat Yusuf (on whom be peace) had been saved from even the intention of sin because Allah Almighty had said turn away from evil and immoral i.e. stay far away from them. Intention of evil is evil and adultery is an immoral act. Allah Almighty thus protected him from both.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَيْصَهُ مِنْ
دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۖ قَالَتْ
مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا
أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

and unjustly sold to him. It is for this reason that he is not called the master of Hazrat Yusuf (on whom be peace). From this emerges two issues:

1. The sale of a free person is not valid.
2. Anything bought from an illegal sale would be illegal to sell. The travellers had bought him through illegal sale, which means their purchase is not valid. Then they sold him

which means this sale too is not valid.

54. Zuleikha accused Hazrat Yusuf (on whom be peace) of intention of adultery, and not adultery. Had he really had intention of it, then Zuleikha would be true in her claim, but the Holy QUR'AAN and a witness had stated that she is a liar. This tells us that even an intention

26. He said, she allured me lest I may protect myself ⁵⁶ and a witness of the household of the woman bore witness ⁵⁷. If his shirt is torn from before, then the woman is true ⁵⁸ and he is a liar.

56. From this two issues emerge:

1. The intention of adultery was of Zuleikha alone as is understood from "She seduced me". Hazrat Yusuf (on whom be peace) expressed no such intention, otherwise this account would have been false and what he said would have been a lie.

2. To lay a complaint to the judge against a criminal and to absolve oneself from the accusation is the practise of the Prophets. It is stated in a Hadith stay away from places where you could be accused.

57. From this we learn that under certain conditions the testimony of one is given full credence because the Holy QUR'AAN described this incident without any refutation. Even today single information in matters of integrity is accepted. The same ruling is with those Ahadith transmitted by only one narrator. From this the great status of Hazrat Ayesha Siddiqah (May Allah be pleased with her) is revealed that when Hazrat Yusuf (on whom be peace) was accused his innocence was testified by a child, but when the beloved wife of the Beloved of Allah was accused Allah Almighty Himself testified about her innocence.

58. The full incident was as follows.

When the Aziz of Egypt asked Hazrat Yusuf

27. And if his shirt is torn from behind, then the woman is a liar and he is truthful.

of sin had not emanated from this great Prophet

of Allah. He is pure from this type of thing.

55. Lady Zuleikha herself suggested the punishment so as to ensure that the Aziz does not give an order to kill Hazrat Yusuf (on whom be peace) out of fit of anger and thereby deprive her of him.

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَ شَهِدَ
شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ
قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنَ
الْكَاذِبِينَ ﴿٢٦﴾

(on whom be peace) to prove his innocence he pointed to Zuleikha's uncle's baby to ask him to testify. This baby was only four months old and was swinging in a cradle. This baby at once began to speak what the Holy QUR'AAN has narrated here. It should be remembered that few such infants have spoken this witness of Hazrat Yusuf (on whom be peace); the Holy Prophet صلى الله عليه وآله وسلم who recited the praises of Allah Almighty at birth; Hazrat Isa (on whom be peace) Bibi Mariam; Hazrat Yahya (on whom be peace); Hazrat Ebrahim (on whom be peace); the baby of that woman who was accused of adultery when she was innocent; the baby of the afflicted woman of the Trench People of Ukhdood, the baby of the lady who would comb Hazrat Asiyah's hair; Mubarak Yamamah who testified at birth at the order of the Holy Prophet صلى الله عليه وآله وسلم the baby of the monk Juraij who testified. Thus, from this verse we learn we should take assistance from emblems and symbols to win a legal case, because here a baby testified that if Hazrat Yusuf (on whom be peace) had an evil intention then Zuleikha would not have been running after him, nor grab him nor would the shirt be torn from behind.

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ
فَكَذَبَتْ وَ هُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

28. Then when Aziz saw his shirt torn from behind, he said no doubt, this is the device of you women. No doubt your device is great⁵⁹.

59. This means the deceit of all the women is greater than that of men because their accusation seems to be accepted easily. Or, it could mean the deception of a woman is greater than that of the devil because Shaitaan tries to deceive under cover while she does it in the open. From this emerges a few issues:

1. A woman is totally deceitful and a cheater. The few women who gained nearness of Allah Almighty was due to the blessings of men. Water by nature is cold but due to the effect of fire it becomes hot. Although these words are spoken by the Aziz of Egypt, but Allah Almighty narrated them without any refutation, as if to support it. It is stated in a Hadith a woman is the devil's web through whom he traps men.

29. O Yusuf, do not think ⁶⁰ of it, and O woman! Ask forgiveness of your ⁶¹ sin. No doubt, you are one of the sinners⁶².

60. This means neither should you grieve about it, nor should you relate this incident to anyone. Preserve my honour and name for you are honest.

61. This means apologise to me, or to Hazrat Yusuf (on whom be peace) or seek forgiveness of Allah Almighty.

62. This means that intention of sin has come from you yet you are accusing Hazrat Yusuf (on whom be peace) who is innocent. From this we learn that prior to this Zuleikha was not of bad character. Only intention of sin

SECTION 4

30. And certain women in the city said⁶³, The wife of Aziz allures the hearts of her young boy. No doubt, his love has deepened in her heart. We find her infatuated with love openly ⁶⁴.

فَلَمَّا رَأَى قَيْصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ
مِنْ كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ۝٢٨

2. The mischief over woman is the worst type of mischief. The very first murder of Habeel was over a woman.

3. In comparison to the deception of the devil, that of the woman is much more intense. Say Allah Almighty regarding the deception of women: "No doubt, your deceit is great", while regarding the devil He said "the devil's deceit is weak". (S4 : V76)

4. Every woman is not deceitful. Some believing pious woman are even superior to angels. Says Allah Almighty regarding Sayyidah Mariam: "And He has chosen you from amongst the women of the world" (S3:V42) and regarding the consorts of the Holy Prophets صلى الله عليه وآله وسلم Allah Almighty says: "O wives of the Prophet ! you are not like other women". (S33:V32)

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي
لِذُنُوبِكِ ۚ إِنَّكَ كُنتِ مِنَ الْخَاطِئِينَ ۝٢٩

emanated from her and that due to selfless ecstasy of love, like how the women of Egypt cut their hands in an unconscious state of love. Thereafter Lady Zuleikha repented which is being mentioned later in the Surah. Thus even this is a fact that later Lady Zuleikha came into marriage of Hazrat Yusuf (on whom be peace). Furthermore, it is an accepted fact that a wife of a Prophet remains protected from any type of wickedness and immorality. For this Allah Almighty used a mild word 'culprit' regarding Lady Zuleikha.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ
تُرَادُّقَتَهَا عَنْ نَفْسِهِ ۚ قَدْ شَغَفَهَا
حُبًّا ۚ إِنَّا لَنَرِيهَا فِي ضَلَالٍ مُبِينٍ ۝٣٠

63. Although the Aziz of Egypt did everything to conceal this incident, but some important people got wind of it. Here 'women' either refers to women in general or the following five women: the wives of the cook, the steward, headman of the stables, warder of the jail and gatekeeper (Tafseer Roohul Bayaan). Because these types of gossiping

31. Then when Zuleikha heard ⁶⁵ their whispering then she sent for them and prepared for them cushioned couches, and gave to each of them a knife ⁶⁶ and said to Yusuf ⁶⁷ Come forth to them. And when the women saw Yusuf, they began to speak of his greatness, and cut their hands ⁶⁸ and said, Holy is Allah he is not from mankind, he is not but a noble angel⁶⁹.

65. Here the word MAKR means a secret device. Because their conversation was during a secret meeting, it is referred to as a device.

66. So that they could use the knife to cut and eat the fruit and meat. Islam has made it unlawful to eat by leaning against a pillow or to eat with a knife. During that period this was in vogue.

67. During that time Purdah or Hijaab was not compulsory and Lady Zuleikha has insisted that Hazrat Yusuf (on whom be peace) should appear in front of them. Had he not come there was a grave danger for him. Thus he did this permissible deed because of total helplessness. Also there was a hope that perhaps after seeing the beauteous face of Hazrat Yusuf (on whom be peace) some of the ladies may accept faith. The extra-ordinary beauty of Hazrat Yusuf (on whom be peace) was his miracle. To show a miracle is part of propagation. Hence he would be rewarded for this as well because for carrying propagation one will receive many rewards.

68. From this we learn that during the state of unconsciousness a person is not accountable for what he does. It is a serious criminal act to inflict injury upon oneself, but

generally takes place more among women, hence this took place among them.

64. They began to gossip that Lady Zuleikha is not even mindful about her honour for falling in love with her self-purchased slave. They said this because upto now their eyes had not seen the captivating beauty and charm of Hazrat Yusuf (on whom be peace)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ
مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ
فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ
أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا
بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

these ladies were not censured for it. Upon those sages who are lost in Divine meditation in the vision of Allah Almighty, laws of Shariah are not binding while they are in this condition. Similarly Lady Zuleikha should not be degraded. The intention of sin which emanated from her was in her unconscious state of love. Later the Holy QUR'AN has stated her repentance: "I had desired to allure his heart". (S12:V51) She was not a woman of bad character. She was going to be the wife of a Prophet and Allah Almighty always protects the wife of a Prophet from indecency. Besides this intention there is no proof of her indecency. Allah Almighty had protected her from this as well.

69. Angels are well known for purity of face and chastity. The ladies of Egypt uttered these words at seeing not only Hazrat Yusuf's (on whom be peace) intense beauty, but they observed on it an absolute picture of chastity, modesty and honour. This does not mean that they had seen angels. The reflection of Hazrat Yusuf's (on whom be peace) image had fallen on every nook and cranny in such a way like the warmth of the sun falls on everything. (Tafseer Roohul Bayaan)

32. Zuleikha said , then this is he about whom you used to reproach me, and no doubt I desired to allure his heart then he preserved himself ⁷⁰. And no doubt, if he will not do what I say to him, then necessarily he will be put in prison and surely he shall bear insult ⁷¹.

70. From this we learn that Hazrat Yusuf (on whom be peace) had not even intended to commit a sin. If he had intended to sin, Lady Zuleikha would never have admitted her guilt, and Allah Almighty would not have allowed

33. Yusuf said O my Lord, prison is dearer to me than the work to which she calls me ⁷². And if You shall not turn their guile from me, then I shall incline towards them ⁷³ and will be ignorant.

72. This tells us the pious servants of Allah Almighty give preference to difficulty during difficult situations. Hazrat Yusuf (on whom be peace) preferred to go to jail but did not give in to their suggestions.

73. These words of Hazrat Yusuf (on whom be peace) are based on his intense mod-

34. Then his Lord heard his prayer, and turned the guile of the women ⁷⁴ from him. No doubt, He hears, Knows.

74. This tells us when confronting a difficult and troublesome situation, difficulty itself proves to be easier. May Allah Almighty protect us from all difficulties. Allah Almighty saved Hazrat Yusuf (on whom be peace) from

35. Then even after seeing all signs, the same previous thought came to their mind ⁷⁵ that they should put him in prison for a period.

75. This means that it was their opinion that no adverse effect should be taken of this incident. But after a while, but they saw it expedient

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ۖ وَ
لَقَدْ رَاودْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ۖ وَ
لَئِنْ لَّمْ يَفْعَلْ مَا أَمَرُهُ لَيُجَنَّنَ ۖ وَ
لَيَكُونَا مِنَ الصَّغِيرِينَ ﴿٣٢﴾

her words to be narrated without refutation.

71. This means he would be subjected to remain in jail with thieves and dacoits, which would be disgraceful for him.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي
إِلَيْهِ ۖ وَلَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ
إِلَيْهِنَّ وَ أَكُنْ مِنَ الْجَاهِلِينَ ﴿٣٣﴾

esty and humility which shows that despite being innocent he at all times depended on Allah Almighty. Thus no believer should ever regard himself safe from the devil's guile. Always keep away from dangerous and risky places, and continue to seek refuge from Allah Almighty.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ
كَيْدَهُنَّ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

the clutches of these ladies and kept him in jail, which he considered as bounty and kindness. Thus being saved from sin is Allah's great bounty.

ثُمَّ بَدَأْهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ
لَيُسْجَنَّنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

to send him to the prison so that people will then believe that he was at fault. However, deep down in their hearts they knew that he

was innocent. That time he was sent to the prison for about three days. The Egyptian king had three prisons: prison for those condemned to death, protective prison, prison for torment. The death cells were forty yards under ground in which the criminal was thrown from on top. He would be dead before reaching the ground.

SECTION 5

36. And two young men entered the prison ⁷⁶ with him. One of them said I dreamt that I press wine⁷⁷ and the other said I dreamt that there are some breads on my head whereof the birds are eating. Tell us its interpretation. No doubt, we see you righteous.⁷⁸

76. One was the inspector of the kitchen, the other was the king's steward, both were accused of giving poison to the king. Both were sent to prison where Hazrat Yusuf (on whom be peace) was kept.

77. The steward said that he had dreamt that he was in a vineyard in which bunches of

37. Yusuf said, the food which you used to get, will not come to you, but I shall tell you the interpretation thereof ⁷⁹ before it comes to you, this is of that knowledg which my Lord has taught ⁸⁰ me. No doubt, I did not concede to the religion ⁸¹ of the people who do not believe in Allah and they are the rejecters of the hereafter ⁸².

79. In this there is a mention of his unseen knowledge. Allah Almighty has granted me unseen knowledge through which I can inform you everything concerning food before hand i.e. what and when you would be eating and what effect will this food have on you, and from where the food would be coming. This Hazrat Yusuf (on whom be peace) had told them as an example, otherwise, he was fully aware of everything due to this unseen

The cells of torment too were underground dungeons. They were kept in total darkness, and in them were kept snakes and scorpions. The protective cells were on ground in which the prisoners were kept. Hazrat Yusuf (on whom be peace) was kept in this.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنٌ ۖ قَالَ
أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَ
قَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ
رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا
بِتَأْوِيلِهِ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ۝

ripe grapes were hanging which I was pressing. The cook's dream is mentioned hereafter.

78. They said that we are seeing that you fast during the day, engage in worship during the night, help the prisoners in their difficulties. The interpretation of such pious people is always found to be accurate.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقُنِي إِلَّا
نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ
ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۖ إِنِّي تَرَكْتُ
مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ
بِالْآخِرَةِ هُمْ كَافِرُونَ ۝

knowledge.

80. This knowledge of mine is inspired knowledge which is not acquired from any teacher. Allah Almighty has bestowed these branches of unseen knowledge upon me directly. This tells us that no one can be learned like the Prophets because they are students of Allah Almighty.

81. This means although I had very little opportunity of staying at home and had very

little time to be in the company of these eminent people. Up to now most part of my life is spent in Egypt where the people are irreligious. Despite this, I did not accept their religion and remained firm on the religion of my forefathers. Here the word omit does not mean to leave out, but not to accept it as is stated by the pious translator Ala Hazrat (May Allah have mercy on him) because the meaning of leaving out is doing this after accepting it. Our Holy Prophet صلى الله عليه وآله وسلم lived with the infidels of Makkah where he not only safeguarded

38. And I followed the religion ⁸³ of my fathers Ebrahim and Ishaq and Yaqoob. It is not for us to associate anything with Allah. That is a grace ⁸⁴ of Allah upon us and mankind, ⁸⁵ but most men thank not.

83. From this emerge a few issues:

1. We should follow the religion of our believing forefathers. Where this practice is condemned is concerning forefathers who are infidels.
2. The recognition of the pious. Any religion which is bereft of Prophet and saints is indeed false.
3. Being the son of a prophet or son of a saint is a means of being noble because Hazrat Yusuf (on whom be peace) in this statement has revealed of being the son of a prophet which is an expression of gratitude of this bounty of Allah Almighty.
84. This means on the group to which the prophets belong enjoy the Divine blessings and

39. O my two fellow prisoners are separate Lords better or Allah the One Omnipotent?⁸⁶.

86. From this emerge a few issues:

1. It is permissible to call an infidel your companion and fellow countryman. Similarly if your father or brother are infidels it would be correct to call them as father or brother on

himself from even their evil beliefs, but was fully protected from even the intention of sin. This is the purity, greatness and chastity of the Prophets of Allah Almighty.

82. This tells us that Prophets at no time are infidels, polytheists or irreligious. All receive their religious from their parents, and they convey religion to their parents, etc. We further learn we should not conceal our religion but declare it openly. Though Hazrat Yusuf (on whom be peace) was in the country of the infidels, he did not conceal his faith.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۖ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

bounty that Allah Almighty protects us from the evil of practising every form of false beliefs. This tells us all prophets remain protected from false beliefs and evil practices prior to and after prophethood. Anyone who would regard them as having false beliefs at any state of their lives is rejecting this verse. Here polytheism means every type of false belief.

85. This means the purity and chastity of the prophets is a blessing of Allah Almighty upon them as well as their followers because due to their purity the people save themselves from sin. Security of the captain is the security of the ship.

إِصَاحِبِي السِّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

account of this relationship. However it is totally forbidden to call infidels as your brothers e.g. my Hindu brother, etc. Says Allah Almighty: "He (the devil) only invites his party". (S35:V6) 2. In propagation work

one should use mild words but strong proofs.

3. To remind the dying person of his faith is Sunnah of the prophets. Hazrat Yusuf

40. You worship not besides Him but only names which you and your fathers have carved ⁸⁷ out. Allah has sent down no authority ⁸⁸ for them. There is no judgment but of Allah ⁸⁹. He commanded not ⁹⁰ to worship anyone besides Him. This is the right ⁹¹ religion, but most men know not.

87. This tells us that most idols of the polytheists are mere figments of their imagination without any truth e.g. the Hindu idols called Hanuman, Ganesh, Kishan, etc are all baseless, imaginary things, having faces of a monkey or an elephant. Any Muslim who tries to prove them to be prophets is very foolish. Let him first try to prove that such things ever existed.

88. This means revelation has come to prove that these idols were not gods nor has any prophet spoken of them as being deities. By authentic proof refers to these two e.g. Divine Revelation and prophets. From this we learn that mere conjecture and analogy are not enough in matters of beliefs, authentic proof of prophethood is very important.

89. By judgement here either means absolute judgement or creational judgement or command. In the socio-religious decision making creation of Allah Almighty too can

41. O my two fellow prisoners! As for one of you he will serve ⁹² wine for drink to his lord (King) and as for the other, he will be crucified, and the birds will eat of his head ⁹³. The matter about which you enquired has been decreed ⁹⁴.

92. This means that Oh you steward, you will once again be appointed to your position after being released from prison in three days

(on whom be peace) had learned that the cook would soon be hanged, hence he gave him this reminder.

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْبَاءَ
سَيِّمُوهُمَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ
بِهَا مِنْ سُلْطَانٍ ۖ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ أَمَرَ
إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ
الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

become judges. This does not mean that no one can be accepted as judges in various matters besides Allah Almighty. Says Allah Almighty: "Then appoint an arbiter from the family of the man, and from the family of the woman". (S4:V35)

This reliance is on account of absolute judgement, while Prophets have full authority in religious judgement and decisions, while in other matters kings and judges have been vested with the authority of decision making.

90. At that time most Egyptians would worship the stars, while others were worshipping trees, stones, etc. There were no monotheists Hazrat Yusuf (on whom be peace) is the first person in Egypt to propagate the Oneness of Allah Almighty.

91. It is the Religion of the Prophets, which is the means of reaching Allah Almighty.

يَصَاحِبِيَ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي
رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ فَيُصَلَّبُ
فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ قُضِيَ
الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ ﴿٤١﴾

time. The tree bunches of grapes signify these three days.

93. This means the cook will be crucified

after three days. His corpse will wither on the cross and vultures will devour its flesh. The three baskets of bread signifies three days. After hearing the interpretation the two replied we were just joking. There was no such dream. To this Hazrat Yusuf (on whom be peace) replied, "Whatever has come from my mouth is unalterable and will take place as told. Thus

42. And Yusuf said to one whom he considered would be saved of the two, mention me ⁹⁵ before your lord; then Satan (the evil) made him forget ⁹⁶ to mention him to his lord then Yusuf continued in the prison for several years more ⁹⁷.

95. From this we learn a person can be called a Lord i.e. a patron and a person who nourishes and supports. Also, that in times of need to obtain help from people is not idolatry but permissible and the practice of a Prophet. Observe, Hazrat Yusuf (on whom be peace) had accepted the assistance of this prisoner to obtain his freedom.

96. Some people are of the opinion that because Hazrat Yusuf (on whom be peace) had sought assistance from someone other than Allah Almighty the steward had forgotten to mention him to the king. But this is not correct. If this was the case then it should have been said that Allah Almighty had made the steward to forget, and that forgetting would not have been attributed to the devil. In fact, taking

SECTION 6

43. And the King said, I saw in a dream seven fat cows that they are being eaten by seven lean cows, and seven green ears of corn and seven other dry ⁹⁸. O courtiers! Answer to my dream if you know interpretation of the dreams⁹⁹.

98. Seven fat cows were eaten by seven lean cows, and lush green pods were being sucked by dry and withered pods. From this

everything took place as foretold. The cook was the first person in the world to be crucified. (Tafseer Roohul Bayaan)

94. From this we learn that whatever is uttered from the mouth of a Prophet will always take place. What it means now whether you have seen a dream or not, whatever I have said now will not be altered.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي
عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ
فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ط

assistance from people is the sunnah of the Prophets. Hazrat Isa (on whom be peace) had said to his disciples: "Who become my helpers towards Allah". (S3:V52) Hazrat Zulqurnain had said: "My Lord has given me control" (S18 : V 95) Hazrat Yaqoob (on whom be peace) had sent his children to Egypt to bring wheat. If this was wrong then these great personages should have been censured for doing this. The fact of the matter is what is destined to take place will take place.

97. By this is meant seven years, but this period is after interpreting this dream. Before this Hazrat Yusuf (on whom be peace) had remained in prison for five years. He had thus remained in prison for a total of twelve years. The total Arabic letters of "Mention me to your Lord (king)".

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ
خُضِرٍ وَأُخْرَى يُسْتِطِ يَأْيُهَا الْمَلَأُ أَفْتُونِي
فِي رَأْيَايَ إِنْ كُنْتُمْ لِلرُّعْيَا تَعْبُرُونَ ط

we learn that everything has its natural image and appearance. Famine and abundance of provisions were shown to him in the dream in

the form of dry and lush greenpods respectively. Similarly, deeds on the Day of Judgement would appear in different forms which would be seen by the respective doers of

44. They said, these are confused dreams, and we know not the interpretation of dreams ¹⁰⁰.

100. Dreams are of few types: some are from Allah Almighty, some are from devilish suggestion, some from ones own thoughts, while the rest are from the figment of imagination and confusion which one experiences during the day. The first type is the true dream which is divinely inspired, all

45. And the one who was saved of the two said when he remembered after a long time, I will tell you its interpretation, send me forth ¹⁰¹.

101. Send me to the prison because in there is a great scholar who is an expert on interpretation of dreams because he had already

46. O Yusuf! O man of truth ¹⁰², give us interpretation regarding seven fat cows which are being eaten by seven lean ones and seven green ears and the other seven dry; perchance, I may return to the people, perchance they learn ¹⁰³.

102. A (SAADIQUE) a truthful person is one true to his word, but a sincere friend (SIDDEEQ) is one who is one faithful in his word, deed and beliefs. The first is one who does not talk a lie the second is one who does not have the capacity to utter falsehood. Saadiq is one whose words are in accordance with the incidence, while Siddeeq is one where the incidence is in accordance to his words i.e. things happen exactly as he says, as was the case with the cook. He tested Hazrat Yusuf

them.

99. Either you yourselves interpret it or ask those who can interpret dreams to explain it.

قَالُوا أَضْغَاثُ أَحْلَامٍ ۚ وَ مَا نَحْنُ
بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ ۝

the others are figment of ones imagination (AHLAAM). They are called meaningless and confused dreams because that is the meaning of the *DWAGATH* - a collection of different straws e.g. a broom stick. These types of dreams too are a collection of meaningless, evil thoughts.

وَقَالَ الَّذِي نَجَّاهُمَا وَ اذْكُرْ بَعْدَ
أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ۝

experienced the expertness of, in this regard of Hazrat Yusuf (on whom be peace).

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَ
سَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ
لَعَلَّكَ أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ۝

(on whom be peace) about his fate, but it happened exactly as was told to him.

103. This means so that the Pharoah and his courtiers should become aware of the interpretation of this dream, or that they should become aware of Hazrat Yusuf's (on whom be peace) high degree of excellence and knowledge. Up to this stage they had not been able to recognize his true status, that he was a pearl and jewel of the highest calibre.

47. He said, You will do cultivation for seven continuous ¹⁰⁴, years, then what you reap, leave it in its ear ¹⁰⁵, but a little which you may eat ¹⁰⁶.

104. The word 'cultivate' signifies literal meaning and information i.e. first there will be seven years of rain on its time. During this period cultivate your lands well. Sow the seeds continuously in these years, because after this you would be experiencing seven years of drought in which there will be no growth of any grain. During these years whatever grain has been accumulated would benefit the creation of Allah Almighty.

105. From this we learn that Prophets are fully aware of the worldly and religious affairs which are concealed from ordinary human beings. here Hazrat Yusuf (on whom be peace) had outlined such agricultural procedure which only an expert agriculturist would know, that grain remains protected in the chaff. From this one learns that when the Holy Prophet

صلی اللہ علیہ وآلہ وسلم had stopped them from engrafting date trees and then given them permission to do so, was not due to any lack of knowledge, but because the hastiness of the people in this matter. Had these people not been hasty in the matter they would have succeeded without

48. Then after it there shall come seven hard years. That shall eat up what you had stored up for them before, but a little which you may save ¹⁰⁷.

107. This means you would be able to eat the grain you have accumulated during these years of drought and famine. However the quantity of grain you would be able to accumulate will depend on how much grain you would be sowing. From this we learn that saving for the rainy days is not against the principle of Tawakkul reliance on Allah Almighty, but rather it is Allah's command. Says Allah Almighty: "Nor open it completely

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا
فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا
قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٣٧﴾

engrafting. When the Holy Prophet صلى الله عليه وآله وسلم said "You have knowledge about all worldly affairs" were spoken to express displeasure. Furthermore, Hazrat Yusuf (on whom be peace) telling the Pharaoh to appoint him as minister of state Treasury, then organizing the distribution of the grain to those coming to seek it from other parts of the world, in such an excellent manner, go to show that Prophets have full knowledge of running state affairs with prior knowledge about it. Their knowledge is not restricted to only religious affairs but they possess comprehensive knowledge about religious affairs as well as worldly affairs. Otherwise what is the difference between a Molvi and a Prophet!

106. This means that remove the grain from the chaff in accordance with consumption needs, because grain removed from the chaff will become inedible within a year, and if it is left in the chaff it will last for much longer. In this Hazrat Yusuf (on whom be peace) is hinting that inculcate in you the habit of eating less because difficult times lay ahead.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا
تُحْصِنُونَ ﴿٣٨﴾

lest you sit down, blamed tired". (S17:V29) Man at all times should try to save a little from his income because you don't know what the future is likely to be. We also learn that it is permissible to accumulate grain if it is not inconvenient to people. Otherwise doing this is forbidden. This is known in Arabic as *Ihtikaar* (hoarding) i.e. they will accumulate grain even if people can die of want of it, in anticipation of its scarcity or rise in price.

49. Then thereafter there shall come a year wherein people will have rain and in which they will press juice ¹⁰⁸.

108. From this emerge two issues:

1. Sometimes the dreams of infidels too become true because the Pharoah was an infidel.

SECTION 7

50. And the king said bring ¹⁰⁹, him to me then when the messenger came¹¹⁰, to him, he said return to your lord then ask him what bout the women who had cut their hands? No doubt my Lord know their guile¹¹¹.

109. This means when the steward came in the presence of the Pharoah and related this interpretation to him, he became aware of the calibre of knowledge of Hazrat Yusuf (on whom be peace), and he understood that a person of such lofty knowledge and wisdom will indeed be of strong character and excellent practices. He should therefore place this entire administration and management in his hand, because he is not capable of executing it successfully.

110. It means either the same steward or another personal messenger of the king - the first assumption is stronger - came to Hazrat

51. The King said, O women what business you had when you desired to allure the heart of Yusuf ¹¹². They said, Holy is Allah, we did not find any evil ¹¹³. in him. The wife of Aziz said now the reality is discovered ¹¹⁴, I desired to allure his heart ¹¹⁵, and no doubt, he is truthful ¹¹⁶.

112. The king asked the ladies if they had perceived any wrong being committed by Hazrat Yusuf (on whom be peace)? From this we learn that in an investigation question only

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِوْنَ ^{١٠٩}

2. Conditions and difficulties, etc are of various forms, which can be seen in dreams, like on the Day of Judgement deeds will assume different froms.

وَقَالَ الْمَلِكُ اسْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ^{١١٠}

Yusuf (on whom be peace) and conveyed the message of the king to him requesting him to leave the prison. Hazrat Yusuf (on whom be peace) said this to him.

111. This tells us that to absolve oneself of blame and to clarify any misunderstanding about oneself is the practise of the Prophets. Observe, Hazrat Yusuf (on whom be peace) did not leave the prison until such time that the false blame that was levelled against his purity and chastity was not cleared by him making those ladies to admit that they had falsely accused him.

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ^{١١١}

those people who are directly involved in the incident. Further we also learn that even these ladies too had desired evil act from Hazrat Yusuf (on whom be peace), or had requested

Lady Zuleikha to gain his attention hence the plural form of the verb "You plural desired to allure" is being used.

113. From this we learn people of Egypt were believing in Allah Almighty too, and it is possible that after seeing Hazrat Yusuf (on whom be peace) these women may have become monotheists and good believers. The reason being, this statement sounds like that in respect of believers.

114. This means on all the people, because the very special people on that very day had become fully aware of the purity and innocence of Hazrat Yusuf (on whom be peace). Observe the show of Divine splendour. At first it was Hazrat Yusuf (on whom be peace) who was trying to redeem himself of the blame, and today the king and his entire kingdom are beseeching him to come out of prison.

115. The declaration of Lady Zuleikha's repentance is being made by Allah Almighty, because admission of one's guilt is best effected through repentance. Thus it is totally forbidden to say anything evil about Hazrat Zuleikha because she is Hazrat Yusuf (on whom be peace) patron, companion and consort. Even Allah Almighty did not censure her when

52. Yusuf said, I have done this because Aziz should know that I betrayed him not behind his back, and Allah allows not the guile of betrayers 117.

117. From this we learn that falsehood will never prosper, truth ultimately prevails, deceitful person will always have a bad ending. Every scholar and lecturer should not speak of

53. And I do not hold my soul free from sin 118, no doubt the soul is wont to command evil but that on whom my Lord has mercy 119, No doubt, my Lord is Forgiving, Merciful.

118. Hazrat Yusuf (on whom be peace) expressed this in all humility to Allah Almighty. He said to the envoy of the Pharaoh

mentioning her error, as she had already repented. The repenting sinner becomes like a sinless person. That Hazrat Zuleikha is a wife of Hazrat Yusuf (on whom be peace) as proven from Hadith Shareef of Bukhari and Muslim Shareef. During his last illness the Holy Prophet صلى الله عليه وآله وسلم had told his wives "You are like the wives of Hazrat Yusuf (on whom be peace). SAWAHIB is the plural of SAHIBAH signifying wives. Says Allah Almighty: "Whereas there is no woman for Him". (S6:V101) Thus what the Holy Prophet صلى الله عليه وآله وسلم meant was you are like Zuleikha, the wife of Hazrat Yusuf (on whom be peace). This tells us that Hazrat Zuleikha is the wife of Hazrat Yusuf (on whom be peace). The plural form of the word is used to show that the object for which the simile is used is plural like the reference to the Companions as "suns of guidance" or "The moon of Faith"

116. Thereafter the king sent a message to Hazrat Yusuf (on whom be peace) that all the ladies have testified to your purity and innocence. From this we learn patience is a great virtue and bounty of Allah almighty. By itself it may seem bitter but its fruit is very sweet.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَ
أَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

these ladies and Hazrat Zuleikha in any evil way because all of them have already repented for their error.

وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ
بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي
غَفُورٌ رَحِيمٌ ﴿٥٣﴾

that my remaining chaste and not giving in to the desires of Zuleikha was not due to my own perfection but it was due to the bounty of Allah

Almighty. From this we learn that one should not be proud of his good deeds, but instead be grateful to Allah Almighty for giving you the guidance and opportunity for doing these good deeds. The purpose of this verse is not to show that mind and soul of the Prophets of Allah Almighty are not pure - because due to the bounty of Allah Almighty they are innocent of all sins.

119. From this emerge two issues:

54. The King said, bring him to me that I may choose him specially ¹²⁰, for myself. Then when he talked to him ¹²¹, said certainly today you are a man dignified, trusted with us ¹²².

120. When the Pharaoh heard of Hazrat Yusuf (on whom be peace) tolerance and knowledge, truthfulness, good treatment of the prisoners, patience and gratitude he was deeply impressed with his dignified nature and was anxious to meet. (KHAZAINUL IRFAAN)

121. The Pharaoh sent a group of respectable men with stately dress and horses to the prison. They presented him with the royal dress and conveyed to him the king's message, which Hazrat Yusuf (on whom be peace) accepted. Thereafter he offered a prayer for the well being of all the prisoners and took leave of them and left from the prison in a stately manner. When he arrived at the palace door he said: "Allah is sufficient for me". The Pharaoh who was well versed in seventy

55. Yusuf said, set me over the treasures of earth. No doubt, I am watchful, knowing ¹²³.

123. From this emerge a few issues:

1. When others are incapable, then it becomes permissible for the most capable person to obtain the reign of power and highest state post for the purpose of maintaining justice and order;
2. To lay your claim based on merit for such a post is acceptable.

1. Human self is of baser nature. Thus no one should be content with it.

2. The blessed Prophets are pure and free of sins because their souls and passion are included in "on whom my Lord has mercy". They are not of baser nature. Also, the devil is out of reach of them. Says Allah Almighty: "No doubt those who are my bondsmen, you have no control over them". (S17:V65) It is for this reason that Hazrat Yusuf (on whom be peace) did not say that mine is a baser self.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصْهُ
لِنَفْسِيَ فَلَمَّا كَلَّمَهُ قَالَ اِنَّكَ الْيَوْمَ
لَدَيْنَا مَكِينٌ اَمِينٌ ۝

languages spoke to him. When the Pharaoh was addressed in Arabic and Hebrew he was unable to reply in these languages. At that point in time Hazrat Yusuf (on whom be peace) was thirty years old. The Pharaoh was totally taken aback by Hazrat Yusuf's (on whom be peace) different branches of knowledge at such a young age. (Khazainul Irfaan, Roohul Bayaan)

122. The Pharaoh then listened to the interpretation of his dream from the sacred mouth of Hazrat Yusuf (on whom be peace). After learning the full account of it he said that he does not have the capacity to bear this burden and requested him to regulate the administration of it.

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ
اِنِّي خَفِيْظٌ عَلِيْمٌ ۝

3. It is permissible to be employed by an infidel king;

4. It is permissible to seek employment in departments whose revenue is of questionable nature;

5. It is permissible to accept gifts from the infidels;

6. It is permissible to be appointed to the

post of judge, etc on behalf of a cruel king for the purpose of administering proper justice.

7. It is forbidden to conceal your religion. Its declaration is absolutely important.

8. The Prophets by nature are fully acquainted with all bounties of religious and

56. And thus We gave control to Yusuf over this land ¹²⁴. wherein he might live wherever he wished. We cause Our mercy to reach whom We please, and We waste not the reward of the righteous.

124. A year later the king made Hazrat Yusuf (on whom be peace) king of Egypt, and

57. And surely the reward of the hereafter is better of those who believed and remained duty bound¹²⁵

125. From this we know that the bounties which the pious people receive in this world will not be deducted from the bounties of the

SECTION 8

58. And the brethren ¹²⁶, of Yusuf, came, then appeared before him, and Yusuf recognized them but they remained unaware of him.

126. Hazrat Yusuf (on whom be peace) in these seven years of easy circumstances cultivated abundant grain and accumulated it. When the years of famine set in and rain stopped completely, the people in the first year consumed the grain from what they had saved. In the second year when the grain on the market had been fully utilised people came with their money to purchase the grain from Hazrat Yusuf (on whom be peace); in the third year they purchased it with their jewellery and live stock; in the fourth year they gave their slaves and maids to obtain the grain; on the fifth year they gave their entire immovable property to obtain the grain; in the sixth year they sold their children to purchase the grain

worldly knowledge. Observe, prior to this Hazrat Yusuf (on whom be peace) had neither ruled as a king or practised agriculture, yet he says: "I am watchful and knowing" (in these matters). He had not acquired this knowledge from any school.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۖ نُصِيبُ بِرَحْمَتِنَا
مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

after the death of the Aziz, Zuleikha got married to him.

وَلَا جُرْ الْأُخْرَىٰ خَيْرٌ لِلَّذِينَ آمَنُوا وَ
كَانُوا يَتَّقُونَ ﴿٥٧﴾

Hereafter. They will receive much more in the Hereafter. The world and its bounties are temporary while the Hereafter is permanent.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

and the seventh year they sold themselves and became the slaves of Hazrat Yusuf (on whom be peace) i.e. all the ladies of that place became his handmaids, and the men became his slaves. The Prophet of Allah Almighty then freed all of them and returned all their possessions to them. From this we learn that Allah Almighty had brought about this famine to cleanse the stigma of slavery from his beloved Prophet, and to re-unite the separated children with their parents. This is how Allah Almighty elevates the honour and dignity of His Prophets, sometimes even by plunging the world into anxiety and inconvenience. During this period his brothers too had come to Egypt to purchase grain. On their first trip they had not brought Benjamin.

59. And when he got ready their baggage ¹²⁷, he said, bring your step brother to me, do you not see that I give full measure and I am the best host ¹²⁸.

127. As about forty years had lapsed since they had thrown Hazrat Yusuf (on whom be peace) in the well they were under the impression that their brother must have died. Therefore they said, Oh King, we are sons of a Prophet. We were twelve brothers but one was devoured by a wolf so we are now eleven. Hearing this Hazrat Yusuf (on whom be peace)

60. But if you bring him not to me, then there is not measure for you with me and approach me not.

61. They said, we shall desire him from his father, and we are certainly to do it.

62. And Yusuf said to his servants put their capital in their saddlebags, perhaps they may recognize ¹²⁹, it when they go back to their home, perchance they may return ¹³⁰.

129. So that they may recognize the money and get the impression that it has been returned as a form of assistance for us, or that they may understand the true meaning of gratitude and accept him as their benefactor, and when they come back for the grain they may bring Benjamin with them.

63. Then when they returned to their father ¹³¹, they said, O our father, the food grain has ¹³², been denied to us, so send with us our brother that we may bring food grain and we shall surely safeguard him ¹³³.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ اِئْتُونِي بِاخِي لَكُمْ مِّنْ اَبِيكُمْ ؕ اَلَا تَرَوْنَ اَنِّيْٓ اُوْفِي الْكَيْلَ وَاَنَا خَيْرُ الْمُنْزِلِينَ ٥٩

asked: "Where is your eleventh brother?" They replied: "We have left him to take care of grief-stricken father".

128. Therefore your brother Benjamin will not be inconvenienced here in any way. Hazrat Yusuf (on whom be peace) had entertained them well.

فَاِنْ لَّمْ تَاْتُوْنِيْ بِهٖ فَلَا كَيْلَ لَكُمْ عِنْدِيْ وَلَا تَقْرُبُوْنِ ٦٠

قَالُوْا سُبْحٰنَ الَّذِيْ دَعٰنَا اٰبَاہٗ وَاِنَّا لَفٰعِلُوْنَ ٦١

وَقَالَ لِفِتْيٰنِهٖ اجْعَلُوْا بِضَاعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّہُمْ يَّعْرِفُوْنَهَا اِذَا اُنْقَلِبُوْا اِلٰى اٰہْلِہُمْ لَعَلَّہُمْ یَّرْجِعُوْنَ ٦٢

130. This means either due to this kindness they would come again, or they may come back to return this money thinking that it was wrongfully given to them because children of the Prophet do not keep things that are doubtful. However the first possibility is stronger as is being made to understand from the passages that follow.

فَلَمَّا رَجَعُوْا اِلٰی اٰبِیْہُمْ قَالُوْا یٰٓاَبَانَا مُنِعَ مِنَّا الْکَيْلُ فَاَرْسِلْ مَعَنَا اَخَانَا نَکْتَلْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ٦٣

131. Before opening the merchandise they spoke highly of the king to Hazrat Yaqoob (on whom be peace), so much so that if our own brother was the king he would not have treated us so well.

132. By this is meant the king of Egypt have instructed us that if we did not take our

64. He said, May I trust you about him likewise I trusted you before about his brother ¹³⁴, Then Allah is the best Guard he is the Most Merciful of the merciful ¹³⁵.

134. This tells us that a person who deceives you once you should be cautious of him - once bitten twice shy. It is stated in a Hadith that a believer can not fall in the same hole twice.

135. When sending Hazrat Yusuf (on whom be peace) the father had forgotten the remembrance of Allah Almighty, as a result of

65. And when they opened their goods, they found their capital returned¹³⁶. to them. They said O our father, now what more should we desire? Here is our capital that has been returned to us. And we shall bring food grain for our family and we shall guard our brother ¹³⁷, and we shall find and extra camel load This offering is nothing before a King ¹³⁸.

136. These people fully understood that the king had deliberately returned their money and since it is returned as a gift from him it is permissible to use it. This tells us that anything which according to ones thinking has a greater possibility of being lawful its use is permissible.

137. So that this protection becomes the atonement of our previous sins. We have already erred once by not protecting Hazrat Yusuf (on whom be peace), but try us now. It should be remembered that this time they are

brother Benjamin with us he would not give the grain to us. If Benjamin goes we too will receive the grain, while his share would be separate. Thus it is now absolutely necessary to send Benjamin with us.

133. To bring him back safely is our responsibility.

قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَفِظًا ۖ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٢٣﴾

which they were separated. Now he was fully conscious of Allah Almighty and due to this those separated were brought together. From this we learn that a Prophet is immediately alerted of even his trivial error. We further learn that the remembrance of Allah Almighty is an excellent means to ward off any calamity.

وَلَبَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۖ هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَبِيرُ أَهْلِنَا وَنَحْفِظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ۖ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٢٥﴾

making a sincere promise of taking care of Benjamin while in the case of Hazrat Yusuf (on whom be peace), their promise of protecting him was a deliberate scheme of their part. hence this promise of theirs was sincere. For this reason Hazrat Yaqoob (on whom be peace) made the statement which follows.

138. By this is meant we have already tested this king's kindness and generosity. For him to give the grain in such large quantity is nothing. What appears so much to us is insignificant to him. Because Hazrat Yusuf (on

whom be peace) was the total master of the grain, he was in a position to change whom he wished and give free to whom he desired. Afterwards he did return everyone's money.

66. He said I will never send him with you, until you give me this solemn pledge ¹³⁹, of Allah that you will be surely bring him back, but that you may be encompassed ¹⁴⁰. Then when they gave Yaqub solemn pledges, he said, Allah is responsible over what we say ¹⁴¹.

139. By this is meant take an oath on Allah Almighty. Hazrat Yaqoob (on whom be peace) asked them to do this because in respect to Hazrat Yusuf (on whom be peace) they had deceived him. From this we learn that in times of need it is permissible to take an oath and make others take an oath.

140. This tells us that Hazrat Yaqoob (on whom be peace) is fully aware about the incidents that would be taking place and that

67. And said he, O my sons, enter not by one door, but enter you by separate ¹⁴². gates. I can not save you against ¹⁴³, Allah All decisions belong to Allah ¹⁴⁴, I relied on Him, and let the reliant rely on Him.

142. This means at that time Egypt had four different doors to enter the city. Or Hazrat Yaqoob (on whom be peace) may have said this so that they may remain protected from people's evil eye. He did not give this instruction on their first trip because the Egyptians were not aware that they were children of one father. Also they were all young and handsome, and since they had become centre of attention of the king on their first trip, people now would take much more interest in them due to their fame. From this we learn that there is truth in the concept of evil

Thus no one can raise any objection at this action of giving the king's grain free of charge to his brothers.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

Benyamin would be held back in Egypt. What it means that if it is going to be beyond your power to bring back my Benyamin it is all right. 141. This means even after your pledge my trust is in Allah Almighty, and no one else. From this we learn that the true meaning of trust in Allah Almighty is an act upon the resources at hand but keep the provider of resources in sight.

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

eye which can effect harm on whom it falls. Furthermore, to take precaution against it is the practise of the Prophets.

143. This advice is a device to seek protection from the evil eye but mere device and place cannot change destiny and fate. The author of Tafseer Khazain says the instruction to enter Egypt through different doors was given so that due to this pretence Benyamin would be able to stay with Hazrat Yusuf (on whom be peace). In this way while the rest of the brothers would become divided in groups of two Benyamin would be by himself, as a result

of which Hazrat Yusuf (on whom be peace) would keep him by him. From this we learn that Hazrat Yaqoob (on whom be peace) was fully aware of every action of Hazrat Yusuf (on whom be peace).

144. This means that creational command "be, and it becomes" belongs to Allah Almighty alone. None is associated with him in this. The rules and commanders of the world

68. And when they entered after the manner their father had commanded ¹⁴⁵, it could not save ¹⁴⁶, them against Allah, yes there was a desire in the heart of Yaqub ¹⁴⁷, which he fulfilled. And verily, he is the man of knowledge ¹⁴⁸, by Our teaching, but most men know not ¹⁴⁹.

145. The sons of Hazrat Yaqoob (on whom be peace) entered Egypt from different doors as per their fathers instruction. This tells us that obedience to the father is greatly liked by Allah Almighty. Thus their obedience is being described in loving words.

146. This means a device or plan cannot change fate. However, prayer of the pious can alter one's fate. Due to Hazrat Adam's (on whom be peace) prayer the life span of Hazrat Dawood (on whom be peace) was increased from sixty to hundred years. Infact due or prayer itself is destiny or fate. The Holy QUR'AAN states that due to the prayer of the devil's life span has been lengthened.

147. This means bringing Benyamin and Hazrat Yusuf (on whom be peace) together was

SECTION 9

69. And they went to Yusuf, he gave his brother ¹⁵⁰, a place near himself he said believe I am your brother therefore be not grieved of whatever they do ¹⁵¹.

150. His brothers informed Hazrat Yusuf (on whom be peace) that they had brought Benyamin with them. He replied that they had

in a metaphorical sense are given authority by Allah Almighty in matters of legal commands. Hence there is no contradiction in this verse. Says Allah Almighty that if a dispute takes place between the husband and a wife "Then appoint one arbiter each from the family of the husband and the side of the family of the wife". (S4:V35) Thus this verse does not contradict the verse quoted.

وَلَبَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ
أَبُوهُمْ ۖ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ
مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ
قَضَاهَا ۗ وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٢٨

Hazrat Yaqoob's (on whom be peace) great desire which was achieved through this plan. Hazrat Yaqoob (on whom be peace) is a possessor of vast knowledge.

148. This means Hazrat Yaqoob (on whom be peace) is fully aware of what had happened to Hazrat Yusuf (on whom be peace) as well as what would happen to him. This is true because when interpreting his son's dream he had already said: "And thus your Lord will select you"... (S12:V6)

149. This means most people reject the different branches of knowledge of those who are beloved to Allah Almighty. They always maintain that Hazrat Yaqoob and Hazrat Yusuf (on them be peace) did not possess much knowledge.

وَلَبَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ
أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ
بِمَا كَانُوا يَعْمَلُونَ ٢٩

responded well to his wishes. Thereafter he treated them all very cordially and hospitably. He had laid separate tables for

them and made them sit in pairs per table. Because Benjamin was left alone he began to cry and thought to himself that had Hazrat Yusuf been present today he would have sat with me. On seeing him crying Hazrat Yusuf (on whom be peace) said to him since you are alone come and join me at the table.

151. During the meal Hazrat Yusuf (on whom be peace) said to Benjamin how would you like it if I were to take the place of your brother. To this Benjamin replied: Is it possible for anyone to get a brother like you. But how would it be possible for you to be the son of Hazrat Yaqoob (on whom be peace) and Rachel. Hearing this Hazrat Yusuf (on whom

70. Then when he made ready their baggage he put the drinking cup in the saddlebag of his brother ¹⁵². Thereafter a Crier cried. O men of Caravan no doubt, you are thieves¹⁵³.

152. Either Hazrat Yusuf (on whom be peace) placed the cup in the grain himself or asked someone else to place it. Thereafter he asked the security guard for the cup who searched for it but could not find it. He then ran after this caravan and uttered these words. He thought that since he had measured the grain for them with the cup, they must have

71. They said and turned to them. What it is that you find not.

72. They said, we do not find the kings measuring cup ¹⁵⁴, and whosoever will bring it, he shall have a camel's ¹⁵⁵. load and I am his guarantor ¹⁵⁶.

154. The king would drink water from this cup and was decked with jewels. At that point in time the grain was measured with it. This cup was placed in Benjamin's goods after which the caravan left for Kanaan.

155. This means who ever brought back the cup would be given a reward of one camel and grain. Now a days too reward is announced to

be peace) cried and quietly said "I am Yusuf, but do not disclose this secret to anyone." On hearing this Benjamin was enraptured with ecstasy and said now I would never be separated from you. Hazrat Yusuf (on whom be peace) said that there is no possibility of keeping you behind besides linking something distasteful to you which would give one the reason to keep you back. Benjamin agreed to this. (Tafseer Khazainul Irfaan) As a result of this the following incident took place. From this we learn that whatever took place happened due to a mutual agreement and was not aimed at disgracing Benjamin in any way.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ
فِي رَاحِلِ أَخِيهِ ثُمَّ أَذَّنَ مُوَذِّنٌ أَتَتْهَا
الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٤٠﴾

taken it.

153. These words are not spoken by Hazrat Yusuf (on whom be peace) otherwise they would have been false, these words were uttered by the caller who was totally unaware of what had actually transpired. Hence there is no contradiction in the verse.

قَالُوا وَاقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٤١﴾

قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ
بِهِ حُلٌّ بَعِيرٌ وَأَنَا بِهِ زَعِيمٌ ﴿٤٢﴾

recover lost things. This verse serves as a source for it.

156. This tells that it is permissible to stand as security and guarantee for goods. The word ZAEEM stands for guarantee. Today too there is the practice of standing as a guarantor. The source of this practice is the verse under discussion.

73. They said By God you are well aware that we came not for creating mischief in the land, nor are we are thieves ¹⁵⁷.

157. Because we have come twice to Egypt, and you have tested our piety and purity. Such God-fearing people cannot be thieves. We don't even feed our camels with

74. They said what is the penalty of him, if you be liars?¹⁵⁸.

158. This means if the item under question is found in your possession, you should suggest the punishment for it. From this we understand that it is acceptable to propose and suggest

75. They said , its penalty is that he in whose baggage it is found, be himself the servant in recompense. Thus is the punishment of the unjust at our place ¹⁵⁹.

159. This means the punish for stealing in the religion of Hazrat Yaqoob (on whom be peace) was that the owner could keep the thief

76. Then first he began the search of their bags before the bag of his brother then he took it out from the bag of his brother ¹⁶⁰. We taught Yusuf thus to plan ¹⁶¹. He could not take his brother under the King's Law ¹⁶², but this is what Allah willed. We exalt in degrees whomsoever We please. And above every man of knowledge there is One of More Knowledge ¹⁶³.

160. From this we learn that religious evasions are permissible because Hazrat Yusuf (on whom be peace) had adopted an excuse to hold back Benjamin which was an absolutely correct means adopted. It was not causing cruelty to anyone. Allah Almighty had taught Hazrat Ayob (on whom be peace) to adopt one form of excuse "Take in your hand a broom of dry grain and strike therewith". (S38:V44)

قَالُوا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا
لِنُفْسِدَ فِي الْاَرْضِ وَمَا كُنَّا سُرِقِيْنَ ﴿٤٣﴾

stolen fodder. When we set out on a journey we leave our homes with food for ourselves and fodder for our animals.

قَالُوا فَمَا جَزَاؤُهُ اِنْ كُنْتُمْ كَاذِبِيْنَ ﴿٤٤﴾

punishment for a crime mutually an condition that the punishment proposed is not contrary to Islamic law.

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَاحِلِهِ فَهُوَ
جَزَاؤُهُ ۚ كَذٰلِكَ نَجْزِي الظَّالِمِيْنَ ﴿٤٥﴾

as a slave for as long as he liked, but he had no right to sell him. He could only obtain service from him.

فَبَدَا بِاَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ اَخِيْهِ ثُمَّ
اُسْتَخْرَجَهَا مِنْ وِعَاءِ اَخِيْهِ ۚ كَذٰلِكَ
كِدْنَا لِيُوسُفَ ۚ مَا كَانَ لِيَّ اُخَذَ
اَخَاهُ فِي دِيْنِ الْمَلِكِ اِلَّا اَنْ يَّشَآءَ
اللّٰهُ ۚ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ۚ وَ
فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيْمٌ ﴿٤٦﴾

161. It should be remembered that in adopting this excuse Hazrat Yusuf (on whom be peace) had not spoken a lie, because it was his servant who had said to the brothers that you are thieves, who was totally unaware of what had transpired. Neither did Hazrat Yusuf (on whom be peace) accuse his brother of stealing because what had transpired took place after consultation with Benjamin. Allah Almighty

praised it and said: "We taught Yusuf thus to plan". Regarding this matter he first asked the brothers for its legal consequences which made it easier to keep back Benjamin. Neither was the secret let out nor was the Egyptian law of flogging the thief and exliting wealth from him which is twice the quantity stolen. Also we learnt that the deeds of the prophets are secret deed of Allah Almighty. Raising objection against them is raising objection against Allah Almighty. Observe, this plan to hold back Benjamin was adopted by Hazrat Yusuf (on whom be peace) but Allah Almighty says that it was He who had taught him this.

77. The brothers said if he commits 164, theft, then no doubt his brother has already committed theft 165, before, then Yusuf kept this thing secret in his heart and did not disclose it to them. He said within himself, you are at worse 166, place, and Allah knows well what you fabricate 167.

164. This means that firstly Benjamin had not stolen, the cup was erroneously placed in his goods, and if he had actually stolen, then we had not advised him to do so. We are from a different mother and he is from another mother. His blood brother Hazrat Yusuf (on whom be peace) too had once stolen.

165. This is a reference to Hazrat Yusuf's (on whom be peace) childhood in which he once stole his uncle's idol broke it and threw it in the filth. This was done for the sake of dissuading his uncle from idolatory and not for mere stealing. However, here his brothers spoke of it to taunt Hazrat Yusuf (on whom be peace).

166. By this is meant Hazrat Yusuf (on whom be peace) did not want to disclose to

78. They said, O Aziz, he has a father aged and advanced in years 168, so take one of us in his place. No doubt we are seeing your favours 169.

162. This means that had Hazrat Yusuf (on whom be peace) not settled this punishment from his brothers before hand, he would not be in the position to hold back Benjamin in terms of the Egyptian law. This law did not advocate making the thief a slave.

163. From this emerge two issues:

1. All the brothers were religious scholars, but Hazrat Yusuf (on whom be peace) was more learned then all of them.

2. Religious knowledge is a means of achieving elevated position, and that a scholar is superior to a non-scholar.

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ
مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ
وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ
مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٤٤﴾

them that the noble work which he did, is referred to by his brothers as theft and whatever they had done to him they are not ashamed or sorry about it. It should be remembered that whoever steals or breaks an idol, or steal any musical instrument or breaks it, his hands will not be cut off for it, because such a person can say that I did this to eradicate idolatory and sinful activity, stealing was not my motive.

167. This means Allah Almighty knows that the actual happening is not what you are claming it to be, neither Hazrat Yusuf (on whom be peace) had stolen nor Benjamin. In the case of Hazrat Yusuf (on whom be peace) it was for breaking the idol, while in the case of Benjamin it was a plan to hold him back.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا
كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ إِنْ أَرَاكَ
نَزَلَكَ مِنَ الْمُحْسِنِينَ ﴿٤٥﴾

168. They said to the king we have an aged father who is grief stricken at the death of Hazrat Yusuf (on whom be peace) and who finds comfort and solace in Benjamin. If you hold back Benjamin our father would become extremely perturbed and restless because this would destroy his last hope and support.

169. Because law is one thing and kindness and benevolence is something else, and that benevolence is superior to law. From this we learn that in the religion of Hazrat Yaqoob (on

79. He said, be refuge of Allah that we should take any other but him with whom we found our goods then we shall surely be unjust ¹⁷⁰.

170. Because we have received the command from Allah Almighty to hold back Benyamin. Also, we have made a promise to Benyamin to hold him back. Thus if we allow him to go and hold you back we would be

SECTION 10

80. Then when they were disappointed ¹⁷¹, of him, they began conferring going apart. His elder brother said, do you not remember that your father had taken a solemn pledge¹⁷², of Allah from you, and before this how you committed mistake ¹⁷³. regarding Yusuf? Then I shall not move from this place until my father permits or Allah commands ¹⁷⁴. me and His command is best.

171. This is that incident about which Hazrat Yaqoob (on whom be peace) had hinted at the time of departure when he had said to his sons: "That you may be encompassed" (S12:V66) Observe! how farsighted is a Prophet of Allah.

172. Your father had made you promise in respect of protecting Benyamin and bring him safely with you. We have failed to protect him.

whom be peace) the punishment of a thief was regarded as violation of human right and not Divine right, otherwise he would not have made a recommendation for it. In our present Islamic law too before the case of theft reaches the magistrate it is regarded as violation of human right, but once it reaches the magistrate it becomes violation of Divine right, as after this the person who's right is violated cannot pardon the thief.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا
مَتَاعَنَا عِنْدَهُ إِنَّا إِذَا ظَلَمُونَ^٩

undermining Divinely inspired order, and breaking our promise to Benyamin. The reason being at that time the punishment for stealing was based on human right, which could be pardoned by a human being.

فَلَمَّا اسْتَيْسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ
كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ
أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَ مِنْ
قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ
الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ
اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ^{١٠}

Otherwise we should have kept a close eye on his goods and kept his bundle close so that there was no possibility for the cup to come out of it and for them to keep Benyamin behind. We have already broke our pledge in respect of Hazrat Yusuf (on whom be peace).

173. This tells us that expressing remorse at sin is the origin of repentance. These people have expressed regret for their previous

incident, hence they had obtained forgiveness. It is not necessary to use the word Taubah when seeking repentance. Words reflecting remorse and regret are sufficient for it. Thus the thought of remorse of these brothers was a means of repentance for them. Now if any one regards them as evil is cruel and unjust.

174. This means I would remain behind in Egypt until such time my father gives me permission to return to Kanaan or the king

81. Return you all to your father, and say, O our father verily your son has committed ¹⁷⁵, theft, and we had become witnesses to this much what we had in our knowledge, and we were not guardians over the unseen.

175. This means that the stealing has been linked to them. Therefore they had continued to say that we are not the guardians of the unseen. Allah Almighty knows best whether under the present circumstances they are thieves or not. From this we learn that even after goods are

82. And enquire of the town wherein we ¹⁷⁶, were and the Caravan in which we came. And no doubt, we are truthful ¹⁷⁷.

176. This tells us that in Arabic the word QARYAH is used for a city as well. Observe! these brothers have referred to Egypt as QARYAH - town or city. Thus while this word has been used for Jummah Prayer, it would denote town or city, because Jummah Prayer cannot be performed in a village.

83. He said, your souls have made for you some excuse ¹⁷⁸. Then patience is good. It is near that Allah may bring them all to ¹⁷⁹, me No doubt, it is he the Knowing the wise.

178. In this word "your souls" Hazrat Yusuf (on whom be peace) too is included. Its purpose is to show that even in the separation of Hazrat Yusuf (on whom be peace) my sons

releases Benjamin. With what face can I go back to my father. These words are spoken by Yahooda who was the eldest amongst them. Later it was him who came to Hazrat Yaqoob (on whom be peace) bringing the glad-tidings about Hazrat Yusuf (on whom be peace). Some scholars have stated that these words were spoken by Roobeel who was most intellegent amongst them.

ارْجِعُوا إِلَىٰ آبَائِنَا إِن
ابْنُكَ سَرَقَ ۚ وَ مَا شَهِدْنَا إِلَّا بِمَا
عَلَيْنَا وَ مَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

recovered from a person, the onlookers cannot with certainty call such a person a thief. The judge too will pass the judgement of cutting of the hands after full investigation, not merely on finding goods in the possession of the person.

وَسَّالِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَ
الَّتِي أَقْبَلْنَا فِيهَا ۚ وَ إِنَّا لَصَادِقُونَ ﴿٨٢﴾

177. Because once before they had acted in a dishonest manner, they now knew that their father would not believe them even when they would be speaking the truth. Hence they said "Ask the people of Egypt for the truth" Therefore one should always make it the habit of speaking the truth at all times.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً
فَصَبِّرْْ جَبِيلٌ ۚ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي
بِهِمْ جَبِيْعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

had a hand in it and the same is the case with Benjamin i.e. it is Hazrat Yusuf (on whom be peace) who had adopted this plan, otherwise it was not possible for Benjamin to steal. This

tells us that Hazrat Yaqoob (on whom be peace) was fully aware of every action of Hazrat Yusuf (on whom be peace). By using the plural "your souls" Hazrat Yusuf (on whom be peace) tells them that had you not made the king aware of our laws, he would not been able to keep back Benjamin, because in their legal system this is not the punishment prescribed for stealing.

179. From this we learn that Hazrat Yaqoob (on whom be peace) was fully aware that Benjamin is in Egypt with his brother Hazrat Yusuf (on whom be peace) because "with them"

84. And he turned away his face from him and said, Ah woe on the separation of Yusuf, and his eyes were whitened with grief and he suppressed his anger ¹⁸⁰.

180. From this verse emerge a few issues:

1. It is permissible to cry at the separation from those beloved to oneself.
2. Prophets can become blind. Hazrat Yaqoob (on whom be peace) continuously cried for eighty years until such time that he began to lose his sight which he regained after Hazrat Yusuf's (on whom be peace) shirt was placed on his eyes. Says Allah Almighty: "*His sight came back*". (S12:V96) Hazrat Shuabe (on whom be peace) too cried so much out of fear for Allah Almighty that he also lost his sight.
3. Though this lamentation of Hazrat

85. They said, By God you shall ever continue to remember Yusuf until you approach grave or pass away with you life ¹⁸¹.

181. These words were spoken by his son and other relatives. They were not spoken to

86. He said I cry out for assistance in my anguish ¹⁸², and sorrow unto Allah, and I know those glories of Allah which you know not ¹⁸³.

182. From this we learn that crying out to Allah Almighty is not going against patience

denotes the plural form used for at least three persons. Since Yahooda had remained behind, that Hazrat Yusuf (on whom be peace) the third brother. Further, Hazrat Yaqoob (on whom be peace) also knew that soon all of them would be meeting him. The word "bring them" does not mean that those people will come to Kanaan to meet me, but that they will come to meet me. This is exactly what happened because when Hazrat Yaqoob (on whom be peace) went to Egypt, Hazrat Yusuf (on whom be peace) and Benjamin went to the outskirts of Egypt to welcome him.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُونُسَ وَ
ابْيَضَّتْ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

Yaqoob (on whom be peace) was outwardly due to the separation of his son Hazrat Yusuf (on whom be peace), yet inwardly it was due to his love for Allah Almighty. The love for his son became the means of achieving Divine love. (*Tafseer Roohul Bayaan*). Other than that he was fully aware of what his son was experiencing. He himself said that Allah Almighty will unite me with him.

4. Any weeping which is free from a dirge is not disallowed. At the birth of his son Ebrahim the Holy Prophet صلى الله عليه وآله وسلم had shed tears.

قَالُوا تَاللّٰهِ تَفْتَوُا تَذَكَّرُ يُونُسَ حَتّٰى
تَكُونَ حَرَضًا اَوْ تَكُونَ مِنَ الْهٰلِكِيْنَ ﴿٨٥﴾

censure him in any way but to sympathise and comfort him in his sorrow.

قَالَ اِنَّمَا اَسْكُوْا بِئِىْ وَحُزْنِىْ اِلَى اللّٰهِ
وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٦﴾

However, to utter words of impatience or to complain to people is a sign of impatience.

Hazrat Yaqoob (on whom be peace) cried for eighty years, but not once had he uttered a single word of impatience.

183. I know that Hazrat Yusuf (on whom be peace) is alive, he is well and he will be united with me. Once he had enquired from the angel of Death whether he had taken out the soul of

87. O my sons! Go and search for Yusuf 184. and his brother and despair not of Allah's mercy. No doubt, none despair of the mercy of Allah but a people disbelieving 185.

184. This means wherever is Benjamin, Hazrat Yusuf (on whom be peace) would be there as well. This tells us that Hazrat Yaqoob (on whom be peace) is fully aware of the actual condition. We further learn that to undertake a journey in search of some one dear to you is the practise of the Prophets. Hazrat Yaqoob (on whom be peace) sent his sons in search of Hazrat Yusuf (on whom be peace). Thus to undertake a journey to meet a pious person,

88. Then when they reached Yusuf, they said O Aziz, distress has reached 186, us and our family, and we have come with worthless capital 187, then you give us full measure and be charitable 188. to us. No doubt, Allah rewards the charitable 189.

186. This is the brothers third visit to Egypt. Its purpose was both to obtain grain as well as search for Hazrat Yusuf (on whom be peace) because Hazrat Yaqoob (on whom be peace) had commanded them to do so.

187. By 'worthless capital' here means some wool and some counterfeit coins unacceptable to merchants. Traditions has it that Hazrat Yaqoob (on whom be peace) had written a letter to the king of Egypt i.e. Hazrat Yusuf (on whom be peace) and sent with his sons in which he had written a very sad note. The contents of this letter is found in Tafseer Roohul Bayaan, etc.

his son Hazrat Yusuf (on whom be peace). The reply was in the negative. When asked, Hazrat Jibraeel (on whom be peace) too replied that he is safe and well. (Tafseer Roohul Bayaan), Khazainul Irfaan) Also, it was him who had interpreted the dream of Hazrat Yusuf (on whom be peace).

يَبْنَىٰ أَذْهَبُوا فَتَحَسُّوْا مِنْ يُّوسُفَ وَأَخِيهِ
وَلَا تَأْيِسُوا مِنْ رُّوحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ
مِنْ رُّوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٥﴾

either in his lifetime or after his demise, to attend Urs gatherings, are all permissible.

185. Here the word "disbeliever" signify those who are ungrateful and impatient. Says Allah Almighty: "Accept my right and do not be ungrateful to Me". (S21:V152) From this we learn that if there is a delay in the acceptance of prayer or achievement of one's goal a person should not become mean and narrow minded.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ
مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ
مُرْجَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ
عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

188. Here charity denotes buying the grain with counterfeit wealth just as it is stated in a Hadith that greeting a Muslim with a smile is a charity. Islamic charity like Zakaat, etc is not meant here, because the Prophets of Allah Almighty do not eat charity prescribed by Shariah. If this type of charity was meant then mention would not have been made of counterfeit wealth. From this we learn that charity is sometimes uttered to express kindness. Infact every deed which is worthy of reward is charity. An example of this greeting a fellow Muslim cheerfully.

189. Hearing of the distressing conditions of his brothers saddened Hazrat Yusuf (on whom be peace) and tears began to roll from

89. He said, Are you aware what you did with Yusuf and his brother 190, when you were ignorant 191.

190. This question was regarding their ill treatment of Hazrat Yusuf (on whom be peace) i.e. throwing him in the well, and separating him from his brother Benjamin. As far as Benjamin is concerned these brothers did not cause any apparent harm to him.

191. This means you were totally unaware

90. They said are you really Yusuf 192. He said, I am Yusuf and this is my brother 193, No doubt, Allah has favoured us. Verily whosoever refrains 194, and be patient, then Allah wastes not the reward of the righteous 195.

192. Although these brothers were twice before in the court of Hazrat Yusuf (on whom be peace), on both these occasions they could not identify or recognize him, today after expressing their helplessness, humility and lowliness Hazrat Yusuf (on whom be peace) disclosed his identity to them. The same is the condition of those who are in the court of the Holy Prophet SAW. Says Allah Almighty: "And when those who believe in our signs come to you then say to them, Peace be upon you". (S6:V54) Here too the word "they came" conveys the same meaning.

193. By "brother" means either his blood

91. They said By God surely Allah has preferred you above us, and no doubt, we had been sinners 196.

196. These are words of repentance of the brothers of Hazrat Yusuf (on whom be peace). From this we understand whatever they had done was not due to any enmity towards Hazrat Yusuf (on whom be peace), but due to opposition to him. Enmity towards a prophet is

his eyes. (Tafseer Khazainul Irfaan) He then asked the following question.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ
وَ أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ٨٩

of the consequences of your conduct concerning me and you. These words were spoken to express kindness and consideration and not anger. After paying thus Hazrat Yusuf (on whom be peace) smiled. On seeing the brightness of his teeth the brothers recognized him and said. "Are you Yusuf?"

قَالُوا ءَإِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا
يُوسُفُ وَ هَذَا أَخِي ۚ قَدْ مَنَّ اللَّهُ
عَلَيْنَا ۚ إِنَّهُ مَنِ يَتَّقِ وَ يُصِرْ فَإِنَّ
اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ٩٠

brother, or the brother upon who Allah Almighty bestowed His kindness. Otherwise the others too were his brothers.

194. By 'we' is meant Hazrat Yusuf (on whom be peace) himself and his brother Benjamin; by 'benevolence' is meant happy reunion of those separated, and bearing the afflicted days with patience. Although all the brothers were blessed by Allah Almighty with piety and purity, benevolence was bestowed on the two brothers only.

195. The proof of this benevolence is our own incident in which Allah Almighty united who had been separated with honour.

قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا
وَإِنْ كُنَّا لَخٰطِئِينَ ٩١

infidelity and apostacy, and an apostate is required to recite the Kalimah again. Just a simple expression of repentance will not be sufficient. From this we learn that Hazrat Muawiyah was not an enemy of Hazrat Ali (May Allah be pleased with them) He opposed

Hazrat Ali on account of Hazrat Uthman's (May Allah be pleased with him) murder. There is a great difference between enmity and opposition. Differing from a Prophet's opinion is no infidelity. If a person given advise by the Holy Prophet صلى الله عليه وآله وسلم he need not

92. He said there is no reproach today upon you. May Allah forgive 197. you. And he is the Most Merciful of the merciful.

197. The brothers of Hazrat Yusuf (on whom be peace) were responsible for both human rights and Divine rights. Hazrat Yusuf (on whom be peace) forgave infringement of human rights himself by saying: "There is no reproach upon you today", and prayed to Allah

93. Go with this shirt 198, of mine, put it on my father's face, he shall recover his sight 199. and bring all you family together.

198. It is quite clear that by this shirt is meant the same cloak which he was wearing at that point in time, while the addition of this shows that the cloak had the effect of giving remedy because it had touched the body of a Prophet of Allah Almighty. The commentators state that this shirt belonged to Hazrat Ebrahim (on whom be peace) which had come down from different Prophets to Hazrat Yusuf (on whom be peace).

199. From this emerge two issues:

1. Hazrat Yaqoob (on whom be peace) became blind due to continues weeping. Otherwise what is the purpose of showing

SECTION 11

94. When the Caravan departed from Egypt, their father here said, no doubt I find the scent of Yusuf, if you say me not that he is deceased 200.

200. These words were spoken by Hazrat Yaqoob (on whom be peace) to his grandsons

necessarily act upon it, though obeying his command is obligatory. It should be remembered that here error is meant intentionally, opposition but rather error in opinion i.e. that the opinion we had formed was wrong.

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ ۖ يَغْفِرُ
اللَّهُ لَكُمْ ۚ وَهُوَ أَرْحَمُ الرَّحِيْمِ ۝٩٢

Almighty to forgive their infringement of Divine rights. The dua of a Prophet is always accepted. Allah Almighty here mentions his prayer without any refutation from which we can understand that all the brothers were forgiven.

اِذْهَبُوا بِقَبِيصِي هَذَا فَالْقُوْهُ عَلَىٰ وَجْهِ اَبِي
يَاتِ بِصِيْرًا ۚ وَاتُّوْنِي بِاَهْلِكُمْ اَجْمَعِيْنَ ۝٩٣

opening of his eyes and him regaining sight?

2. If the relics of the pious, things which have touched their blessed bodies, etc have Divine power to cure the ill, ward of evil, remove difficulties, etc. then they themselves are without doubt removers of difficulties, and one who wards off evil. Allah Almighty had said to Hazrat Ayob (on whom be peace) "Rub your feet against the earth. From it will spring a fountain. Drink and bath in it, it will cure you". The blessed sand of Madina is a sand of cure because it had been touched by the blessed feet of the Holy Prophet صلى الله عليه وآله وسلم.

وَلَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوهُمْ اِنِّي
لَا جِدُ رِيْحَ يُوسُفَ لَوْ لَا اَنْ تُقَيِّدُوْنَ ۝٩٤

and other family members for all his sons at that time were in Egypt. From this emerges a few issues;

1. A special sweet fragrance had emanated from the blessed body of Hazrat Yusuf (on whom be peace).

2. Prophets through Divine powers see, hear and smell things from far and near. Observe, Hazrat Yaqoob (on whom be peace) was smelling this fragrance from his son's shirt although he is hundreds of miles away. Likewise

95. The sons said By Allah you are infatuated with the same old love ²⁰¹.

201. This means that because he was always concerned about Hazrat Yusuf (on whom be peace), it became a deep rooted thought, otherwise his eyes had lost their sight

96. Then when the bearer of glad tidings came ²⁰², he laid that shirt on the face of Yaqub forthwith his sight came back ²⁰³. he said did I not say to you that I know those glories of Allah which you know not ²⁰⁴.

202. The bearer of glad tidings was Yahooda, the eldest brother of Hazrat Yusuf (on whom be peace). It was him who had previously brought the blood-stained shirt of Hazrat Yusuf (on whom be peace) and had said that the wolf had devoured him. Today it was his desire that he should be the one to bring the news of Hazrat Yusuf (on whom be peace) that he is alive, so that this could become an atonement of his previous sin. Yahooda was so delighted to convey this news that he ran for eighty kilometres without shoes or head gear. The food that he had brought from Egypt for

97. They said , O our father, beg forgiveness of our sins, no doubt, we are sinful ²⁰⁵.

205. The plural from - "they said" tells us that on this occasion not only Yahooda had come from Egypt, but few brothers had come, though Yahooda was the first to convey the good news. Since the condition for seeking forgiveness for injustice and cruelty is that the fragrance of rose emanated from our Holy Prophet's صلى الله عليه وآله وسلم perspiration;

Hazrat Sulaiman (on whom be peace) could hear the footsteps of an ant from miles.

3. There is no fixed time for the apperance of the qualities of the blessed Prophets. This is like the glow of lightning, sometimes they appear, sometimes they remain concealed.

قَالُوا تَاللّٰهِ اِنَّكَ لَفِيْ ضَلٰلِكَ الْقَدِيْمِ ٩٥

long ago. From this we learn the word DINAL does not only mean to go astray, but it has many other meanings.

فَلَمَّا اَنْ جَاءَ الْبَشِيْرُ اَلْقَاهُ عَلٰى وَجْهِهِ
فَارْتَدَّ بِصِيْرًا ۖ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚ اِنِّىْ
اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ٩٦

the journey too was not fully eaten by him. (Tafseer Khazainul Irfaan).

203. From this we learn that to place the relics of the pious on the sick, to sprinkle such sacred water on them, etc is the practise of the Prophets. Placing the sacred Kalima in the shroud of the deceased, or to place the shirt of the Peero Murshid (Religious Guide) in it can be deduced from this verse, as these relics can solve many difficulties.

204. This means I am aware that he is alive and well. Infact I was fully aware of every condition of his.

قَالُوا يَا اٰبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَا اِنَّا
كُنَّا خٰطِيْنَ ٩٦

one who is unjustly treated should be the one to forgive, these brother had requested Hazrat Yaqoob (on whom be peace) to do this, i.e. he should also forgive them and he should pray to Allah Almighty for same.

98. He said soon I shall beg my Lord to forgive you. Verily . He is the Forgiving, the merciful 206.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ٩٨

206. The reason for declining to pray at that time was because the heart was not fully enthusiastic of achieving acceptance. May be Hazrat Yaqoob (on whom be peace) was

waiting for the dawn, or for meeting Hazrat Yusuf (on whom be peace). From this we learn that the dua made during the morning receives greater acceptability.

99. Then when they all reached 207, Yusuf, he offered a place near him to his father and mother 208, and said enter Egypt , if Allah wills with security 209.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ
أَبَوَيْهِ وَ قَالَ ادْخُلُوا مِصْرَ إِن شَاءَ
اللَّهُ أَمْنَيْنِ ٩٩

207. Hazrat Yusuf (on whom be peace) had sent two hundred horses and a great deal of other necessities to bring his beloved father and other household members. Thus a total of seventy three people had left Kanaan for Egypt. When they had reached the outskirts of Egypt, Hazrat Yusuf (on whom be peace) took an army of four thousand to accord a cordial welcome to his father. Many residents of Egypt had come out to witness this stately rejoicing. At this point in time Hazrat Yaqoob (on whom be peace) was leaning on the hand of Yahooda and walking. On seeing the entire area of the jungle filled with soldiers in full armour and silk banners he asked: "Who are these people?" Yahooda replied "Your beloved son Hazrat Yusuf (on whom be peace) and his army has come to welcome you". Hazrat Jibraeel (on whom be peace) came and said Look skywards. All those angels have come to witness this great reunion who had been weep-

ing with you in your sadness. This reunion took place on Friday, 10th Muharram When the father and son came near, Hazrat Yaqoob (on whom be peace) said: Peace be upon you, Oh healer of distress and pain. Thereafter both hugged one another and weeped a great deal. (Tafseer Khazainul Irfaan).

208. Here by mother is meant Leah, the aunt of Hazrat Yusuf (on whom be peace) who at that time was the wife of Hazrat Yaqoob (on whom be peace). This meeting took place in a tent outside the city which was arranged by Hazrat Yusuf (on whom be peace) for welcoming his beloved father.

209. Prior to this the people of Kanaan feared the Egyptian kings. Due to this they would not come to Egypt. For this reason Hazrat Yusuf (on whom be peace) spoke these words of reassurance. This entry into Egypt took place a few days after the first meeting.

100. And he seated his father and mother on the throne 210, and all fell down prostrate for him 211, and Yusuf said O my father , this is the interpretation of my first vision 212. Verily my Lord has made it true. And no doubt, he favoured me that he brought forth me from the prison 213 and brought you all from the village after Satan had created

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَ خَرُّوا لَهُ
سُجَّدًا وَ قَالَ يَا أَبَتِ هَذَا تَأْوِيلُ
رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي
حَقًّا وَ قَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَ جَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ
بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَ بَيْنَ

dissension between me and my brothers ²¹⁴. Surely my Lord makes easy any thing He pleases Verily He is the knowing Wise ²¹⁵.

اُخْوَتِي ۖ اِنَّ رَّبِّي لَطِيفٌ لِّمَا يَشَاءُ ۚ
اِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ۝

210. This means the parents and the eleven brothers. Here sajda prostration signifies that prostration which was in vogue in Egypt i.e. placing the forehead on the ground. Without any proof one should not try to interpret verses of the Holy QUR'AAN. This prostration was for Hazrat Yusuf (on whom be peace) and not for Allah Almighty as is understood from "for him". Those sages who try to use this verse to make Sajda of Respect permissible should make such sajdahs to their disciples, and not make the disciples to offer such sajdahs to them, because in the case it was Hazrat Yaqoob (on whom be peace) who made this sajdah to Hazrat Yusuf (on whom be peace) i.e. the father prostrated to the son, the Peer (Guide) prostrated to the disciple. In any case this was not a sajdah of salutation, not of worship nor of respect. Observe, Hazrat Ebrahim (on whom be peace) left his son and wife in the wilderness without any food and water at Allah Almighty's command. So this was a specific command, not a theological issue from his religion. Regarding Sajdah of respect full discussion appears in the first Para pertaining to the verse on the angels' sajdah for Hazrat Adam (on whom be peace).

211. This does definitely not prove the sajdah of respect was permissible in the religion of Hazrat Yaqoob (on whom be peace) because these people prostrated only on this occasion, and that too to fulfil what was prophesized in the dream, just as Hazrat Ebrahim (on whom be peace) offered to sacrifice his son to fulfil his dream. Neither was sacrifice of sons a religious order in the religion of Hazrat Ebrahim (on whom be peace) nor was Sajdah of salutation commanded in the religion of Hazrat Yaqoob (on whom be peace). However, some Ahadith of the Holy Prophet صلى الله عليه وآله وسلم provide proof that sajdah of respect was permissible in previous religions but the Holy Prophet

abolished this practice.

Thus one Hadith has cancelled what was in another Hadith, but a Hadith has not cancelled a verse of the QUR'AAN. Thus this was a sajdah of salutation not of respect, otherwise Hazrat Yaqoob (on whom be peace) would not have prostrated it would have been done by Hazrat Yusuf (on whom be peace) as he was the son.

212. Which became apparent after eighty or forty years.

213. He did not mention about the well because he did not want to put his brothers to shame. Also, coming out of the well was due to human assistance while Allah Almighty Himself made the release from jail possible without anyone's mediation. Furthermore, in the well Hazrat Yusuf (on whom be peace) was with Hazrat Jibraeel (on whom be peace) while in the prison he was with thieves and criminals. From this we learn that after pardoning a person one should not speak of his wrong deeds.

214. This tells us that although differences may arise between brother but this does not cut off brotherhood. In a like manner, though differences between Hazrat Alli Murtaza and Amir Muawiya were very strong, they were still brothers. For this reason Hazrat Alli (May Allah be pleased with him) had said that these people are our brothers, though they have turned against us. Observe, despite their harsh behaviour Hazrat Yusuf (on whom be peace) still called them brothers, and called the devil as cause of their discord.

215. From Bibi Zuleikha Hazrat Yusuf (on whom be peace) had two sons Ifrasheem and Maneisha, Rahmah, was Hazrat Yusuf's (on whom be peace) daughter who was married to Hazrat Ayob (on whom be peace). All of them had come before Hazrat Yaqoob (on whom be peace) to pay their respect and convey their greetings to him. He was very happy with them and prayed for their well being. (Tafseer Roohul Bayaan).

101. O my Lord Verily You have bestowed me a Kingdom ²¹⁶, and taught me to draw conclusion of some discourses ²¹⁷, O Creator of the heavens and earth, You are my Helper in this world and the Hereafter. Make me die as Muslim and join me with those who are worth to be very close to You ²¹⁸.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي
مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ ۚ أَنْتَ وَلِيّ فِي الدُّنْيَا وَالْآخِرَةِ ۚ
تَوَفَّنِي مُسْلِمًا ۖ وَالْحَقِّقْ
بِالصَّالِحِينَ ﴿١٠١﴾

216. Hazrat Yaqoob (on whom be peace) stayed in Egypt for twenty four years, where he passed away. He had made a will that he should be buried in Palestine, opposite Hazrat Ishaq (on whom be peace). Hazrat Yusuf (on whom be peace) carried out the instructions of his father. He himself went to Palestine, for this purpose and after returning, lived for further twenty three years. Hazrat Yaqoob's (on whom be peace) age was hundred and forty seven and that of Hazrat Yusuf's (on whom be peace) was hundred and twenty. When Hazrat Yusuf (on whom be peace) began to experience the signs of death, he appointed his oldest brother Yahooda as his successor and handed over his children in his care and thereafter offered this prayer.

217. Because he was the first Prophet to be bestowed with prophethood and kingdom. He was prophet for four generations, he was given the sustenance of the entire world and he was an accepted authority on interpretation of dreams.

218. In this there is an instruction for all the Muslims in general that they should pray that

102. These are some tidings of Unseen, which We reveal to you. And you were not with them, when they agreed upon their plan, and they were devising ²¹⁹.

Allah Almighty should give them death on Islam, and that prior to offering the prayer they should recite the praises of Allah Almighty, and in every prayer they offer they should include the prayer for the Hereafter, and not suffice on praying for the good of this world only. There is a difference in opinion whether Bibi Zuleikha passed away before Hazrat Yusuf (on whom be peace) or after him. Majority of the Ulema are of the opinion that she passed away a few days after. Hazrat Yusuf (on whom be peace) was buried in the Nile. Four hundred years later when Hazrat Moosa (on whom be peace) took the Israelites with him to Egypt he, on the instruction of an old lady, took with him a coffin type of box of Hazrat Yusuf (on whom be peace). The old lady after taking from Hazrat Moosa (on whom be peace) the promise of Paradise, informed him about the whereabouts of the grave of Hazrat Yusuf (on whom be peace). Hazrat Yusuf (on whom be peace) is the first Prophet of the Israelites and Hazrat Isa (on whom be peace) is their last prophet.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ
وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ
وَهُمْ يَكْذِبُونَ ﴿١٠٢﴾

219. This means that although he was physically not there, he had no opportunity of sitting with historians, yet the accuracy with

which he related those historical facts is indeed a crystal clear proof of the Holy Prophet's prophethood. صلى الله عليه وآله وسلم

103. And most men will not believe, though you eagerly desire it.

104. And you do not ask any wage²²⁰, for it, it is not but admonition to the whole world.

220. Because the Prophets do not take wages from anyone for propagations and

SECTION 12

105. And how many a sign there is in the heavens and earth that most men pass by them and are unaware of them.

106. And most of them believe not in Allah but as associators²²¹.

221. Reason for its revelations:

This verse was revealed regarding the infidels of Makkah who were worshipping the idols after accepting Allah Almighty as their Creator and Sustainer. In their call to Allah Almighty (Talbiyyah) they would declare you have no

107. Have they become fearless from this that they maybe encompassed by the torment²²² of Allah or the sudden coming of the Hour upon them while they are unaware?

222. This tells us there is a big difference between hope and security. Fear is part of hope while in security there is no fear. Security on Allah Almighty is infidelity, while hope is faith. Here punishment signifies that punishment which would come due to causes e.g. death and imprisonment in a battle, or like famine etc. Otherwise concerning punishment due to no causes Allah Almighty has already promised: "And Allah is not to chastise them (O beloved Prophet) while you are in their midst". (S8:V33) By Qiyamah is meant

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾

prophethood. They are innocent and safe from this.

وَكَايِنٍ مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَُرُونَهَا عَلَىٰ وَجْهِهِمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ﴿١٠٦﴾

partner, besides one. Thus while they were saying there is no God, they were guilty of idolatry as well. They would accept in the Oneness of Allah Almighty yet at the same time believed in Him having sons and daughters.

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

death. Death is a minor Qiyamah (The appointed hour) of each person. It should be remembered that a sudden death is a Divine punishment for one that is negligent but for a believer it is a Divine mercy. This is because an infidel and the negligent never prepare for death from before hand, while a believer is always ready for it. Hazrat Ebrahim and Hazrat Dawood (on them be peace) experienced sudden death. Sudden death is not that which occurs without any sickness, but that which occurs without any prior preparation for it.

108. Say you, This is my way ²²³. I call towards Allah. I and those who follow my footsteps have insight ²²⁴. and Holy is Allah and I am not an associator ²²⁵.

223. By 'my ways' is meant Islam. From this we learn that the identity of the True Religion is that it should be of the religion of the Prophets and Saints of Allah Almighty. Any religion which is contrary to theirs, and which is against their teachings, is not the true religion Today, besides the Ahle Sunnat all the religions are not the Religion of the Friends of Allah Almighty. Hence they are false religions.

224. By "those who follow my footsteps" is meant the Noble Companions and Saints of Allah Almighty. It is obligatory upon every one to follow them. Says Allah Almighty:

109. And all those who were sent as messengers before you were men ²²⁶, whom We revealed, and all were residents of the cities. Have they not journeyed in the land, that they may see, what became the end ²²⁷. of those before them? And not doubt, the abode of the Hereafter is better for the duty-bound ²²⁸. Have you not then wisdom?

226. Reason for its revelation: The infidels would say why did Allah Almighty made human beings as prophets, why did He not send the angels as prophets?. This verse was revealed as reply to their question in which it is said. Why do you express astonishment at this. The very first Prophet was a man. From this we learn that angels, jinns, women, etc. were never made prophets. However, some prophets were already given prophethood in their childhood. Says Allah Almighty: "And We bestowed prophethood on whom in his childhood". (S19:V12) Further we learn that man is superior to a woman because Allah

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ①

"And follow him who turned to Me with repentance". (S31:V15)

225. From this emerge two issues:

1. At no time are the Prophets idolators - not before the appearance of his prophethood or after it. Says Allah Almighty: "Your companion neither went astray nor misled". (S53:V2)

2. It is not permissible to conceal your faith. Reveal your faith through your word, deed, appearance and conduct. To assure the appearance of infidels too is equal to concealing your faith.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ مِنْ اَهْلِ الْقُرَى ۚ اَفَلَمْ يَسِيرُوا فِي الْاَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰتَقَوْا ۚ اَفَلَا تَعْقِلُوْنَ ②

Almighty bestowed prophethood, leadership, position of Chief of Justice, to man. Also that prophets were born in cities. Hazrat Yaqoob (on whom be peace) and his children were not from a village but they had accepted temporary settlement there because of his grazing animals.

227. This is a rhetorical question. The people of Makkah during their business trips do pass the ruins of the people of Aad and Thamood, and they are also aware that these people have been destroyed because they had opposed their prophets, yet these Makkans take no lessons from this.

228. From this we learn that no matter in what comforts the believer may live in this

world, yet the comforts and luxuries of the Hereafter which he would be receiving would be far better than those. Similarly no matter in what difficulties the infidel may find himself in this world, yet the difficulties of the Hereafter awaiting him are far worse. Thus a believer is indifferent to the luxuries of the world and

110. And so much so, when the messengers had no hope of outer causes ²²⁹. and the people thought that the messengers had given them wrong information ²³⁰. at that time. Our help came, then whomsoever We willed was rescued. And Our torments cannot be averted from the sinful people.

229. This tells us that to despair about outer causes is not an evil thing, but at times it is a good thing. It is an evil thing to loose hope in Allah Almighty, while having no hope in outer causes is highest form of trust in Allah Almighty.

230. This means that the infidels from the people of these Prophets thought the information

111. No doubt, the eyes of the wise men are opened ²³¹. by their tidings. It is not a discourse concocted, but a confirmation of what went before and a detail explanation of every thing, and a guidance and a mercy for the Muslims ²³².

231. From this emerge two issues:

1. The stories of the pious sages are a means of strengthening one's faith, piety, contentment of the heart, etc.
2. An intelligent person is he who derives lessons from these stories to become a believer. No matter how cunning an infidel may be, he is dumb. Any cow or buffalo who merely passes urine and stool and does not give milk, is fit to be slaughtered. Any intelligence

while even in hardships the infidel adores this world. It is for this reason the Hadith says that the world is a prison for a believer and a heaven for an infidel. This Hadith does not necessarily means that a believer would always live in hardship in this world, and an infidel in luxury.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوٓا
أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّ
مَنْ نَشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ
الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

about punishment given by these Prophets were wrong. This was not taught by the Prophets nor by those who believed in them. Thus there is no contradiction in the verse. From this we learn that even if there is a delay in the coming of the mercy of Allah Almighty one should not be frightened by it.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِ
الْأَلْبَابِ ۖ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَ
لَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ
تَفْصِيلَ كُلِّ شَيْءٍ ۚ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

which helps to establish the world and not obtain religious progress deserves to be destroyed.

232. This tells us that after the Holy QUR'AN no Prophet or another Divine book would come for the guidance of man, because the Holy QUR'AN has not made any such prophecies. It had verified the previous Books and Prophets. Prophecy is pertaining to the future.

This means that one of the benefits received by the previous Prophets from the Holy QUR'AAN was that due to its blessing their existence was verified in the whole world. One benefit is for you Oh Beloved Messenger صلى الله عليه وآله وسلم in that the QUR'AAN proclaims your unseen knowledge in detail which is found in the Divine Tablet. The believers too have benefitted in a way through the QUR'AAN as it has been their source of

guidance and mercy. It should be remembered that one guidance and mercy of the Holy QUR'AAN has been received by all which is general guidance and salvation from Divine punishments, while type of guidance and mercy is restricted to the believers alone which is reaching the religious goals which would enable them to obtain Paradise. Thus the meaning of the verse is crystal clear.

أَيَاتُهَا ٢٣ سُورَةُ الرَّعْدِ مَدَنِيَّةٌ ٩٢ رُكُوعَاتُهَا ٦

SURAH AR'RAAD (The Thunder)

(MADANI) Revealed After Hijrah

6 Section 43 Verses 1 855 Words , 3506 Letters

1. This is a Makkan Surah, revealed before Hijrah. Only two of its verses, portion of verse thirty-one and verse forty-three were revealed in Madina. It contains six Rukus,

forty three verses, eight hundred and twenty five words and three thousand five hundred and six letters. Some scholars have said it to be revealed in Madina.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif Laam Meem Raa. These are the verses of the book 2. And that which has been sent down to you from your Lord 3 is the truth, but most people believe not. 4

الَّذِي تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ①

2. In the word 'this' there is a hint towards all the past and future verses, or towards the verses contained in Surah Ra'd. By book is meant the Holy QUR'AAN.

3. This tells us that both the Holy QUR'AAN and Hadithe Nabawi صلى الله عليه وآله وسلم

are correct because here "that which has been sent" is being used, because Hadith too is from Allah Almighty. The only difference is that in the QUR'AAN the words are of Allah Almighty while in the Hadith the words are of the Holy Prophet صلى الله عليه وآله وسلم but the

content is from Allah Almighty. It is for this reason that Hadith Shareef is not recited in Salaah. However, for Islamic Laws the QUR'AAN and Hadith hold equal importance. Thus if one takes "that which" to mean Hadith is better because the Book has been mentioned earlier. Thus "that which" will be something other than the Book. The first of two words joined by a conjunction will be different to the

2. Allah is He Who raised up the heavens without the pillars ⁵ that you can see. Then he settled Himself on the throne (as is befitting to His Destiny) ⁶. And made the sun and the moon subservient. Each one runs to a term stated ⁷. Allah plans every affair and explains clearly the signs so that you may believe the meeting with your Lord ⁸.

5. This means that skies do have pillars, but they are such that they are not visible to you. The power of Allah Almighty is His justice and equity. His Friends and Prophets are His pillars. Or, it means you are seeing that skies do have pillars, or that the antecedent of the personal pronoun 'it' of "you watch it" is the skies, i.e. you are looking at the skies which are established without the pillars. It should be remembered that the sky does not appear by itself as it is clear and transparent, only its sun and stars become visible to us. Seeing these is indirectly seeing the sky.

6. From this we learn that besides Arsh (Divine Throne) and the sky there is other creation. The assumption of the astronomers is incorrect that the ninth sky is the Divine Throne and the eighth sky is the Divine Chair. We further learn that the creation of the Divine Throne is before that of the skies (heavens) but any inclination and evenness came after them. Says Allah Almighty: "And His Throne was on the water". (S11:V7) Thus this would mean

3. And it is He who has spread ⁹ the

second word.

4. In that some from the infidels call it poetry, some call it magic, some call it sooth saying. From this we understand that the effect of the effector is dependent on the ability of the effected. The noise of the rain cannot grow verdure in the earth, the sun cannot let sunlight reach the bat.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ
تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَ
سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ
الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ٢

Allah Almighty would be parallel to the Divine Throne, and not sitting on the Throne. In fact, its purpose is He has over-powered the Throne or had made the Throne subject to His commands, He had made it the manifestations of the Light, as it is said: "The king is sitting on the Throne".

7. From this we learn neither the earth nor the heaven is in movement, but the stars in the sky are moving in such a way like how the swimmer is moving in the sea. Says Allah Almighty: "And each one is floating in an orbit". (S36:V40) Through this rotation people benefit a great deal.

8. The absolute spreader of the earth is Allah Almighty, while metaphorically speaking or on the worldly level His servants too are provided this ability. Says Allah Almighty about the angels: "Then they manage their affairs". (S79:V5) Some Friends of Allah Almighty do manage affairs of the world. They are called creational Saints (TAKWEENI).

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا

Earth and made there in anchors ¹⁰ and rivers. And he made two ¹¹ kinds of every fruit in the Earth. He covers the night with the day. No doubt in that are signs for a people who reflect ¹².

رَوَاسِي وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ
فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارُ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ③

9. The anchors are on water in such a way that they do not dissolve in water. Otherwise sand normally dissolves in water. Also, it does not move, otherwise normally everything floats in water, and floating brings about a movement. 10. From this we learn that the earth is stationary, because by putting anchor is meant to stop the movement of the earth. Further we learn that the study of Science is permissible as it makes us aware of the powers of Allah Almighty. However, believing in erroneous scientific data which is contrary to the Holy QUR'AAN and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم is harmful to one's faith. In short, make Science the servant of Religion, not its opposition.

11. Sour, sweet, black, white, small, big, The surfacing of fruit trees above the earth after spreading its roots inside, and their sprouting in the middle to spread veins of its root is a natural phenomenon.

12. From this emerge two issues:

1. The entire world is an office of Divine knowledge, but only for those who have the capacity to understand it;
2. Meditation and deliberation are superior type of worship. One moment's meditation is better than a thousand years of Zikr. Hot, cold, dry, wet. From this we learn that even in these Allah Almighty has kept pairs. Knowledge and ignorance; guidance and apostasy; Faith and infidelity, etc. too are pairs.

4. And in the earth there are different regions side by side ¹³ and there are gardens of grapes and cornfields and palm trees growing from one base and separately, all are watered ¹⁴ with one water and in fruits. We make one to excel the other. No doubt, in that are signs for wise people.

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ وَجَنَّاتٌ
مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صُفْوَانٌ
وَّغَيْرُ صُفْوَانٍ يُسْقَى بِهَاءٍ وَاحِدَةٍ وَ
نُفِضَ بَعْضُهَا عَلَى بَعْضٍ فِي الْأُكُلِ ④
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ③

13. In that some parts are saline, some are fit for agriculture, some are rocky, some are sandy, some are white, some are black. In addition, one is distinguishable from the other but are not mixed.

14. Similar is the condition of man. In

form and appearance all are human. One QUR'AAN has come for every one's guidance, yet in them some are believers, some are infidels, some are negligent, some are intelligent, some are prophets, some are saints, etc.

5. And if you wonder, then wondrous indeed is their saying ¹⁵ that shall we be made a new ¹⁶ after being dust?

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَإِذَا كُنَّا
تُرَابًا ءَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ⑤ أُولَٰئِكَ

Those are the ones who denied ¹⁷ their Lord, and those are they who will have chains round their necks and those are the people of Hell wherein they shall abide therein forever. ¹⁸

15. This means Oh My Beloved, if you are so astonished that after seeing so many miracles these infidels still call you a magician and do not accept you as a Prophet, then more astonishing than this is the fact after having seen my powers they do not believe that I have the power to re-create this world. In short, do not be astonished at their refusal, nor express regret. This has become their habit.

16. They do not think everything has its invention and form and that it is easier to create what is invented. Since Allah Almighty has invented everything, then what difficulty is there in resurrecting it after death. When Allah Almighty takes your faith, he seizes your intelligence as well.

17. There are few ways of rejecting Allah Almighty: rejecting His Personality, as is the belief of the atheists; rejecting His Oneness, as is the belief of the polytheists; rejecting His

6. And they ask you for hastening the torment before ¹⁹ mercy, and the punishment before they have already occurred ²⁰. And verily your Lord awards forgiveness ²¹ even on the injustice of the people. And no doubt, the torment of your Lord is severe.

19. Here, the word SAYYIAH denotes punishment and HASANAH denotes peace and security and ISTIJAL denotes asking for it before its time. By this is meant the infidels of Makkah are asking for the punishment before the period of peace and security has passed. Allah Almighty has set aside for them some period of peace and some of punishment. When the period of peace is over it would be followed by a period of punishment. However, these people are asking for the punishment

الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۚ وَ أُولَٰئِكَ
الْأَغْلَىٰ فِي أَعْنَاقِهِمْ ۚ وَ أُولَٰئِكَ أَصْحَابُ
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ٥

Attributes, as is the belief of the JAHEEMIYAH sect. Rejecting His Prophets as is the belief of the common infidels, or rejecting the greatness of His Beloved Prophet صلى الله عليه وآله وسلم as is the belief of those who insult the dignity of the Holy Prophet

All these are possible ways of rejecting Allah Almighty. Says Allah Almighty: "And the Jews did not know the estimation of Allah as was necessary for Him, when they said Allah has not sent down anything on any man. (S6:V91)

18. This tells us that the infidels will have shackles in their necks, but the sinful believers will be saved from this disgrace and embarrassment, because this is the punishment of the infidels. The punishment of infidelity is disgrace and eternal stay in Hell. All this is for the infidels, while the end result of a believer is salvation.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلُ ۚ وَإِنَّ
رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ
وَ إِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ٦

before its time, in a way of a joke and amusement. Hence there is no inconsistency in the verse, because the word HASANAH does not signify Paradise or forgiveness, nor are the infidels entitled for those.

20. Punishment came upon every nation on its appointed time which was due to their rejection of the Prophets. The Makkans should thus take lessons from this.

21. The word "their injustices" denotes infidelity and forgiveness signifies temporary

forgiveness i.e. the delay in sending the punishment. Hence this verse does not contradict the following verse: "Allah forgives not that anyone be associated with Him (S4:V116) because there forgiveness denotes

7. And the infidels say ' why has not a sign been sent down upon him from his Lord ²²? You are only a Warner and a guide to every nation. ' ²³

22. This mean why does the Holy Prophet صلى الله عليه وآله وسلم not show us the miracles which we are asking of him e.g. changing the mountain of Uhud into gold, letting rivers to flow in Makkah, showing miracles with the stick associated with Hazrat Musa (on whom be peace) etc. It is an accepted fact that Prophets of Allah Almighty show miracles through which common people come to know of their prophethood. To show a miracle as per every person's demand is indeed reducing it to playful activity. It is for this reason that previous Prophets had generally shown one or two miracles only. However, our Holy Prophet صلى الله عليه وآله وسلم had shown more than six thousand miracles.

8. Allah knows whatever is in the womb of any female and whatever the wombs diminish and whatever they increase ²⁴. And everything with Him is a proper estimate ²⁵.

24. This means Allah Almighty knows in whose womb is a male and in whose is a female foetus, which child would be born in lesser time and which would take a longer time to be born. The minimum period of human pregnancy is six months while the maximum is two years. A baby that is born before six months does not survive and is lost as miscarriage.

9. Knower of every hidden ²⁶ and open. The Greatest. The Exalted.

salvation. It is for this reason mention of punishment is being made in this verse i.e. even this slackness too is a punishment for the infidels.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْ لَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ^ط إِنَّمَا أَنْتَ مُنْذِرٌ
وَإِلَّا قَوْمٍ هَادٍ ^ع

23. From this we understand two issues:

1. All the previous Prophets would come to specific people, for specific place and specific time, but our Beloved Prophet's صلى الله عليه وآله وسلم Prophethood is beyond these restrictions: he whose creator is Allah Almighty, his prophet is our Holy Prophet صلى الله عليه وآله وسلم.

2. Our Holy Prophet's صلى الله عليه وآله وسلم miracles too are for all mankind. Thus every verse of the Holy QUR'AAN is a miracle of the Holy Prophet صلى الله عليه وآله وسلم for all the people until the Day of Judgement. Miracles of the previous Prophets are now in the form of stories but the miracles of the Holy Prophet صلى الله عليه وآله وسلم are here for all times.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَ مَا
تَغِيضُ الْأَرْحَامُ وَ مَا تَزْدَادُ ^ط وَ كُلُّ
شَيْءٍ عِنْدَهُ بِقَدَارٍ ^{هـ}

The period of pregnancy of every animal is different.

25. And this estimation is already recorded on the Divine Tablet so that those servants of Allah Almighty would become aware of this estimation whose sight is on the Divine Tablet. This is the very purpose of this passage.

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ السُّعَالِ ^١

26. This means those things which are unseen for you or before you, He has knowledge of all this, as nothing is unseen or hidden from Allah Almighty. Remember that an invisible thing is that which is concealed from a sense, e.g. colour is invisible from the nose, fragrance and odour are hidden from the eye, while the unseen is that which is concealed from the senses and extemporary intellect. The opposite of absent is present while opposite of

10. All are alike, one who among you conceals his talks and one who utters²⁷ openly, and one who hides himself in the night and one who walks by day.

27. The loud Zikr made is not for the purpose of letting Allah Almighty hear it, but it is for making our negligent hearts and other

11. For all man there are angels in succession before²⁸ and behind him that they guard him by Allah's command²⁹, verily Allah alters not his blessings from any people until they themselves alter their conditions³⁰. And when Allah desires evil to a people. Then it cannot be turned back³¹, and besides Him they have no supporter³².

28. Sixty or less angels are assigned to each human being for his protection, and two angels are assigned to each person who has reached the age of puberty and intelligence to record the good and bad deeds. Says Allah Almighty: "One sitting on the right and another at left". (S50:V17) After the Fajr Salaah the angels of the right depart, while after the Asr Salaah the angels of the day depart. In addition in Fajr and Asr angels of the day and night meet. Says Allah Almighty: "No doubt angels are present in the QUR'AAN of the dawn". (S17:V78)

29. This tells us angels of protection are with each person at all times. Therefore even when one person is being greeted the plural

unseen is to witness. You should also remember that the absolute knowledge of all things seen and unseen is the special attribute of Allah Almighty which is not bestowed upon anyone. However, knowledge of the seen and unseen is bestowed upon His creation. Thus here both ALIF and LAAM are articles of absorption and that there is no inconsistency in the verse.

سَوَاءٌ مِّنْكُمْ مَّنْ أَسَرَ الْقَوْلَ وَ مَّنْ
جَهَرَ بِهِ وَ مَّنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ
وَسَارِبٍ بِالنَّهَارِ ⑩

negligent people to come out of their slumber, making the things of the world its witness.

لَهُ مُعَقِّبٌ مِّنْ بَيْنِ يَدَيْهِ وَ مِّنْ خَلْفِهِ
يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ⑪ إِنَّ اللَّهَ لَا يُغَيِّرُ
مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ⑫ وَ
إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ⑬ وَ
مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَّالٍ ⑭

form of the pronoun is used so that the greeting is sent to the angels as well. These angels protect the human beings from the jinns and other calamities.

30. From this we learn that punishments come as a result of evil deeds. The devil was destroyed due to his disobedience. Bal'am Bawoor was destroyed due to disobedience. The people of Dawud (on whom be peace) were turned into monkeys and swine due to excessive sins.

31. This means that if Allah Almighty wants to destroy any infidel nation no power can save them. Seeking medical treatment for illness or offering prayers during difficulties is not going contrary to this.

is incorrect. It should be remembered to seek the assistance of the ruler, the physician, to call upon the pious saints is in reality calling upon Allah Almighty.

38. This means to call upon the idols by worshipping them or regarding them as deities. In this verse reference is not made upon to calling upon those who are cut off from Allah Almighty. About this we have been told by Allah Almighty: "Call them after their fathers". (S33:V5) Further, Allah Almighty says: "And Our Messenger was calling you". (S3:V153) In Salaah we recite "Peace be upon Oh Messenger".

39. This means just as water is without knowledge - i.e. by just calling upon it, it will not rise to quench a person's thirst, the idols are the same. They too have no ability to respond to anyone's call. In fact, even Allah Almighty too does not respond to the infidel as he is calling

15. And to Allah alone prostrates as many there are in the heavens and earth willingly or unwillingly ⁴¹ and their shadows too every morning and evening ⁴².

41. The believers prostrate with joy while the hypocrites do it unwillingly. From this we learn that performing Salaah indolently is the sign of the hypocrites.

42. In that everyone's shadow in the morning moves towards the west, and in the

16. Say you, 'who is the Lord of the heaven and the earth.' Say yourself, 'Allah'. Say you, 'Have you then taken supporters besides Allah, who can neither do ⁴³ good or evil even to themselves? Say you, 'will the blind and the seeing be equalled? Or will the darkness ⁴⁴ and the light be equalled? Or, have they set up such associates with Allah who have made something as Allah has made, then the making of him and of theirs look

upon the Almighty without the medium. He responds to those who try to reach Him through the medium of His friends. Says Allah Almighty: "Oh believers! Fear Allah and seek the means of approach to Him". (S5:V35)

40. Either its meaning is that the prayers of the infidels in this world are not accepted. Allah Almighty did not accept the complete prayer offered by the devil, but He rejected it. The devil had asked for eternal life, but he was granted life prior to resurrection, not beyond it. Or, it could mean the infidel's due will not be accepted after he is sent into Hell, or that whatever prayers they seek from the idols are all to no avail, or these polytheists who are worshipping the idols are ruined, and laid to waste they are without any benefits. In short, there is no inconsistency in the verse. The acceptance of some prayers of the infidels is not contrary to this verse.

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ
بِالْغُدُوِّ وَالْأَصَالِ ١٥

evening towards the east. The movement of the shadow is found on obedience to Allah Almighty. Or, it could mean that the shadow of everyone in reality recites the praise of Allah Almighty. Thus if any person who does not do this is worse than the shadow.

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ
اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ
لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا
قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ
هَلْ تَسْتَوِي الظُّلُمَةُ وَالنُّورُ أَمْ جَعَلُوا
لِللَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ
الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ

similar to them? Say you, 'Allah alone is the creator of everything ⁴⁵ and He is the one. Dominant over all.'

43. There is a big difference between friend of Allah Almighty and the one who is cut off from Allah Almighty. Friends of Allah Almighty are WALI-ULLAH and believing and accepting them is a sign of Faith. On the other hand the ones who are cut off from Allah Almighty are those enemies of Allah Almighty whom the infidels had accepted as their friends. The commentary of this verse is the following verse: "*The supporters of the infidels are the devils*". (S2:V257). To believe in them is infidelity. Wherever adverse comments are made about those cut off from Allah Almighty, reference is being made to these enemies of Allah Almighty, or verses of this theme are being addressed to those infidels who took friends of Allah Almighty as deity and not as friends of Allah Almighty like the Jews and

17. He sent down water ⁴⁶ from the sky then the channels flow ⁴⁷ according to its capacity then the flux of water carried with it the swelling foam, and from that over which they kindle ⁴⁸ a fire for making ornaments or other goods ⁴⁹ arises foams similar to it. Thus, Allah illustrates ⁵⁰ truth and falsehood, then the foam is blown ⁵¹ up and that which benefits mankind remains in the earth. Thus, Allah illustrates the examples ⁵².

46. This means from the sky, or due to heavenly causes because evaporation takes place due to the heat of the sun then after condensation clouds are formed which then come down as rain. Otherwise, rain itself does not come down from the sky. Or, it could mean that the foundation of the rain is the oceans, but water in the oceans comes from the sky.

شَيْءٌ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٧﴾

Christians who took the Prophets as God or as son of God. Hence there is no inconsistency in the verse.

44. Infidelity is of various types, Faith is just one. Hence, the plural form is used for darkness and the singular form is used to express light. From this we learn that all the infidels of the entire world cannot be equal to a single believer.

45. This verse is the commentary of the following verse: "*Surely Allah can do everything*" (S2:V20) from which we learn that Allah Almighty has the power over the creation of everything and not of acquisition. He is pure of every adverse thing. From this we learn that though Allah Almighty is the creator of all our good and evil things, but the creation of adverse things is not evil.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ
بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَ
مِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ
حُلِيٍّ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ ۚ كَذَلِكَ
يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ
فَيَذْهَبُ جُفَاءً ۚ وَأَمَّا مَا يَنْفَعُ النَّاسَ
فَيَنْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ
اللَّهُ الْأَمْثَالَ ﴿١٨﴾

Oceans are the reservoir of water, but the sky is its base or produce. Says Allah Almighty: "*And in heavens is your provisions*". (S51:V22) It is for this reason that when offering dua hands are raised skywards because the sky is the original treasure of our sustenance, and not because Allah Almighty is seated there. Allah Almighty is free from the

restriction of time and space.

47. From this there is a hint that the bestowal and bounties of Allah Almighty are vast but receiving them is according to your own means. "Scanty is my bag for your limitless bestowal". Can a bag fit for two ounces absorb a large quantity?

48. Like the ore of gold, and silver, etc. which had to be heated in the fire to make jewellery or ornaments from them.

49. By wealth is meant other items of use besides the ornaments and jewellery, like utensils, etc.

50. The essence or gist of the example is that falsehood is like that foam which appears in the floods or is on the ore of gold and silver at the time when it is smelted. Truth is like the

18. For those who obeyed ⁵³ the commands of their Lord, there is good ⁵⁴. And as for those who obeyed not his commands ⁵⁵. If they had all that is in the earth, and the more like of it would have been in their possession, then they would have offered it for their ransom ⁵⁶. These are those who will have an evil reckoning ⁵⁷, and their abode is hell. And what an evil place of rest ⁵⁸.

53. They obeyed the commands by remaining loyal and obedient to the Holy Prophet

صلی اللہ علیہ وآلہ وسلم in every respect and every deed. Otherwise Allah Almighty does not just give commands for the straight path to anyone.

54. By good is meant paradise because every type of good is found therein, specially of beholding the blessed Vision of Allah Almighty. The pious Sufis say paradise is dear to a person because it is the place of meeting and beholding the Beloved. From this we learn the inmates of paradise will be its possessors because the preposition LAAM is to denote ownership.

55. In that they did not accept faith.

original ornaments or gold and silver where the foam is on top and the ornaments are below it. However, there is no permanence or continuance for the foam while these things have continuances. By the same token sometimes falsehood prevails over truth for a while because eventually falsehood will be destroyed and truth will become victorious.

51. From this we learn that falsehood has greater noise and agitation but truth has greater power.

52. From this we learn that it will be that those who uphold the truth will not be subjected to hardship - they will most certainly be put to test but in the end victory will be theirs. To achieve this they will require patience.

لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۖ
الَّذِينَ لَمْ يَسْجُدُوا لَهُ لَوْ أَنَّ لَهُمْ مَا
فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لَاقْتَدُوا بِهِ ۖ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ
وَمَا لَهُمْ بِهِمْ جَهَنَّمَ ۖ وَبِئْسَ الْبِهَادُ ۚ

Here, reference is being made to infidels which is being made clear by the passage that follows. The sinful believer does believe in the commands of Allah Almighty but due to his wretchedness does not act upon them. To reject is one thing, and not acting upon it is another matter.

56. But the believer has paid his ransom in the world. Zakaat, expiation (Kaffarah) sacrifice, (Qurbani), are in reality different of ransoms. This too is for the infidels, not for the believers.

57. From this we learn that by the Will of Allah Almighty the reckoning of the believers will be easier. In fact, some will only appear before Allah Almighty and be forgiven, .

because evil and harsh reckoning will be for the infidels.

58. This tells us that Hell is not the destination of the sinful believers. Even if they

19. Shall he then who knows that what has been sent to you from your Lord is truth be like him who is ⁵⁹ blind? Only those who have wisdom accept admonition ⁶⁰.

59. This tells us that those who were unable to recognize the Holy Prophet صلى الله عليه وآله وسلم are blind, even if they had eyes because they did not fulfil the function of the eyes. Even if a believer is physically blind but he possesses vision because his heart is full of light.

20. Those who fulfil ⁶¹ the covenant of Allah, and turn not after entering in to a covenant.

61. By Covenant of Allah Almighty either means pledge of the Day of the Covenant i.e. the acceptance of the Unity of Allah Almighty and Prophethood, or all those promises from

21. And those who join with what Allah has commanded ⁶² to join and fear ⁶³ their Lord and dread the evil reckoning ⁶⁴.

62. Allah Almighty has commanded to establish some relationship and to alienate some. With the Prophet, your Religious Guide and the believers establish relationship of servitude and love. With the infidels alienate relationship of love. In the same way, establish relationship of love with the Holy Prophet's family. Fulfil your family ties with your infidel parents and family members, but do not keep ties of love with them. Thus, this verse is a source of many

22. And those who kept patience for seeking the pleasure ⁶⁵ of their Lord,

are sent therein it will be for a temporary period. Furnace is the destination of the coal, not gold. Thus, is it a temporary stage.

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْيٰ إِنَّمَا يَتَذَكَّرُ أُولَٓئِكَ ۖ ۝۱۹

60. It should be remembered that intelligence is that which guides us on the correct path, while the intelligent person is that who accepts this guidance. Abu Jahl was foolish but Hazrat Bilal (May Allah be pleased with him) was intelligent.

الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَ لَا يُنْقِضُونَ الْبَيْثَاقَ ۖ ۝۲۰

the creation which are linked with Allah Almighty. In this way all the right of your Peer (Religious Guide) parents, husband and wife, etc. would be included in it.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۖ ۝۲۱

religious issues.

63. This means after doing good deeds they still have the fear and presence of Allah Almighty in their hearts. They are not arrogant about their good deeds. This does not mean that they fear about his breach of promise, because this type of fear is infidelity.

64. In that before the Day of Judgement they take stock of their deeds before the reckoning of the grave.

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَ

and establish the prayer ⁶⁶ , and spent out of what We have provided them in our path secretly and openly ⁶⁷ , and drive away evil by means of goodness ⁶⁸ . For them is the profit of the last abode.

65. This tells us that on mere grounds of helplessness being patient is no virtuous deed, such type of patience is even practised by the infidels. True excellence is to exercise patience to obtain the sole pleasure of Allah Almighty and this is indeed from the special qualities of the believer and it is for this that a person will be rewarded. Forgiving someone despite being in the position of power in order to obtain the pleasure of Allah Almighty is a praiseworthy quality.

66. By establishing Salaah means offered Salaah regularly, punctually and correctly. Greatness does not lie in performing one's Salaah but in establishing it as a Pillar of Faith. It is for this reason that Allah Almighty at every juncture had commanded us to establish Salaah.

67. From this a few issues emerge:

1. Spend a portion of your earnings in Allah Almighty's way. It is not obligatory to spend everything, as is being understood from

23. Gardens for habitation in which they will enter, and those who are righteous from among their fathers. And wives and offspring ⁶⁹ and angels shall enter unto them from every door. Saying; ⁷⁰

69. From this there is a hint that the believing parents and relatives of the pious will be of the same status as the pious person so that all can be together. If Allah Almighty wills the blessed parents of the Holy Prophet صلى الله عليه وآله وسلم his children, his blessed wives and his true and sincere devotees will remain with him due to his grace and blessings. At another place Allah Almighty says: "And we joined them with their off-spring". (S52:V21) from which one learns

أَقَامُوا الصَّلَاةَ وَآتَوْا مِمَّا رَزَقْنَاهُمْ
سِرًّا وَعَلَانِيَةً وَيدْرءُونَ بِالْحَسَنَةِ
السَّيِّئَةِ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ١٣

the preposition "from" i.e. part of.

2. Not only the wealth should be spent but from other things as well as is understood from the general use of "what"

3. One should not be satisfied by spending it once only but one should continue doing this. At another place Allah Almighty says: "And spend in Our path out of Our provided subsistence". (S2:V3)

4. Charity should not always be given secretly or openly, but in both ways - it should be given openly to encourage others, and secretly so that it does not become for show. Obligatory charity should be given openly and voluntary charity should be given secretly.

68. This means that in their personal affairs they give generously at the time of erring, exercise patience at the time of tyranny, and are kind when they are subjected to cruelty. Or they remove their sins through repentance to Allah Almighty and infidelity with faith. They also remove ignorance with knowledge.

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ
أَبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ
يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ١٣

that the children of the pious parents will have the same status as them, even if their deeds are not like that of the parents.

70. From this we learn that angels would frequent Paradise, not for reward but to serve the inmates of Paradise. Some angels would remain in paradise permanently, while others will continue to come and go, but this will all be for the purpose of rendering service and not for the sake of reward. Only human beings would go into Paradise for the sake of reward.

There is no paradise for the jinns or the angels. From this we learn that the places of each inmate of Paradise will have few doors. There

24. Peace be upon you for your patience ⁷¹. 'What an excellent last abode you received.

71. Exercising patience at carrying out all the obligations towards Allah, patience at the time of hardships, patience at the time of cruelty of the people. In short, this includes all types of

25. And those who break ⁷² the covenant of Allah after confirming it. And cut asunder ⁷³ what Allah has commanded to join, and spread mischief in the earth ⁷⁴. Their share is only curse and for them is the evil abode.

72. By their infidelity and idolatry. Thus this verse does not include the sinful believers because he does not reject anything obligatory. He does omit some of the obligations but he expresses regret at this omission.

73. In that they do not obey the Prophets,

26. Allah increases the provision for whom He wills and also He straitens, and the infidels were strut with the life of the world ⁷⁵. And the life of this world is nothing in comparison to the hereafter but a little enjoyment. ⁷⁶.

75. This tells us expressing joy and arrogance at obtaining material bounties is the way of the infidels while showing joy with gratitude is the way of the believers. Says Allah Almighty: "Say you, only Allah, only His grace and only his mercy, on it therefore let them rejoice". (S10:V58)

76. It should be remembered that the life of the world is that which is spent in worldly activities and which makes us to neglect the remembrance of Allah Almighty. This life is full of evil and is therefore perishable. But that

will be no privacy or veil from the angels. They will always exchange greetings.

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى
الدَّارِ ۙ

patience. Thus this verse is not only restricted as a special feature of the martyrs and those oppressed.

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ
أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۙ

the Islamic scholars, the Saints of Allah Almighty but worship the idols and the devil. They cut off the ties that should be established, and establish ties that need to be alienated.

74. By committing infidelity and sins, because the punishment on the earth comes as a result of man's excessive sins.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ ۖ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا ۚ
وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ۚ

life which is spent for the preparation of the Hereafter is through the grace of Allah Almighty is the life for the hereafter. This is the pure life for which there is no end. Says Allah Almighty: "They are alive". (S2:V154) There is a huge difference between the lives of believers and infidels and between the sinful and the pious. Some people are awake though they may be asleep, while others are asleep even though they might be awake. Some are dead though physically they may be alive and some are alive even though they might be physically dead.

27. And the infidels say 'why is not a sign from His Lord sent down to him⁷⁷.' Say you, 'Allah leads astray whomsoever He wills, and guides towards Him one who turns to Him.'⁷⁸

77. By this is meant why did the miracles requested by us not appear e.g. changing the mountain of Uhud into gold, letting rivers to flow in Makkah Mukarramah, etc, because due to miracles that are demanded Divine punishment comes down, if one does not bring faith at witnessing these.

78. By this is meant faith will not be obtained through the mere seeing of miracles,

28. They are those who have believed and their hearts find satisfaction with the remembrance of Allah⁷⁹. Behold, in the remembrance of Allah alone there is satisfaction of hearts⁸⁰.

79. It is possible that by "remembrance of Allah" is meant the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "Undoubtedly Allah has sent down for you an honour the Messenger". (S65:Vs10-11) The QUR'AAN further states: "You are but an admonisher". (S88:V21) Thus this would mean the Holy Prophet

is the source of inner contentment. Because the Holy Prophet صلى الله عليه وآله وسلم is the Beloved of Allah Almighty and the origin of creation. Every one found inner contentment through the beloved, and obtains true joy on being with the original.

80. This is either because anxiety is caused by sins while remembrance of Allah Almighty obliterates sins which provides satisfaction to the hearts, or it is because remembrance of Allah Almighty is the remembrance of the country (the heart) therefore its remembrance provides great joy to

29. Those who believed and performed good deeds for them is the bliss⁸¹ and good end.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْ لَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَىٰ إِلَهِهِ مَن أَنَابَ^{٧٨}

but through Divine Grace. Otherwise you had seen many miracles yet you did not accept faith. Even if the miracles you had demanded had been shown to you, you will still not obtain faith. But now that you had seen some miracles without accepting faith you would be destroyed. Faith is not obtained by those who ask for miracles but by those who sincerely turn to Allah Almighty.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ^{٧٩}

the one who is on foreign soil. In short the remembrance of Allah Almighty is the satisfaction of the heart of the believer. Just as medicine provides it for the one who is ill, water for the one who is thirsty, bread for the one who is hungry, sun makes night to disappear, the remembrance of Allah Almighty and the discussion of the Holy Prophet

remove all anxiety and grief from the heart of the believer to obtain inner joy and contentment. The animals too found inner satisfaction through the Holy Prophet

صلى الله عليه وآله وسلم. Although the mentioning of Divine punishment inculcates fear of Allah Almighty in the hearts of the believer, but this fear too is the means of obtaining contentment of the heart, because such hearts are then bereft of fear for worldly people. Hence this verse does not contradict the following verse: "And whose hearts trample". (S8:V2)

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَّآبٍ^{٨١}

81. They are happy in the world, at the time of death as well as in the Hereafter. Or, the word

30. Thus we have sent you to a people before whom other people have passed ⁸² in order that you may recite to them ⁸³ what We have revealed to you, and they are rejecting the Most Affectionate, ⁸⁴ say you, he is my Lord, none is to be worshipped beside Him. I relied upon Him alone and to Him I returned.

82. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the Final Prophet and his followers are the final Ummah because no mention is made of the coming of another Ummah after our Holy Prophet صلى الله عليه وآله وسلم. Furthermore, we also learn after the Holy Prophet all other religions are abrogated as understood from the world "have passed".

83. From this we learn that even the recitation of the Holy QUR'AAN is a form of worship so is the Naa't or the praise of the Holy Prophet صلى الله عليه وآله وسلم. Also just as the laws of Islam are taken from the Holy Prophet

31. If there would have come a QUR'AAN by which mountains could be moved or the earth could be cut asunder or the dead could have spoken to. Even then too these infidels ⁸⁵ would not have believed. But the entire affair is in the authority of Allah. Did then the Muslims not become disappointed with it that if Allah had willed, He would have guided ⁸⁶ men altogether? And the thump will ever continue to smite ⁸⁷ the infidels for what they wrought or it will alight near their houses ⁸⁸ until Allah's promise comes ⁸⁹. Verily Allah does not go against His promise.

85. Reason for its Revelation. The infidels of Makkah had said to the Holy Prophet

"bliss" could mean Paradise or the tree of bliss.

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ
مِنْ قَبْلِهَا أُمَمٌ لِّتَتْلُوا عَلَيْهِمُ الَّذِي
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ
قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ۝۳۰

laws and method of recitation of the Holy QUR'AAN too should be taken from him.

84. Reason for its revelation:

On the occasion of the Treaty of Hudaibiya when the terms of treaty were being written it commenced with the entire Bismillah. To this the infidels objected by saying that we do not know who is Rahman, the Most Affectionate. Therefore you should replace this with the precious Bismillah - BI-ISMIKA ALLAHUMMAH. In response to it this verse was revealed.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ
قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتُ
بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۖ أَفَلَمْ يَأْنَسِ
الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى
النَّاسَ جَمِيعًا ۖ وَلَا يَزَالُ الَّذِينَ
كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ
تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ
اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ ۝۳۱

۝۳۱

through the recitation of the QUR'AAN remove the mountains of Makkah, transform the earth into a field for cultivation, let fountains and rivers flow from the ground of Makkah and bring all our forefathers back to life so that they can bear witness to your truth. In response Allah Almighty revealed this verse in which is said even if you were shown these miracles you will still not accept faith. Therefore the Holy Prophet صلى الله عليه وآله وسلم made fountains to flow from his blessed nails, made stones and animals to recite the Kalimah, split the moon, brought back the sun that had set. Even after seeing these miracles those who did not want to accept faith remained bereft of faith. In it there is a prophesy which became a reality. From this we learn that one does not obtain faith by witnessing a miracle but through the bounty and blessing of Allah Almighty. If this was the case then Abu Jahl would not have remained an infidel.

86. From this two issues emerge:

1. Believers should not hope for the faith of those infidels whose death on infidelity is already decided by Allah Almighty. When such wretches ask for miracles one should not even desire to show them these.

32. And surely, the messengers before you were mocked at. Then I let loose the infidels for some days. then I seized them ⁹⁰. Then how was my torment?

90. This tells us that to adopt a relaxed attitude at sins is a form of severe punishment. This includes obtaining many bounties in spite

33. Is then he who watches every soul with his actions? And yet they ascribe to Allah associates ⁹¹. Say you, 'name them.' or do you inform him of what is not in His knowledge in the entire earth ⁹² or by the way an empty saying? Rather their fraud has been made to look good in the eyes of the infidels ⁹³, and they have

2. The infidelity of the infidel and the heresy of the heretic are in accordance with Divine plan and not according to Divine wishes. There is a great difference between wish, intention and command. Allah Almighty gave a command to sacrifice Hazrat Ismail (on whom be peace) but He neither intended it nor wished for it nor was He pleased by it. Similarly, He had commanded these infidels to believe and He is pleased with their faith, but He neither intended it nor wished for it. Or, the verse could mean Allah Almighty did not desire to cause these infidels to accept faith without their wishes as such guidance is not a means of obtaining rewards. Guidance should be in accordance with the person's own wishes.

87. By 'thump' is meant death, imprisonment, famine, wars amongst themselves which would occur in the midst of Makkah itself, etc.

88. That there should be wars outside the sacred city of Makkah whose effects should be felt by these people.

89. By "Allah's promise" is meant of victory of the Holy Prophet صلى الله عليه وآله وسلم or the Day of Judgement.

وَلَقَدْ اسْتَهْزَيْ بِرُسُلٍ مِّن قَبْلِكَ
فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ
فَكَيْفَ كَانَ عِقَابِ ۚ

of the sins, as these bounties are poison in the form of sweetmeats. May Allah Almighty protect us from this.

أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ
وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُل سَبُّهُمْ أَمْ
تُتَّبِعُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ
يُظَاهِرُ مِّنَ الْقَوْلِ بَل زُيِّنَ لِلَّذِينَ
كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ

been hindered from the way ⁹⁴. And he whom Allah leads astray. Has no guide ⁹⁵.

91. This means how can the idols be like that Lord who is all knowing and Omniscient and these idols are totally ignorant even about themselves. If this is the case then how can these idols be worshipped?

92. To say that there are things of which Allah Almighty is unaware of is fraudulent and false because He is All-Knowing. Hence there is nothing exciting to be associated with Allah Almighty. Here the negation of the necessitated is being made with the negation of the necessary.

93. This means the meaningless idle talk of the infidel leaders was reaching the ears of the infidels as well, like how a bitter thing tastes sweet to the one suffering from yellow fever.

34. They shall be punished ⁹⁶ in the life of the world. And verily the torments of the Hereafter is hardest and they have none to defend from Allah. ⁹⁷

96. Murder, imprisonment, famine, etc for infidels are Divine punishment but for the believers they are a means of obtaining higher status. General forms of punishment have ceased to come due to the blessings of the Holy

35. The lightness of the heaven which has been promised ⁹⁸ to the god fearing beneath its streams flow. Its fruits are everlasting ⁹⁹ and its shade ¹⁰⁰. This is the end of those who fear Allah and the end of the infidels is the fire ¹⁰¹.

98. He who gives up polytheism and sin out of fear of Allah Almighty, or gives up polytheism and infidelity is being promised to be rewarded with paradise.

99. By this is meant both the variety and quality as well as the quantity of these fruits will remain constant at all times i.e. as soon as one bunch from it is eaten it would be replaced

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝۳۳

94. They have been hindered from the faith by their baser self, the devil and irreligious friends.

95. By this is meant Allah Almighty cannot give guidance to those whose death on infidelity is within His knowledge, or those in whose hearts evil and false beliefs have been deeply rooted in accordance with their wishes would also be bereft of any guidance. Hence this verse does not necessarily show that man is helpless. Those whom we kill too are given death by Allah Almighty, though we would be guilty of this crime. Similarly, the one who becomes a polytheist by worshipping the idols too is led astray by Allah Almighty, but he is guilty of this act as well.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ
الْآخِرَةِ أَشَقُّ ۚ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ
وَاقٍ ۝۳۴

Prophet صلى الله عليه وآله وسلم .

97. From this we learn that Allah Almighty will appoint helpers to save the sinful believer, because the absence of any helpers from Divine punishment is for the infidels.

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَ
ظِلُّهَا ۖ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ
وَعُقْبَى الْكَافِرِينَ النَّارُ ۝۳۵

at once. There are many proofs of this. Today the use of the water of the ocean, the warmth of the sun, knowledge, etc. does not lessen the quantity. Likewise the quantity of those fruits too would not lessen by eating.

100. Its shade too is eternal because in there, there is no sun which can remove the shade.

101. By this is meant Hell, even though some

of its layers and categories are cold. Here part denotes all i.e. though fire is just one quality of

36. And those whom We have given the Book ¹⁰² rejoice at what has been sent to you ¹⁰³. Some who deny a part thereof ¹⁰⁴. Say you, 'I am only commanded ¹⁰⁵ to worship Allah and not to ascribe associates to him. To him I call. And to him is my return.

102. This means those who were given the knowledge of Tauraat and Injeel through the blessings of which they had accepted faith. By this all the people of the Book are not intended, but only blessed and illuminated people like Abdullah ibn Salaam (May Allah be pleased with them) are meant, who were great Jewish scholars and noble Companions of the Holy Prophet صلى الله عليه وآله وسلم.

103. From this we learn that to celebrate the blessed birth of the Holy Prophet

and the revelation of the Holy QUR'AAN is well liked by Allah Almighty. Hence celebrated both the night of Power and night of Holy Prophet's

birth by spending them in the remembrance of Allah Almighty, because the Night of Power is the night of the revelation of the Holy QUR'AAN while the night of the blessed birth is the night of the coming of the Possessor of the QUR'AAN. Thus, to celebrate these nights is indeed an act of worship.

104. This means those people of the Book who harbour enmity against the Holy Prophet

37. And thus We have sent it down as a decision in Arabic ¹⁰⁶. And O' listener! If you will follow their desires after what has come to you of knowledge ¹⁰⁷, then you shall have no supporter nor defender against Allah.

106. This means just as the previous Prophets were given Books and Scrolls in their own languages, likewise the Holy Prophet

too was given the Holy

Hell but here it represents the entire Hell.

وَالَّذِينَ اتَّيْنَهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۖ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَابِ ۝

only accept few injunctions of the QUR'AAN and reject the others. Those injunctions which are suitable to them they accept those and those which are against them they reject these. From this emerge two issues:

1. The infidelity of rejecting one letter of the Holy QUR'AAN is equivalent to rejecting the entire QUR'AAN. 2. To use and interpret the QUR'AAN according to ones whims and fancy is an act of infidelity. The correct thing is to design and mould yourself and your thinking in accordance with the teachings of the QUR'AAN.

105. From this there is a hint in the matters of religious laws the Holy Prophet

is above everything and everyone else i.e. he is the origin of Shariah, and we are all sub-ordinates to him. The Holy Prophet صلى الله عليه وآله وسلم is entrusted with every tenet of Islamic beliefs, even if there is a difference in deeds, because some of the things are obligatory or forbidden for the Holy Prophet but not for his followers. For inner details on this refer to the book Jaa-al-Haq.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ ۖ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ۝

QUR'AAN in Arabic as that was his mother tongue. From this we learn that translation of the Holy QUR'AAN is not the actual QUR'AAN. Neither is the recitation of

the translation permissible in Salaah, nor is its recitation without Wudhu prohibited.

38. And no doubt, We have sent messengers before you ¹⁰⁸ and assigned to them wives and children ¹⁰⁹. And it is not for a messenger to bring any sign, but by Allah's leave ¹¹⁰. For each promise there is a writing ¹¹¹.

108. Reason for its revelation:

Some infidels had raised an objection that if the Holy Prophet صلى الله عليه وآله وسلم had been a true Prophet then he would not have entered into marriage, should not raise children and family, should have adopted a life of a recluse. In response to these objections this verse was revealed.

109. In that only Hazrat Yahya and Hazrat Isa (on them be peace) spent life without wife and children. Besides these two all Prophets entered into marriage because marriage is a way of life of the Prophets which is based on the law of nature. Similarly, to keep several wives too is not against Prophetic way of life. Hazrat Dawood (on whom be peace) had ninety nine wives, Hazrat Suliman (on whom be peace) had one thousand wives, yet they were Prophets of Allah Almighty. Some Hindu deities like Krishna and King Jadrat, etc had a number of wives. In fact, Krishna is said to have had one thousand wives.

110. This means all miracles take place through the command and permission of Allah

39. Allah wipes out what He pleases and establishes (what He pleases) and the real writing is with Him. ¹¹²

112. This tells us that in certain affairs of fate alteration takes place, while in other types no change is possible. Some scholars have said that here those sins of man are intended which would either be forgiven or those which would

107. This tells the punishments of a sinful scholar is greater than the sinful ignorant person.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَ
جَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۖ وَمَا كَانَ
لِرُسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ
لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

Almighty, although some of these miracles are of personal necessity for the Prophets like handsomeness for Hazrat Yusuf (on whom be peace). However, though some miracles took place through the discretion and control of the Prophets, but these too are effected through the permission of Allah Almighty e.g. the walking stick of Hazrat Musa (on whom be peace) turning into a snake. Whenever Hazrat Musa (on whom be peace) would drop the stick out of his discretion it would through the permission of Allah Almighty change into a snake. In some of the miracles the Prophets had no control over those like the revelation of Quranic verses.

111. This is a reply to that objection of the infidels regarding why there is an abrogation in the verses of Allah Almighty. Thus it is being said that just as there is a fixed period appointed for creational matter like life, death, etc. in the like manner religious laws too have a fixed period. Abrogation is a name given to this period. Thus, there is no inconsistency or objection at this.

يَسْخَرُوا اللَّهَ مَا يَشَاءُ وَيُثْبِتُ ۖ
وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

remain unforgiven, while other scholars are of the opinion that have abrogated and firm verses and laws are meant. In addition, there are some other opinions regarding this as well.

40. And if we show you any promise that is made to them or we call you ¹¹³ to us before. In any case upon you is only to deliver the message. And on us is the reckoning.

113. This means those punishments of the infidels which had been prophecised by the Holy Prophet صلى الله عليه وآله وسلم some would appear during his earthly life, like their defeat in the battles of Badr and Hunain, while some would after his earthly life. Although after his earthly life the Holy Prophet صلى الله عليه وآله وسلم said this world is fully visible to him, but the nature of this seeing is different to the seeing

41. Do they not see that we are coming, diminishing their population ¹¹⁴ from all sides. And Allah commands. There is none to put back ¹¹⁵ His command, and He is swift in reckoning ¹¹⁶.

114. In that the Islamic soldiers are capturing the territories of the infidel with ease through which the boundaries of the infidel are decreasing and Islamic boundaries were expanding. This verse is revealed in Madina, though Surah Ra'ad is Makkan, because there is no mention of holy war in Makkan verses. The meaning of this verse is that gradually all your territories will be conquered by the Muslims. Exactly the same took place.

115. Here the command denotes creational command over which man has no control or

42. And those before them have already plotted ¹¹⁷, but their entire secret plans belong to Allah ¹¹⁸. He knows what every soul earns. And the infidels are soon to know, who gets the last abode. ¹¹⁹

117. Like the Aad, Thamood, etc who had made plans to kill their prophets. In it the Holy Prophet صلى الله عليه وآله وسلم is being comforted that just as the cruel manner in which your people are dealing with you the people of the

وَإِنْ مَا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ
أَوْ نَتَوَفِّيكَ فَأِنَّمَا عَلَيْكَ الْبَلَاءُ وَ
عَلَيْنَا الْحِسَابُ ٣٠

of his worldly life. Hence, here death is contrasted with inspection. Thus this verse cannot be used as proof that the Holy Prophet صلى الله عليه وآله وسلم cannot see. Observe every musallee until the Day of Judgement would be extending Salaam to the Holy Prophet صلى الله عليه وآله وسلم in his Salaah, though it is forbidden to extend Salaam - greeting to the one who cannot hear.

أَوْ لَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا ٣١ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ
لِحُكْمِهِ ٣٢ وَهُوَ سَرِيعُ الْحِسَابِ ٣٣

authority, like life and death.

116. Thus just half a day will be needed for entire creation to give their full reckoning on the Day of Judgement as is reported in the Hadith Shareef (Tafseer Jalalain). The remainder of this day would be spent in search of the Intercessor and the singing of praises of the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "It is near may make you stand at a place where all should praise you". (S17:V79)

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ
جَمِيعًا ٣٤ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ٣٥
وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقِيَ الدَّارِ ٣٦

previous prophets dealt the same way with them.

118. Hence without His wishes no one can cause any harm to anyone. Oh My Beloved Prophet صلى الله عليه وآله وسلم be completely at

ease, as they will not cause any harm to you.

119. Either they will come to know of it in this world, after seeing Muslim victories, or at the time of death, or after being in the grave or on the Day of Judgement because every

coming thing is near. For this reason "He knows" is being used meaning soon they will know. In the last condition all the infidels are intended, while on the first condition only the infidels of Makkah are intended.

43. And the infidels say , you are not a messenger. Say you, 'Allah is sufficient ¹²⁰ as witness between you and me, and he who has knowledge of the book.' ¹²¹

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا
قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۝

120. From this emerge two issues:

1. Allah Almighty is the Witness over the Holy Prophet's صلى الله عليه وآله وسلم prophethood just as the Holy Prophet صلى الله عليه وآله وسلم is the witness of the Oneness of Allah Almighty. Thus the Holy Prophet صلى الله عليه وآله وسلم dispels all doubts and objections about Allah Almighty, and Allah Almighty removes all objections and criticisms levelled against the Holy Prophet صلى الله عليه وآله وسلم. Allah Almighty's testimony is the miracles, the verses of the Holy QUR'AAN and the obedience of the creation to the Holy Prophet صلى الله عليه وآله وسلم.

2. Anyone who rejects the prophethood of the Holy Prophet صلى الله عليه وآله وسلم, and refuses to accept in the finality of his Prophethood, or who does not regard the Religion of the Holy Prophet صلى الله عليه وآله وسلم as non-abrogatory, he is an infidel.

121. From this one can understand the excellence of education as Allah Almighty has included the testimony of the scholars with His. Here all the scholars of the Christians and the Jews are intended who had described and testified that the Holy Prophet صلى الله عليه وآله وسلم is the true Prophet of Allah Almighty.



٥٢ آياتها ١٢ سُورَةُ اِبْرَاهِيمَ مَكِّيَّةٌ ٢٠ رُكُوعَاتُهَا ٢

SURAH IBRAHIM

(MAKKAN) Revealed Before Hijrah

7 Sections , 52 Verses 861 Words 3434 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif-Laam, Raa, this is a book that we have sent to so that you may bring the people from darkness to light ². By the command of their lord towards the path of the Honourable, Praise-Worthy ³.

الرَّحْمَٰنُ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ۝١

2. This tells us that the Holy Prophet صلى الله عليه وآله وسلم by the will of Allah Almighty takes people away from darkness and infidelity and brings them towards light and faith. No person can obtain guidance merely from the Holy QUR'AAN without the medium of the Holy Prophet صلى الله عليه وآله وسلم.

Holy Prophet صلى الله عليه وآله وسلم in the midst of a battle and died in it as martyrs. They had neither heard the Holy QUR'AAN nor did they do any good deed. Their only good deed was establishing one blessed contact with the Holy Prophet صلى الله عليه وآله وسلم. No one has obtained guidance only from the QUR'AAN without the medium of the Holy Prophet

3. From this verse emerge a few issues: 1. The Holy QUR'AAN has come to remove people from darkness, not the Holy Prophet صلى الله عليه وآله وسلم who is Light from inception. He was the worshipper, a devotee of Allah Almighty and a personification of piety before the revelation of the Holy QUR'AAN.

Observe, the magicians became believers, Companions, martyrs, men of patience, etc. only through the medium of Hazrat Musa (On whom be peace) without the Taurat.

2. Even after the revelation of the Holy QUR'AAN we are still dependent on the Holy Prophet صلى الله عليه وآله وسلم. The Holy QUR'AAN is the seed and the Holy Prophet صلى الله عليه وآله وسلم is the merciful rain. Just as the seed after being sown in the ground is dependent on the rain, we are likewise dependent on the blessed attention of the Holy Prophet after hearing and learning the Holy QUR'AAN. Many people had received guidance from the Holy Prophet

3. The Holy Prophet صلى الله عليه وآله وسلم is the guide of all mankind until the Day of Judgement. Whenever, and whoever will obtain guidance and the Light, it will be through his medium and blessing, because Allah Almighty has used 'mankind' here without any restriction.

like Hazrat Waraqa ibn Naufal, Baheera the Priest, etc. or those infidels who had become Muslims at the hands of the

4. The announcement of Apostleship of the Holy Prophet صلى الله عليه وآله وسلم is fundamentally for mankind. The other creation like jinns, etc. are sub-ordinate to man. Hence, mention here is made of man. But this does not necessarily mean that the Holy Prophet صلى الله عليه وآله وسلم will not remove the jinns, etc. from darkness and obscurity.

2. Allah, to whom belongs whatsoever is in the heavens and whatsoever is in the earth ⁴ and there is misery for the infidels from a severe torment.

4. This entire creation of Allah Almighty in reality is His possession, though outwardly

3. Those who love the worldly life more than the life of the hereafter ⁵ and bar from the path of Allah and desire crookedness ⁶ therein, they are in far off error ⁷.

5. The infidels of Arabia remained bereft of Islam because they had feared of losing their revenue and property. Thus this verse appropriately fits the infidels.

6. By engaging the people in wrong activities, or they desire to bring about perversity in Islam.

4. And, We have sent messengers in the language of his own people ⁸ that he may tell them clearly ⁹. Then Allah leads astray whomsoever He will and guides whomsoever He will, and He is the Honourable, the Wise.

8. In this there is a hint that Allah Almighty had taught every language to our Holy Prophet صلى الله عليه وآله وسلم because every prophet knows the language of the people to whom he is sent. Since every nation is the follower of the Holy Prophet صلى الله عليه وآله وسلم therefore every nation is one to whom the Holy Prophet صلى الله عليه وآله وسلم was sent as prophet and as such he understands the language of all of them. From the Hadith it is understood that camels, bucks, birds, sticks, etc. would talk to the Holy Prophet صلى الله عليه وآله وسلم whose language he understood. Why should this not

5. And, We sent Musa with Our signs, that 'bring your people from

اللهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ۝

some of His servants too have ownership of it.

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَ يُصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ۝

From this verse those scholars should take a lesson who are initiating new sects in Islam by portraying themselves as religious scholars.

7. This means because these people are themselves heretics, they mislead others, their punishment too is going to be very severe.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

be so as our Holy Prophet صلى الله عليه وآله وسلم has more knowledge than all the Prophets. Hazrat Adam (On whom be peace) was taught every language, Hazrat Sulaiman (On whom be peace) was taught the language of the birds, which is proven from the Holy QUR'AN.

9. To their own people they taught directly, while to the others they taught them through the interpretation of the scholars. Thus, today the Islamic scholars are doing propagation work throughout the world. This indeed is the propagation of the Holy Prophet صلى الله عليه وآله وسلم.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ

the darkness into the light ¹⁰, and remind them of the day of Allah ¹¹. No doubt, in it there are signs for those who are steadfast and thankful ¹².

10. This tells us that the Prophets take the people out of religious obscurity and darkness and bring them on the path of faith and light. By expressing darkness in the plural form, it tells us that taking a person out of infidelity, heresy, evil deeds, and all forms of irreligiousness is indeed the function of the Prophets alone, as nothing can be achieved without their assistance.

11. From this a few issues emerge:

1. It is praiseworthy to have the lectures of Islamic scholars on the occasions of Meelad, the Night of Ascension (ME'RAJ) and the Night of Power (LAILATUL QADR) as these lectures make the audience aware of the special days of Allah Almighty.

6. And when Musa said to his people, 'remember Allah's favour upon you ¹³, when he delivered you from Firaon's people who used to afflict you ¹⁴ worstly, and slaughter your sons and let your daughters live, and in it there was shown great mercy of your Lord ¹⁵.

13. This remembrance could also be to publicise and remember these incidents, or when these days come engage in greater worship of Allah Almighty. Thus, the Jews would observe fast on the day of Ashurah because the Pharaoh was drowned on this day. As a mark of remembrance, fasting on this day was previously obligatory in Islam as well. Now, it is Sunnat. This tells us that to celebrate days associated with the pious servants of Allah Almighty, and to observe historical days in the worship of Allah Almighty is the way of the Prophets.

أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَذَكِّرْهُمْ بِأَيِّمِ اللَّهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝

2. Those days which establish links with the pious and beloved servants of Allah Almighty become the days of Almighty Allah. Here, these days could be the days on which Divine punishment came down upon the Aad and Thamood; or the days on which Israelites were bestowed with manna and quails, or the day on which the Pharaoh was drowned. The next verse gives strength to this explanation.

12. By this is meant the days on which Divine punishment descended upon the infidels, and the days on which bounties and blessing were bestowed upon the holy men, are the symbols of Allah Almighty, but these are for those who exercise patience and express gratitude.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِذْ كُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ۝

14. The oppression of the Pharaoh is described as torment in the literal sense i.e. severe hardship, or in a technical sense i.e. the punishment for the cruelties and evil doings of the Israelites given by Allah Almighty. From this we learn that appointment of cruel and oppressive rulers over the Muslims is Allah Almighty's worldly punishment for us and the end result of our evil doings. Similarly, appointment of good and just rulers is Allah Almighty's mercy and the end result of our good deeds.

15. By this is meant that giving this

salvation is a great bounty. From this we learn that the destruction of the infidels and tyrants and their death is a mercy of Allah Almighty

SECTION 2

7. And remember, when your Lord proclaimed, 'if you will be grateful, then I shall give you more ¹⁶, and if you are thankless, then my torment is severe.'

16. From this we learn that we should express gratitude at obtaining every bounty and blessing. Since these bounties are varied, their expression of gratitude should also be of different forms. The infidels express gratitude through sinful means, the Muslims do this thr-

8. Musa said, 'if you and all others in the earth ¹⁷ become disbelievers, then verily Allah is Self-Sufficient, Praiseworthy.

17. By this is meant jinns and man. The blessed Prophets are excluded from these because their infidelity is impossible. Or this impossibility is made obligatory like "If you associate other gods with Allah, then surely all

9. Have you not received the tidings of those were before you ¹⁸, the people of Nuh and Aad, and the Thamud and those after them ¹⁹? They are known to Allah ²⁰ alone. There came to them their messengers with bright proof ²¹, but they turned their hands to their mouths ²² and said, 'we deny that with which you have been sent, you call us, concerning that we are in doubt creating suspense ²³.

18. This means they have already come either in the Tauraat, or through those who had knowledge of history or those who had

just as the death of the pious scholars of Islam is a great blow to us. It is a good thing to express joy at the death of oppressors.

وَاِذْ تَاَذَنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَّا زِيْدَنَّكُمْ
وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ ۝۱

ough worship of Allah Almighty. Observe what happens during Holi and Diwali and how Muslims celebrate the two Eids. We further learn that gratitude increases the bounty while Allah Almighty is obtained through patience. Thus patience is a superior virtue to gratitude.

وَ قَالَ مُّوْسٰى اِنْ تَكْفُرُوْا اَنْتُمْ وَّ مَنْ فِى
الْاَرْضِ جَمِيْعًا ۙ فَاِنَّ اللّٰهَ لَغَنِيٌّ حَمِيْدٌ ۝۸

your actions shall go in vain" (S39:V65). The gist of the matter is that Allah Almighty is totally without want of your worship. By worshipping Him is beneficial to you just as His disobedience is harmful to you.

اَلَمْ يَاْتِكُمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمُ
نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدُ ۙ وَّ الَّذِيْنَ مِنْ
بَعْدِهِمْ ۚ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ ۚ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّوْا اَيْدِيَهُمْ فِىْ
اَفْوَاهِهِمْ وَّ قَالُوْا اِنَّا كَفَرْنَا بِمَا
اُرْسِلْتُمْ بِهِ وَّ اِنَّا لَفِىْ شَكٍّ مِّمَّا
تَدْعُوْنَآ اِلَيْهِ مُّرِيْبٍ ۝۹

frequented the ruined places of these people. From this we learn that historical information is reliable, if it does not contradict categorical the

Qur'anic statements. Similarly fame of any incident is a proof of its reliability.

19. Like the people of Ibrahim, Shuaib and Lut (On them be peace).

20. From this emerge a few issues:

1. We have not obtained detailed knowledge about all the Prophets and their people. Thus, we should have abridged or synoptic belief about them i.e. all the Prophets of Allah Almighty are true.

2. No person should describe his genealogy upto Hazrat Adam (On whom be peace), because he does not have detailed knowledge of it.

3. The genealogy of the Holy Prophet صلى الله عليه وآله وسلم has been ascertained upto Adnaan, beyond this it is not certain. Adnaan lived during the period of Hazrat Musa (On whom be peace). It is from him that the link between Arab-Adnaan is known.

4. Allah Almighty had given His beloved Prophet صلى الله عليه وآله وسلم detailed knowledge about the previous Prophets and their people. On the night of Me'raj the Holy Prophet

صلى الله عليه وآله وسلم had met all the Prophets and all the Prophets offered their Salaah behind him. Says Allah Almighty:

10. Their messengers said, 'is there any doubt in Allah ²⁴, the maker of the heavens and earth ²⁵? He calls you that he may forgive some of your sins ²⁶ and may fulfill your life till the stated time of your death without punishment. They said, 'you are human being like us ²⁷. You desire to bar us from that our fathers used to worship ²⁸; so bring us clear authority ²⁹.

24. From this we learn that to have a doubt in the Prophet is equal to having doubt in Allah Almighty, just as believing in the Prophet is believing in Allah Almighty. Here the infidels had doubted the Prophet which has been declared here as doubting Allah Almighty, because the Prophets are the

"The Knower of the Unseen reveals not His secret to anyone" (S72:V26).

21. Although Allah Almighty had blessed all the Prophets with miracles, but since we do not have detailed knowledge about all the Prophets, how will we have detailed knowledge about their miracles? It is sufficient to know that no Prophet had come without a miracle. In a like manner revelation in respect of propagation had come to each Prophet.

22. This is used to express astonishment or anger. Or it could mean they placed their hands on the blessed mouths of the Prophets to prevent them from preaching, i.e. they should refrain from conveying the message of Allah Almighty. The first interpretation has greater strength because it is reported by Hazrat Abdullah ibn Abbas and Hazrat Abdullah ibn Masood (May Allah be pleased with them)

23. This means they were babbling that we are certain of you being false (Allah Forbid). We are also doubtful about Tauheed (Unity of Allah) and Faith being true. Infidelity and rejection is of one thing and doubt is of another thing. Hence there is no inconsistency in the verse.

قَالَتْ رُسُلُهُمْ اَفِى اللّٰهِ شَكٌّ فَاطِرِ
السَّمٰوٰتِ وَ الْاَرْضِ ۖ يَدْعُوْكُمْ
لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُؤَخِّرَكُمْ اِلٰى
اَجَلٍ مُّسَمًّى ۖ قَالُوْا اِنْ اَنْتُمْ اِلَّا بَشَرٌ
مِّثْلُنَا ۖ تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا كَانِ
يَعْبُدُ اَبَاؤُنَا فَاتُّوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ①

reflective phenomenon of Allah Almighty. For physical care Allah Almighty has created diets and medicines and for spiritual development He had sent laws of the Holy QUR'AAN and Islam through the Holy Prophet صلى الله عليه وآله وسلم. Rejection of the Holy Prophet صلى الله عليه وآله وسلم is indeed rejection of the Providential

power of Allah Almighty.

25. This tells us that the call of the Prophet is indeed the call of Allah Almighty, because these people were not called to the Straight Path by Allah Almighty, but this was done by their Prophets, but here it is said Allah Almighty is calling them. Therefore obedience to the Prophet is equal to obedience to Allah Almighty.

26. By this is meant Allah Almighty would forgive some of the sins of the period of infidelity due to the blessings of Islam. The reason for saying some of the sins is that infringement of human rights do not receive pardon until such time that the person wronged does not forgive the wrongdoer.

27. The root of infidelity is to regard the Prophet like himself. The devil became an

11. Their messenger said to them, 'We are indeed human beings like yourselves ³⁰, but Allah bestows his favour ³¹ on whomsoever he will of his bondsmen. And it is not for us to bring you any authority but by the command of Allah. And upon Allah ³² alone the Muslims should rely ³³.

30. If these words are uttered by infidels, it would be infidelity, but if uttered by a Prophet it will reveal his excellence. It should be remembered that a prophet was called a human either by Allah almighty, or the Prophet himself, or by the infidels. Besides these three no one has called the prophet a human being. Now, if anyone calls them a human being he is neither Allah Almighty nor a Prophet. Therefore he is certainly a faithless infidel. Says Allah Almighty: "Shall a human being guide us? So they disbelieved" (S64:V6).

31. This means though you had seen my outer image, you did not see my inner qualities and the grace of Allah Almighty. This tells us that it is indeed a different gaze of the Prophet which transforms a human into a Companion of the Prophet.

infidel due to this belief. Many nations, too have been destroyed due to this. Until one does not have the honour and greatness of the Prophet in one's heart, one will not be able to establish the gravity of one's faith.

28. Such obedience of one's forefathers is forbidden which is in opposition to the laws of Islam and commands of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم, while obedience to the luminaries of Islam is part of religion. Says Allah Almighty: "And be with the truthful" (S9:V119). Not only that, but the correct identification of the True Path is the Path of the pious servants of Allah Almighty.

29. This means those miracles which you had shown are of no value as they had failed to convince us. Therefore, show us those miracles which are demanded by us.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ
مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ
بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

32. Either this command comes all the time, or it is given once. Thereafter they continue to show miracles out of their own control and discretion. These have thus been given permission so that they continue to use their limbs out of their own control. Therefore, although their every motion and movement is through the command of Allah Almighty, our own control too has some access to it. Thus this does not in any way prove that Prophets are totally without control in matters of miracles. Observe, whenever Hazrat Musa (On whom be peace) would cast the stick it would turn into a snake and he did not seek Divine permission each time to do this. Hazrat Yusuf's (On whom be peace) dazzling beauty was his miracle which was with him all the time. Thus the purpose of this verse is to intimate that "Oh people, the miracles that you are demanding from us have not been given to

us, and we do not reveal any miracles without Divine grant". Hence there is no misconception about the verse.

33. This meant "I am not least concerned about your opposition, because since my believing servants have placed trust in Allah Almighty, then I am a Prophet who has greater

12. And what happened to us that we should not rely upon Allah, He has showed us our ways. And we shall surely bear patiently that with which you are annoying us. And let the trustful put their trust in Allah alone ³⁴.

34. Here the word 'Tawakkul' means to remain firm in trust. It is stated in Tafseer Khazainul Irfaan that the true nature of Tawakkul is to engage the body in constant devotion and service, to connect the heart

SECTION: 3

13. And the infidels said to the messengers, 'We shall surely turn you out of our lands, or you return ³⁵ to our religion.' Then their lord reveled to them 'We shall surely destroy the unjust.'

35. It should be remembered that the word "OOD" means to come back and not to go back because since the blessed Prophets were never on the religion of the polytheists in what way would they come back from it. Also, it is total infidelity on the part of these non-believers to tell those blessed Prophets that they regard this territory as their land from which they would

14. And we shall surely make you settle in the land ³⁶ after them. This is for him who fears standing before Me ³⁷, and be afraid of the torment I have commanded.

36. It is reported in the Hadith Shareef that he who causes discomfort to his neighbour, Allah Almighty would make this oppressed

trust in Allah Almighty". From this we learn that Mirza Qadyani was not a prophet and could not even perform his Hajj out of fear for the people. He never went to Kabul to propagate his faith because of his fear for the Pathans. All these are against the concept of Trust in Allah Almighty.

وَمَا لَنَا إِلَّا تَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا
سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُونَا
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ^ع

constantly with Allah our Lord, to express gratitude on receiving bounties and exercise patience at the time of misfortune. He who is endowed with these fine qualities is a man of Trust.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ
مِّنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى
إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ^ل

expel them. Land belongs to Allah Almighty and His Prophets. From this we learn that to instil a desire for infidelity in anyone is an act of infidelity. If any person creates in a woman an inclination toward infidelity for the purpose of breaking her marriage, he himself would become an infidel, and his own marriage will become nullified due to his infidelity.

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَٰلِكَ
لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ^ل

person the owner of the oppressor's home. It should be remembered that any land on which Divine punishment descends, becomes

forbidden for the believers to reside in. Thus, the meaning of the verse is not to show that the land on which Divine punishment would be descending would be given for your dwelling.

37. This means to destroy the infidels and make the believers masters of their territory.

15. And they asked ³⁸ for a decision, and every tyrant obstinate was disappointed.

38. This means when the Prophets asked for victory and help from Allah Almighty, or that when their followers implored Allah Almighty

16. The hell ran after him ³⁹ and he shall be made to drink water of oozing pus ⁴⁰.

39. That immediately after death they would be plunged into punishment, and after the Day of Judgement they would enter Hell. It should be remembered that the infidels in the graves would receive the torment of Hell, by opening its window in the grave through which its heat and stinking odour would emanate. On the other hand, the punishment of the grave for

17. He will take its draught little by little with difficulty and there shall be no hope to swallow it, and death shall come to him from all sides, but he shall not die ⁴¹: And there is a terrible torment after him.

41. This means although death will seep into every fibre of the body of the inmate of Hell, he will not be able to die. From this we learn that Hell is eternal and that there is no

18. The condition of the rejecters of their lord is such that their deeds are like ashes ⁴² upon which a strong blast of wind came in a day of storm. They got nothing ⁴³ out of entire earning. This is the far off straying ⁴⁴.

42. Here the deeds of the infidels denote

This was not restricted only to the followers of these Prophets, but this principle should continue until the Day of Judgement. Whereby the evil doers should be destroyed and the pious people should be put as owners in their place.

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ۝١٥

for help through the medium of these Prophets, Allah Almighty always blessed the believers with victory and destroyed the infidels.

مَنْ وَرَأَاهُ جَهَنَّمَ وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ ۝١٦

the sinful Muslims would be in the form of fear of the grave, its darkness and narrowness, but not the torment of Hell.

40. This means they would be drinking the blood and pus of other inmates of Hell which would be their water. This would be the condition of the infidel leaders who had led others astray.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ
الْبُوتُ مِنْ كُلِّ مَكَانٍ وَ مَا هُوَ
بِشَيْءٍ ۝١٧ وَ مَنْ وَرَأَاهُ عَذَابٌ غَلِيظٌ ۝١٨

salvation for the infidels of Hell from its punishment. He who rejects this is, in fact, rejecting this verse.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ
كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ
عَاصِفٍ ۝١٩ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى
شَيْءٍ ۝٢٠ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ۝٢١

those actions of theirs which they had

considered to be good deeds, like helping the poor and needy, digging wells, providing water points, guest houses for travellers, etc. However, they denote Fasting and Salaah, as they had not performed these.

43. Because good deeds is the water, but sound beliefs are the root. To water anything

19. Did you not see that Allah has made the heavens and the earth with the ⁴⁵ truths? If He pleases He can take you away and bring forth a new creation.

45. Address here is made to the Holy Prophet صلى الله عليه وآله وسلم and truth is weighed against things useless i.e. "Oh My Beloved you have seen that Allah Almighty has placed numerous wisdoms and devices between the heavens and the earth. But He has not created any useless thing from these". From this emerge two issues:

1. The Noor (Light) of the Holy Prophet

20. And this is not at all, hard for Allah ⁴⁶.

46. The infidels are addressed herein, and all of which take place as described i.e. Abu Jahl and other staunch enemies of the Holy Prophet صلى الله عليه وآله وسلم were destroyed

21. They all shall appear before Allah, then those who were weak will say to those proud, 'we were under you, can it be possible for you to put off ⁴⁷ some of the torment of Allah from us?' They will say, 'if Allah had guided us, we would have guided you ⁴⁸. It is alike to us whether we show impatience or remain patient; nowhere is asylum for us ⁴⁹.

47. From this emerge two issues:

1. The infidels would be able to recognize one another, and would remember the affairs of the world, that we were obeying such and such infidels in these matters.

2. That the pious believers would,

after its root is cut off will not prove beneficial.

44. By this is meant that type of apostasy which keeps you away from virtue i.e. no matter how much good is done it would not be rewardable. A structure will collapse on a weak ground while good deeds are destroyed through weak beliefs.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ إِنَّ يَشَاءُ يَذْهَبَكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝١٩

was created before any creation, and that the Holy Prophet صلى الله عليه وآله وسلم had seen the creation of everything.

2. That the Holy Prophet صلى الله عليه وآله وسلم is fully aware of these devices between the heavens and the earth and their effects of which even the scientists to date have no knowledge.

وَمَا ذَلِك عَلَى اللَّهِ بِعَزِيزٍ ۝٢٠

and Muslims resided in Makkah. When these leaders showed pride, Allah Almighty chose the poor of Madina to serve His Religion.

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۖ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ ۖ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ۝٢١

through the permission of Allah Almighty, remove the calamities of their followers through intercession. Seeing this, the infidels would appeal to their leaders to relieve them of their calamities like how the sinful Muslims have been relieved of their misfortune through

the intercession of the pious. At that point in time their leaders would give them the reply which is described later. In any case, the discussion here is concerning the infidels and to apply this verse to the believers is the height of heresy and ignorance.

48. This speech of theirs too reveals disrespect because they had linked heresy to Allah Almighty. Thus, this verse has made it crystal clear that this discussion is that of heretics and infidels and not of the Prophets and Friends of Allah Almighty and not the

SECTION 4

22. And the Shaitaan will say ⁵⁰ when the matter would have been decided, 'verily Allah has given you a true promise, and whatever I promised you ⁵¹. I made it false to you, and I had no authority over you ⁵², but that I called you, and then you responded to me, so then put no blame upon me ⁵³, put the blame upon yourselves. 'Neither I could help you nor you could help me. I am strongly disgusted ⁵⁴ with that you associated me with Allah before. No doubt, there is a painful torment for the unjust ⁵⁵.

50. And the infidels would be in Hell, censuring and showing their disgust at the Devil and telling him that you had brought us here. What you had promised us and what has taken place! This tells us that the devil would be punished in Hell, the infidels would be meeting him and would be able to identify him. It is apparent that by devil here is meant Iblees.

51. Shaitaan had been promising them through his agents, the leaders of the infidels, that there is no resurrection after death; there is no reward or punishment; idolatry is an excellent practice etc. This tells us that the words of these leaders was indeed the underhand words of Shaitaan who has declared the promises of these leaders as his promise.

discussion of Prophets and Friends of Allah Almighty with their devotees, as is interpreted by present day ignorant Wahabis.

49. This means that exercising patience at the worldly calamities and misfortune had been a means of obtaining great rewards, but now they should exercise patience by staying in Hell. It could also mean impatience. Now there is no way of obtaining salvation because the world was a place of action and the Hereafter is a place of reward/punishment.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ
اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ
سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي
فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا
بِصُرِّحِكُمْ وَمَا أَنْتُمْ بِصُرِّحِي إِنِّي
كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ٢٢

Otherwise, Shaitaan had not really made promise to anyone.

52. By 'no authority' means I had proofs to substantiate my promises, nor was I able to exercise any force on you. Here authority does not mean true authority which the true servants of Allah Almighty had been required to negate. "Verily over My bondsmen you have no control" (S15:V42) where able to mislead is meant.

53. In spite of this you still followed me. Allah Almighty had instructed you not to fall prey to the guiles of Shaitaan, yet you disobeyed this Divine command and followed me. In truth, are you not at fault?

54. From this we learn that Shaitaan causes

people to practise idolatry but he himself never practises this idolatry or polytheism. He is a staunch monotheist, so staunch that even at Allah's command he refused to make Prostration of respect to Hazrat Adam (On whom be peace), because to him this prostration smacked of polytheism. Furthermore, acceptance of everything about faith after rejecting the Prophet is no faith at all. Shaitaan had accepted the Divine Personality and Qualities of Allah Almighty, as well as Paradise, Hell, Doomsday, etc. yet he remained

23. And those who believed and did good deeds shall be made to enter gardens, beneath which flow rivers abiding there in with the command of their lord. Their greeting at that time of their meeting is 'peace' 56.

56. From this we learn that the Muslim greeting of Salaam will be practised in Paradise as well. The angels would extend the same greeting to the inmates of Paradise, and the inmates of Paradise too would be greeting one another in this way. This greeting originated

24. Did you not see that how Allah has explained the example of the holy words 57 like a clean tree whose root is firmly standing and branches are in the heaven 58.

57. Here the holy word signifies word of Unity of Allah, as well as all righteous words like the Holy QUR'AAN, glorification of Allah, praises of Allah Almighty, (HAMD) praises of the Holy Prophet صلى الله عليه وآله وسلم (NA'AT) propagation of religion, etc. are all included in it. When these take root in the heart they will not go out of it.

25. It gives its fruit at all times by the command of its lord 59 and Allah explains examples for the people so that they may understand.

59. It is Kalimah Tayyibah which provides good deeds in ones life, good end at

an infidel. This is due to his rejection of the Prophet of Allah. The basis of Faith is the belief regarding prophethood. Thus, after the questions on Unity of Allah Almighty and Religion, identification of the Holy Prophet صلى الله عليه وآله وسلم is the deciding issue in the grave.

55. Because they will have no helpers there, and those in whom they had placed their hopes would give them such rude replies. But Allah Almighty would appoint many helpers for the believers.

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ

from Hazrat Adam (On whom be peace). When he saw the NOOR E MUHAMMADI in the nails of his thumbs, he extended this greeting to it, Allah Almighty gave the reply on behalf of the Holy Prophet صلى الله عليه وآله وسلم.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً
طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ
فُرْعَاهَا فِي السَّمَاءِ ۚ

58. Just as the roots of strong trees are spread in the ground and the branches grow upwards, the righteous and holy word (KALIMAH TAYYIBAH) is ever present in the heart and its branches are spread in every limb of the body. It is this Kalima that stops the eyes, the ears, the nose, etc. from all forms of evil.

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۖ
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ۚ

the time of death, removes fear in the grave, and success with the reckoning on the Day of

Judgement. May Allah Almighty bless us with

26. And the example of evil word is like an evil tree uprooted ⁶⁰ from the earth, now it has no stability ⁶¹.

60. The evil word is like ruination, stinking trees like garlic, teak, etc. which neither have roots underground nor branches on top. They remain on the surface and are quickly uprooted. A faithless person does not stand firm on one word: he is fickle and inconsistent.

27. Allah keeps firm the believers on the right word in the life of the world and the Hereafter ⁶², and Allah leads astray the wrong doers ⁶³, and Allah does what pleases.

62. In this verse there is a proof about the punishment of the grave i.e. while in the world the believer at all times remains firm on Faith, its joys and sorrows do not turn him away from Islam and at the time of death the recitation of the sacred *Kalimah* enables him to repent for his sins before he leaves this world, at the time of questioning in the grave his heart is at ease to reply the questions easily. But the infidel in the world is never steadfast in sorrow, comfort,

SECTION: 5

28. Did you not see those who changed the favour of Allah with unthankfulness and have brought the people into the abode of ruin ⁶⁴?

64. The Holy Prophet صلى الله عليه وآله وسلم is the bounty of Allah Almighty. "Verily Allah did great favour to the Muslims" (S3:V164), while those who changed the bounty are the infidels of Makkah. Their infidelity and rebellion changes the bounty and favour. This means Allah had bestowed such a great

a good end.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ
قَرَارٍ ٢٦

61. Rejection of Allah Almighty, insulting the dignity of the Holy Prophet صلى الله عليه وآله وسلم etc. Due to this an infidel forgets his religion at the time of death already, so that even in the grave he is unable to state what his religion was. He continues to babble such negative nonsense.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ
فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ يُضِلُّ
اللَّهُ الظَّالِمِينَ ٢٧ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ٢٨

difficulties, etc. In the grave his heart is restless and uncertain. Thus, by Hereafter is meant the grave as this too is life after that of the world.

63. He spreads sedition among them due to their cruelty i.e. acquisition is from man, while creation is from Allah Almighty. An example of this is due to cutting of the neck, Allah Almighty will let death take place. Thus, killing is the work of man, while occurrence of death will be the work of Allah Almighty.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ
كُفْرًا وَآحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ٢٨

favour and bounty on the people of Makkah by sending His beloved Messenger صلى الله عليه وآله وسلم unto them. But instead of obeying him, they went against him. Thus, although the verse speaks of the infidels of Makkah, it includes all heretics.

29. That which is Hell, they shall enter it, and what an evil place to stay in ⁶⁵.

65. From this we learn although some sinful Muslims would be sent into Hell, but it would not be their abode. In fact, it will be like a stage where after staying there for a while

30. And they have set up equals for Allah ⁶⁶ that they might lead astray from his path. Say you; 'enjoy a little verily your end is the fire.'

66. From this we learn that the basis of polytheism is to make someone equal to Allah Almighty. Even if one takes someone as a servant of Allah Almighty and yet accepts him as Allah in some attribute of Allah, such a person will be a polytheist. Thus, the infidels would be addressing their idols on the Day of Judgement in the following way: "*When we made you equal with the Lord of the worlds*" (S26:V98). If the person does not have such a belief, it will not be polytheism. The belief of the infidels is that their idols had full authority

31. Say to my those bondsmen who believed that they should keep up prayer ⁶⁷ and spend out of what we have given them secretly and openly before the coming of that day in which there shall be neither trading nor friendship ⁶⁸.

67. From this we learn that propagation of *Salaah*, *Fasting* and *Zakaat* will be taken to the infidel, but only Faith will be propagated to them, the reason being Allah Almighty had ordered that only believers should be preached about *Salaah*, *Fasting*, *Zakaat*, *Charity*, etc.

68. By purchasing good deeds for a price, or pleading to someone to give you good deeds. Only your own deeds will be beneficial to you. From this we learn that no one can perform

32. Allah is who created the heavens and the earth and caused water to ⁶⁹ come down from the heaven, then He

جَهَنَّمَ يَصْلَوْنَهَا وَيُسَّ الْقَرَارُ ٢٩

they would be purified to go to Paradise. Hell is declared as the permanent abode of the infidels by Allah Almighty.

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ
قُلْ تَسْعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ٣٠

of polythiesm, but the belief of the believers is that the Prophets and servants of Allah Almighty who have been empowered by Allah Almighty in worldly matters, is a high degree of faith. An example of this is accepting the ruler or the king as an authority in his kingdom. It is for this reason that the respect of Ganges is polytheism but accepting the sanctity of the water of *Zam Zam* is part of Faith. Prostrating to an idol is polytheism but prostration towards the Holy Ka'ba is an act of Faith.

قُلْ لِعِبَادِيَ الَّذِينَ أَمَرُوا بِقِيَامِ
الصَّلَاةِ وَ يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ
عَلَانِيَةً مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ
فِيهِ وَلَا خُلُ ٣١

physical obligatory duties on behalf of the next person. You cannot perform *Salaah* or observe fast on anyone's behalf. Monetary deeds can be performed, e.g. *Hajj-e-Badal*, payment of *Zakaat*, *Qurbani*, etc. can be performed on behalf of another person if he empowers you to do so. Remember, that by that day is meant either the day of death or the Day of Judgement.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ

produced some fruits therewith for your food ⁷⁰; and He made the ships subservient to you that they may sail through the sea by His command ⁷¹ and made the rivers subservient to you.

69. From this we learn that the water of the wells and rivers too come from the sky. Thus if there is no rain they all become dry.

70. Of these fruit some you have as nourishment and some as medicine. The purpose of this is to show that everything in the world is created for your benefit because Allah Almighty is not in need of them. Thus appreciation and justice demands that you too should do something in return for Him - you

33. And He made ⁷² the sun and moon subservient for you which are constantly moving ⁷³, and made the day and night subservient for you.

72. But the difference between the subservience of the ships and the sun and the moon is that in the movement of the ships we have greater control, but in that of the sun and the moon we have absolutely no knowledge. In spite of that they are all created for our benefit, and are of no use to Allah Almighty.

34. And He gave you many ⁷⁴ things you asked for. And if you count the favours of Allah, you cannot count them ⁷⁵. No doubt, man is very unjust, unthankful ⁷⁶.

74. Here the preposition is for partial use meaning from all your wishes you had asked, some are granted or the word 'many' is to denote increase, augment and multiplication, in which case the preposition from, is for enumeration, meaning We granted you many wishes you had asked for. Like Allah Almighty says: "We opened unto them the gates of all things" (S6:V44). Thus the purpose of the discussion is to make us aware that Allah Almighty had granted countless things to us

الشَّجَرَاتِ بِرِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ
فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۚ

should worship Him, which in reality too, is for your benefit.

71. So that Oh man you should benefit from these conditions because water does not carry a burden, as by nature it is thin. Nevertheless, through the ship heavy and huge things float in the oceans. Likewise, we too should have been completely sunk in this world, but through the blessings of the Prophets and the Saints we are able to cross both the worlds.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۚ
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۚ

73. They are constant without any breakage in them that they could be sent for repairs, nor take any leave for the purpose of resting. They are in constant movement for millions of years so that you can determine your time for work and rest and derive countless benefits from them.

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ
تَعْدُوا نِعَمَاتِ اللَّهِ لَا تَحْصُوهَا ۚ إِنَّ
الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۚ

without having prayed for them which have been mentioned already, and many bounties have been given according to our desires. Allah Almighty knows our desires much more than us. His bounties are not dependent on our request and prayer.

75. This is because countless bounties are connected with every hair of your body, and since counting these hair is beyond you, counting these bounties too is out of your reach. Your calculation ends with a trillion,

while by Allah Almighty it is the beginning. From this we learn that nobody can calculate the virtues of our Holy Prophet

because the bounties of the world are few. Says Allah Almighty: "Say you, the enjoyment of the world is little". (S4:V77) and the virtues of our Holy Prophet are countless. "And undoubtedly, you are on excellent morals." (S68:V4). Allah Almighty

SECTION 6

35. And recall when Ibrahim submitted, 'O my Lord make this city secure ⁷⁷ and save me and my sons from worshipping idols ⁷⁸'.

77. This means that Holy Makkah always remains a city and can never be deserted. This place should be a place of peace and security wherein no lepers, leucoderma, (associated with skin disorder), the Dajjal, and killing and plundering should infiltrate.

78. It is obvious that the word 'my sons' denotes sons descended from the male progenitor i.e. sons who should all be safeguarded from polytheism. If it is taken to mean my total children, then it would mean my

36. 'My Lord, verily the idols have led astray many people ⁷⁹, then who sided with me, is from me ⁸⁰ and who disobeyed me, so surely you are most Forgiving and Merciful ⁸¹'.

79. This means these idols became the cause of the people's heresy. Otherwise, the idols by themselves are lifeless objects which are unable to speak.

80. Oh Allah Almighty forgive their sins through my intercession. This Dua is made for all the believers until the Day of Judgement. From this we learn that believers live in the secured shelter of the Prophets because they

37. 'O my Lord, I have caused some of my children to settle in a valley ⁸² wherein there is no cultivation by

further says "And great is the grace of Allah upon you" (S4:V113). Yet another verse states: "Oh beloved! undoubtedly We have granted you abundance of good" (S107:V1). Thus, if we are unable to count the few, how would we count and calculate that which are countless.

76. Here by man is meant Abu Jahl, Abu Lahab, etc. or total polytheists and infidels as can be seen from the discussion which follows.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا
الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ
الْأَصْنَامَ ۖ

entire children should not indulge in polytheism. In them believers too are found. Allah Almighty accepted this Dua of Hazrat Ibrahim (On whom be peace). Until the Day of Judgement none of the descendants of the Holy Prophet صلى الله عليه وآله وسلم will go astray. These will always be believers because they are the children of Hazrat Ibrahim (On whom be peace). All Qutubs and Ghaus (highest among the Saints of Allah Almighty will always be Sayeds (Sewaique Muhriqah)

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ
النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۚ وَمَنْ
عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ۝

become the true devotees of these Prophets. For this reason Allah Almighty showers His blessings upon them.

81. If you, Oh Allah Almighty, so wish You could grant them an opportunity to repent, and after bringing faith, can forgive all their sins. Thus in this verse there is no prayer for the forgiveness of the infidels.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ
غَيْرِ ذِي زُرْعَةٍ عِنْدَ بَيْتِكَ الْمَحْرَمِ ۚ

your sacred house ⁸³. O my Lord in order that they might keep up prayer ⁸⁴, then you make some peoples hearts incline ⁸⁵ towards them and give them some fruits for food ⁸⁶, so that they may be thankful.

82. By 'some children' mean Hazrat Hajira and Hazrat Ismail (On them be peace) and their offspring because the settling there of Hazrat Ismail (On whom be peace) in reality was the settling of his offspring. Hazrat Ismail (On whom be peace) is the geneological origin of the Arabs because Arabs have descended from him. At the time when Hazrat Ibrahim (On whom be peace) left Hazrat Ismail and Bibi Hajira (On them be peace) in Makkah there were no inhabitants living there. It was a barren desolate jungle without any water or vegetation. It is the Dua, of the great Prophet which beautified and brought life into this lifeless place. For a detailed discussion on the subject consult our first Para of (*Tafseer Naeemi*).

83. Although at that point in time he had not as yet constructed the Holy Ka'ba, traces of construction of Hazrat Nuh (On whom be peace) were still to be seen and its exact place was fixed. Therefore he had said this. The meaning of the word sacred is one full of dignity and sanctity. Or it could mean it is unlawful for those who enter this city without Ihraam. Or Dajjal is made forbidden to enter it, or that this place remained safe from the floods of Hazrat Nuh (On whom be peace) (*Tafseer*

38. 'Oh our Lord, you know what we conceal and what we disclose ⁸⁷, and nothing is concealed from Allah ⁸⁸ in the earth or in the heaven.

87. This means some prayers should be mentioned specifically while other desires are left in the heart, like receiving the son from Hazrat Sarah because this Dua was made prior to the birth of Hazrat Ishaq (On whom be peace) (*Tafseer Roohul Bayaan*). But Allah

رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفِيدَةً
مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ
الشَّرَائِعِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٨﴾

Roohul Bayaan).

84. From this emerge a few issues:

1. The object of staying in the sacred city of Makkah is the worship of Allah Almighty only. Therefore Allah Almighty had not kept farming therein so that its people do not get entangled in worldly complexities.

2. Salaah is the most superior form of worship, therefore Hazrat Ibrahim (On whom be peace) had made special mention of it. Furthermore, Salaah offered in Makkah is superior to Salaah offered elsewhere.

85. It should be remembered whatever is uttered by the Prophet of Allah Almighty becomes a reality. Till today the sacred Makkah is a city: Although its land is not conducive to farming, yet its people are not left hungry. While the world makes effort to produce, they eat the fruit of their labour. Generally, the hearts of the Muslims are inclined towards Makkah. Thus, what the Great Patriarch had prayed, Allah Almighty made it happen.

86. Thus Allah Almighty filled the jungles of Taif and the valley of Fatima with fruit from which the markets of Makkah are always full with different types of fruit. The fruit one gets there are difficult to find elsewhere.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا
نُعْلِنُ ۖ وَمَا يُخْفِي عَلَى اللَّهِ مِنْ شَيْءٍ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٩﴾

Almighty is fully aware of all.

88. Allah Almighty agreed with Hazrat Ibrahim (On whom be peace), that whatever he said was really correct, Allah Almighty is fully aware of whatever is known and concealed.

39. All praise is due to Allah who has given me Ismail and Is-haaq in old age ⁸⁹. Verily my Lord is the hearer of prayers ⁹⁰.

89. This tells us that a son is a blessing from Allah Almighty, especially when he turns out to be pious, a saint or a Prophet, because through him both the world and the Hereafter are accomplished. Observe, Hazrat Ibrahim (On whom be peace) counted the birth of Hazrat Ismail and Hazrat Ishaaq (On them be peace) from the great bounties of Allah Almighty. However being disheartened at the birth of daughter is against the dignity of a believer.

90. After offering the Dua for a son Hazrat Ibrahim (On whom be peace) would say: Isma' Yaa iel ("Oh Allah listen to my prayer").i.e. Amin. When Hazrat Ismail (On whom be

40. 'O my Lord, keep me as an establisher of prayer and my children too, O our Lord accept our prayer.

41. 'O our Lord, forgive me, and my parents ⁹¹ and all Muslims on the day when reckoning shall take place ⁹².

91. Here 'parents' refers to the actual parents of Hazrat Ibrahim (On whom be peace), namely his father Tarrukh and his mother Mitla bint Namr, both of whom were believers. In his old age he had prayed for their forgiveness, i.e. after the birth of his two sons. Azar was his distant uncle with whom he was already disgusted in his youthful years. Azar had died an infidel. The Holy QUR'AAN usually refers to parents, grand parents, uncles, etc. with the words ABB - literally means father and UMM -

SECTION 7

42. And never consider Allah unaware of the deeds of the unjust ⁹³. He is not letting them loose but to a day in which their eyes shall remain staring ⁹⁴.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ
إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ۝۳۹

peace) was born, he named the baby Ismail in remembrance of this prayer. At that time Hazrat Ibrahim (On whom be peace) was ninety nine years old, while at the birth of Hazrat Ishaaq (On whom be peace) his age was one hundred and twelve years. Hazrat Ismail (On whom be peace) was thirteen years elder than his brother Hazrat Ishaaq (On whom be peace). From this we learn that never despair of the mercy of Allah Almighty. While offering Dua repeatedly say "Oh our Lord". Before and after the Dua always recite the praises of Allah Almighty. After the Dua recite AMIN or "Accept the Dua".

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَ مِنْ
ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝۴۰

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ ۝۴۱

literally mother. However, the word 'parents' is used to denote actual parents.

92. From this emerge a few issues:

1. Dua should be commenced for oneself;
2. Your parents should be included in it;
3. Pray for the wellbeing of all the Muslims;
4. Always pray for the good in the Hereafter, do not limit your prayer for the good of the world only.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ
الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ
تَشْخُصُ فِيهِ الْأَبْصَارُ ۝۴۲

93. Oh the oppressed be patient! Allah Almighty is certainly not unmindful of the oppressor. He will certainly punish his oppression.

94. The punishment for the infidels and criminals will truly speaking be meted out in

43. They will come out running ⁹⁵ rashly raising their heads high, that their eyelashes do not turn back towards them, and there would be no strength in their hearts ⁹⁶.

95. From their graves towards Hazrat Israfeel (On whom be peace) where he would be blowing the trumpet.

96. This means they would not be able to wink. Their eyes would remain open. Or, on that day they would not be able to see themselves

44. And warn mankind of the day ⁹⁷ when the torment shall come to them, then the unjust shall say ⁹⁸; 'O our Lord, grant us respite ⁹⁹ for a short term that we may respond to your call and follow the messengers'. Did you not swear before that we are not to go anywhere moving from the world? ¹⁰⁰

97. This means warn everybody - the believers as well as the infidels. From this we learn the Holy Prophet صلى الله عليه وآله وسلم is the Prophet of entire mankind and his prophethood would continue until the Day of Judgement. The reason for this is the word AN-NA'S (mankind) is free of any restriction. The Ulama and Saints will until the Day of Judgement continue to warn mankind as deputies of the Holy Prophet صلى الله عليه وآله وسلم.

98. The word 'unjust' denotes the polytheist. Says Allah Almighty: "Undoubtedly the association with Allah is a tremendous wrong" (S31:V13). Because those whom Allah

45. And you settled down in the dwellings of those who did evil ¹⁰¹ to

the Hereafter. The punishment of the world in comparison is temporary and insignificant which would in no way lessen that punishment as is the case with imprisonment in comparison to local lock up.

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ
إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ۝۳۳

or anyone else - they would continue to look upwards. Their hearts would not be turned towards anyone. All will be resurrected in a naked state but no one will be able to look at anyone.

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَى
أَجَلٍ قَرِيبٍ ۖ نَجِبْ دَعْوَتَكَ وَتَتَّبِعِ
الرُّسُلَ ۖ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ
قَبْلُ مَا لَكُم مِّنْ زَوَالٍ ۝۳۴

Almighty would forgive will not show any desire to come back to the world again as is reported in Hadith Shareef.

99. This means to give respite for doing good deeds by sending us back in the world, because the world alone is the place of action, not the Hereafter, as this is the place of reward and punishment.

100. 'Today be under his shelter' today seek his help. Not tomorrow - but perhaps he may accept on the Day of Judgement. Today he is persuading us, but we are not accepting his obedience - but tomorrow we will beg to persuade him but he will reject us. May Allah Almighty grant us His obedience today!

وَسَكَنْتُمْ فِي مَسْكَنِ الَّذِينَ ظَلَمُوا

them and it was clear to you, how we did it with ¹⁰² them and we explained to you giving examples ¹⁰³.

101. Here "you settled down" denotes settling down temporarily during a journey. During their journeys the people of Arabia would pass through the lands of Aad and Thamood and would make a stop there. Otherwise these settlements lay totally in desolation. They were never inhabited again. It is reported in Hadith Shareef when the Holy Prophet صلى الله عليه وآله وسلم with his noble Companions passed the jungles of the Thamood he said: "Do not stop here, nor drink the water from their wells. A place which has been devastated by Divine punishment cannot be populated again!" The floods of Hazrat Nuh (On whom be peace) was a punishment for the infidels, but a mercy and blessing for the believers. It is for this reason that establishing settlements on the earth became permissible after floods, although these floods

46. And verily they devise their plans and their plans are under the control of Allah and their planning was not such as to remove these mountains ¹⁰⁴.

104. In the translation of the revered translator Ala Hazrat (On whom be peace) the word is in the negative, and mountains denote signs of Allah Almighty. Thus the meaning is that their planning is like the air; just as the air cannot uproot the mountains, the secret devices and plans of the infidels cannot remove the laws of Islam and the signs and symbols of Allah Almighty. This verse has been given other interpretations as well, but the one given

47. Therefore never consider ¹⁰⁵ that Allah will go against His promise to His messengers. No doubt Allah is Dominant, the Lord of retribution.

105. This means Oh Muslims! or Oh My Beloved! in future do not even imagine that Allah Almighty will not fulfill the promises He

أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ
وَضَرَبْنَا لَكُمْ الْآمُثَالَ ۝

had covered the entire earth.

102. From this emerge two issues:

1. For the proof of certain things, its publicity is deemed sufficient e.g. genealogy, marriage, locality, etc. because the links of these lands with the Aad and Thamood was proven by their fame and publicity.

2. Historical incidents cannot be rejected without any concrete reasons. However, if they are contrary to any categorical statements of the Holy QUR'AAN, they can be rejected.

103. This tells us that religious analogy is true because the object of the verses is to show that these people were destroyed due to their infidelity, and since you too are on infidelity, you too are worthy of being destroyed. Due to material cause partnership can be effected jointly. This in jurisprudence is called analogy.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ
مَكْرُهُمْ ۖ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ
مِنْهُ الْجِبَالُ ۝

here is most appropriate. Some commentators have translated it to show that although their plans were staunch and undaunting, that mountains too would flinch under their weight, but the religion of the Holy Prophet and his Noble Companions did not give way from their sacred mission. These august personalities are much more resolute than the mountains.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعْدُهُ
رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ۝

had made with His Prophets. He will most certainly let your religion prevail over all, and totally subdue and crush the power of the

infidels. Breach of promise takes place either due to helplessness, and Allah Almighty is All Powerful and All Conquering, never helpless, or due to shamelessness, and Allah Almighty is

48. The day when the earth shall be changed other than this earth and the heavens ¹⁰⁶ too, and all shall come out standing ¹⁰⁷ before Allah, the One Who is Dominant overall.

106. At the time of Qiyamah first thing to undergo change will be the nature of the sky and the earth will be transformed into a huge field. There will be no caves nor hillocks. The stars in the sky will be bottled, and the sky itself will become like a red skin or hide, and sometimes like the sedimentless oil which is referred to in the Holy QUR'AAN as *DIHAAN*: Red hide. This will be before the blowing of the Second Trumpet. Then at the

49. And you will see the guilty on that day bound together in chains ¹⁰⁸.

108. This tells us that on the Day of Resurrection both the infidels and the believers will be identified from their outer symbols: the faces of the infidels would be black, their hands will be tied at the back in chains. The believers on the other hand will be opposite to them. Says Allah Almighty: "*The culprits will be recognized*

50. Their shirt ¹⁰⁹ shall be of pitch and the fire shall cover their faces.

109. This means that their bodies will be smeared in a dark resinous substance which will be like a shirt. This substance has a pungent odour, heat and easily catches fire *SARABIL* (shirts) is the plural of *SARBAAL*

51. In order that Allah may reward every soul according to its earnings. No doubt, Allah is not late in reckoning ¹¹⁰.

the Lord of Retribution. He most certainly takes retribution on behalf of His beloved servants.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ
السَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٣٨﴾

time of Reckoning, the nature of the sky and earth will change altogether the earth will become of silver and the sky will become of gold. Thus there is no inconsistency in the narrations.

107. They will come out of their graves and present themselves at the Field of Reckoning. Hence there is no objection at the verse, because people, today too are before Allah Almighty. No one is concealed from Him.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي
الْأَصْفَادِ ﴿٣٩﴾

by their faces" (S55:V41). It would not be necessary to ask any culprit. Every culprit would be tied to his accompanying devil. There are other interpretations of this as well, but this one is appropriate. With every human-being a devil is born.

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَىٰ وُجُوهُهُمْ
النَّارُ ﴿٥٠﴾

shirt - *SARAWIL* with the letter *WOW* means pants. And fire will destroy their entire bodies, including their faces. The description of the very thing follows after it in "*shall cover their faces*".

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾

110. Allah Almighty shall complete the reckoning of the entire creation in a matter of three to four hours. In the remaining hours of Qiyamah the true status and dignity of the Holy Prophet صلى الله عليه وآله وسلم will be revealed, sometimes the search for the intercessor, then the splendid appearance of the Holy Prophet صلى الله عليه وآله وسلم at the Lofty Station (MAQAAM-E-MAHMOOD), the recitation of songs of praise of the Holy Prophet

by the entire creation and by the Creator of creation. Thus, the rest of this long Day will be utilised for these blessed activities. If the only purpose of Qiyamah is to take reckoning it would not be fifty thousand years long, it would only be of a duration of three to four hours. The actual purpose of Qiyamah is really to reveal the status and dignity of the Holy Prophet and not just for the accountability of the creation.

52. This is to deliver the commands ¹¹¹ to mankind and that they maybe warned therewith and that they may know that He is only one God ¹¹² and that the men of wisdom may accept admonition ¹¹³.

هَذَا بَلَدٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَ
لِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ
أُولُوا الْأَلْبَابِ ٥٢

111. From this emerge two issues:

1. The entire QUR'AAN has been revealed for the purpose of propagation, therefore it is not permissible to conceal any verse.

2. The QUR'AAN has been revealed for all mankind and is thus not restricted to any special place or time, because the prophethood of our beloved Prophet صلى الله عليه وآله وسلم is for all and sundry.

112. This means the Quranic verses are the proof of the Oneness of Allah Almighty. Accepting Tauheed from sources other than the Quranic verses is not sufficient for salvation.

113. From this we learn that although the Holy QUR'AAN is a warner for everyone, everyone is not blessed to derive the fear of Allah Almighty from it. Only the fortunate people would obtain admonition from it, the wretched would remain bereft of it. It is for this reason to deliver commands to mankind is used at the beginning of the verse and "men of wisdom may accept admonition" is used at the end. We further learn that any wisdom which helps to obtain fear of Allah Almighty, is wisdom in the true sense of the word.



آياتها ٩٩ ﴿١٥﴾ سُورَةُ الْحَجَرِ مَكِّيَّةٌ ٥٢ ﴿٢﴾ رُكُوعَاتُهَا ٢

SURAH AL-HIJR (MAKKAN) Revealed Before Hijrah

99 Verses , 6 Sections 654 Words 2760 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION: 1

Alif-Laam-Raa. These are the verses of a book and of a Bright QUR'AAN ¹.

الرَّاقَّةُ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴿١﴾

1. This means that the name of the pure and blessed conversation is Al-QUR'AAN as well as

the Book. Therefore it was revealed recited. It is a Book because it is written in the Sacred Tablet.

2. The infidels would desire ardently ² that had they been Muslims.

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا

مُسْلِمِينَ ﴿٢﴾

2. The infidels would desire this at the time of death, after seeing the angels of punishment in their graves. Thereafter on the Day of Judgment. But at that point in time, this desire.

The word infidel denotes all types of infidels, whether they are polytheists, Jews or Christians, or Mirzais and Qadyanis, etc.

3. Leave them ³ to eat ⁴ and enjoy and let the hope may amuse them now then they are about to know ⁵.

ذُرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

3. This means do not express sorrow at them or do not worry about them, or until they are infidels do not stop them from eating pork or consuming alcohol. But this does not mean that do not convey the message of Islam to them. Thus this verse is firm and not abrogated.

rulers should not stop them from such practices. However, social dealings are another matter. Thus, an infidel would be prohibited from stealing, etc.

4. This hints to an issue that the infidels are not bound to the laws of Shariah. They can eat tins lawful or forbidden as they please, or practice whatever is lawful or forbidden. Islamic

5. At the time of death he became aware of it, that personal desires and tall hopes are against the dignity of a believer. The heedless and unmindful way of dishing out food by an infidel too, is an offensive act, while the sleep of pious believers, too, is an act of worship.

4. And the town We destroyed had a writing known ⁶.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾

6. The time of every nation's punishment is recorded in the Divine Tablet. Those pious servants whose gaze is on the Divine Tablet are fully aware of all these matters, because this inscription is not for Allah Almighty but for

these pious servants of Him. Thus, the angels of punishment bring down punishment as per this inscription, while the Prophets give prior warning about it, after reading it.

5. No community can precede its promised time nor cant fall behind ⁷.

7. Here the word "promised time" denotes inevitable fate in which alteration is impossible. The punishment came upon the followers of Hazrat Yunus (On whom be peace), but it was changed because they accepted faith. This withdrawal was due to the suspended faith. Iblees prayed to Allah Almighty for extension of life, which was accepted. Due to the prayer of Hazrat Adam (On whom be peace), the life of Hazrat Dawood (On whom be peace) was extended

6. And they said, 'O you upon whom QUR'AAN has been sent down ⁸ you are certainly a madman' ⁹.

8. This utterance of theirs was not to verify the Holy QUR'AAN but to mock at it. Or, it could mean in your thoughts are different claims regarding the revelation of the Holy QUR'AAN, because in reality the infidels had not accepted the revelation of the Holy QUR'AAN. It is for this reason that (S15 :V11) "they mocked" is used in the later verse.

7. 'Why don't you bring angels to us, if you are truthful' ¹⁰.

10. Those who visibly and clearly give assistance to you and testify about your truthfulness. From this emerge two issues:

1. The polytheists of Arabia acknowledged the existence of angels, and in fact, they had believed in them as daughters of

8. We do not send down the angels without any purpose and if they come down, they would not get time ¹¹.

11. This means the angels in their original form, or that the angels always come with punishment for the infidels, bring Revelation to the Holy Prophet صلى الله عليه وآله وسلم and for some believers they bring the blessings of

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ٥

from sixty to hundred years. All these changes are found in pending fate. Hence there are no inconsistencies in the Quranic verses. Says Allah Almighty: "Allah wipes out what He pleases and establishes what He pleases" (S13:V39). Or the purpose of the verse is to show that no people can advance or retrogress due to its own power. If Allah Almighty desires to do it, He can because He has the absolute power and authority.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَبَجُونٌ ٦

9. Abdullah bin Umayyah had called the Holy Prophet صلى الله عليه وآله وسلم insane (Allah forbid). Then, others followed him (Tafseer Roohul Bayaan). From this we learn that insanity never comes to a Prophet. These august personalities are safeguarded from deafness, dumbness, insanity, etc. They are the possessors of the highest form of intellect.

لَوْ مَا تَأْتِيْنَا بِالْبَلَاةِ إِنْ كُنْتَ مِنَ الصَّٰدِقِينَ ٧

Allah Almighty.

2. They had heard the stones and rocks recite the Kalimah, therefore they now made demands for angels. Otherwise, they themselves would have demanded that the stones should recite the Kalimah.

مَا نُزِّلَ الْبَلَاةِ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ٨

Allah Almighty, like the glad tidings which the angels brought to Sayyida Mariam, and to the mother of Hazrat Musa (On whom be peace). Thus, this verse is free of any objection or criticism.

9.No doubt, We have sent down this QUR'AAN ¹² and We most surely are its Guardians ¹³.

12. From this emerge a few issues:

1. In Arabia the plural form is used for the singular as a mark of respect.

2. The works of the pious devotees are declared as works of Allah Almighty (i.e. the works of the pious have been declared as works of Allah Almighty). The revelation of the Holy QUR'AAN is the function of the angels but Allah Almighty says "We have sent down".

3. The Divine Tablet is on top, not at the bottom, because *descent* is referred to what comes down from on top. The revered Sufis say that it is Allah Almighty who reveals the Holy QUR'AAN in the heart of a believer, and it is He who keeps it protected, so that he dies with faith.

13. Thus Allah Almighty has safeguarded the

10.And surely We sent messengers before you amongst earlier prophets ¹⁴.

14. This tells us that separate Prophets had come during different periods and for the people of every period. However, our Holy

11.And not any messenger came to them, but they mocked at him.

12.In the same way, We make a life for this mockery in the hearts of the culprits ¹⁵.

15. From this we understand two issues:

1. Any heart which bears the seal of faith, will not allow disrespect of the Prophets, mockery and infidelity to seep in it.

2. Allah Almighty is the creator of everything. Although we acquire motives and

13.They believe not therein, and already the example of the ancients has gone forth.

14.And if We open any door for them in the heaven that they may ascend through it in the day.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ①

words of the Holy QUR'AAN, its meanings, its injunction, etc. But words are protected in such a manner that their alteration is impossible, while meanings and injunctions are protected in such a way that although some people try to distort them, the original injunctions remain unaltered, they will always remain exactly the same. Therefore, Allah Almighty had enabled the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم to remain for all times until the Day of Judgement and maintained the continued existence of Ulama and sages for this purpose. From this we learn that the Ahadith of the Holy Prophet

are the means of safeguarding the intrinsic meaning of the Holy QUR'AAN.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ②

Prophet صلى الله عليه وآله وسلم is a Prophet for the entire creation. Light of every home is separate, but their sun is one.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ③

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ④

causes, the infidels were acquiring the causes of infidelity. Thus this has been created in their hearts from Allah Almighty, like we may kill a person but his death will be from Allah Almighty. Thus the verse is crystal clear.

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ⑤

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ⑥

15. Even then they would say, 'our sights have been tied ¹⁶, rather we have been mesmerized' ¹⁷.

16. From this there is a hint that any heart in which there is hatred for the Holy Prophet صلى الله عليه وآله وسلم will not receive guidance for faith. Any person who is to be blessed with faith will first receive in his heart the love and

SECTION: 2

16. And We have indeed made constellations ¹⁸ in the heaven and have adorned it for the beholders ¹⁹.

18. The twelve constellations are the stages of seven wandering stars. These are : Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. The details of these have been mentioned earlier.

19. They have been adorned in such a way

17. And We have guarded it from every accursed Satan ²⁰.

20. At first the devils would frequent the heavens to listen to the conversation of the angels. After the birth of Hazrat Isa (On whom be peace) they had been stopped from

18. But whoever goes to hear stealthily ²¹, and then a bright flame ²² pursues him.

21. At times the devils hide and listen to some words of the angels who guard the heavens. Because it is impossible to hide from Allah Almighty, Shaitaan is now being pursued and struck with a bright flame. It should be remembered that for Shaitaan to reach there stealthily from the angels, is like how Iblees

19. And We have stretched the earth ²³ and put therein anchors ²⁴, and caused to grow therein everything proportionately ²⁵.

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ١٥

دignity of the Holy Prophet صلى الله عليه وآله وسلم. 17. From this we learn that if there is enmity in a heart, he will not prove effective and beneficial for him.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ١٦

that the constellations are part of the eighth sky while the stars are found in the various skies. But all of them become visible in the first sky. According to Islamic law there are seven skies, but by philosophers there is nine, the eighth is the Divine Chair and the ninth is the Divine Throne.

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَاجِئٍ ١٧

three heavens, after the blessed birth of our Beloved Prophet صلى الله عليه وآله وسلم they have been stopped from all the heavens. (Khazainul Irfaan)

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ١٨

reached Hazrat Adam (On whom be peace) secretly in Paradise. This is all in accordance with Divine intent in which countless wisdoms are concealed.

22. From this we learn that the star itself does not fall down, but instead a flame bursts from it which strikes Shaitaan like a bullet.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ١٩

23. By stretching the earth is meant making it spacious and not making it long and wide, because the earth is round.

24. From this we learn that the earth does not move i.e. the earth is stationary because an anchor is used to control and stop the ship. If there is the slightest movement in the earth, then what is the need to create mountains? Once the ship is brought under control by the anchor it becomes motionless.

20. And We have provided for you therein means of livelihood and also for those whom you did not provide for 26.

26. Although your maid servants and 21. And there is nothing of which there are not treasures 27 with Us, and We do not send it down but with a known measure.

27. By treasures are meant created treasures, i.e. Allah Almighty has absolute power to create everything. It does not mean that He has accumulated certain things at some place. In accordance with this meaning, Allah

22. And We have sent winds 28 fecundating the clouds, then We sent down water from the heaven 29, then We gave it to you to drink, and you are not its treasures.

28. The Holy QUR'AAN refers to the wind of mercy as *RIYAAH* and the wind of wrath as *REEH*. The wind which brings rain too is excellent as it harbours mercy. Therefore it is appropriate to offer prayer to Allah Almighty at the time when these winds are blowing, and to seek protection of Allah Almighty when the destructive winds are blowing, as is stated in Hadith Shareef.

23. And verily it is We, who give life and We cause death and We are the inheritors 30.

30. By this is meant everything will

25. By "proportionately" means Allah Almighty causes things to grow in different places at different times according to its need and quantity. In Bengal the growth of rice is more, while in Punjab the quantity of wheat is more. In addition, in some places there would be famine while in others there would be abundant growth. In this, too, there are thousands of Divine wisdoms. All these are included in this verse.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَ مَنْ لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

animals eat our provisions, they work for you.

وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ
وَمَا نُنْزِلُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

Almighty says "Declare (oh my Rasool Muhammad) I do not possess the treasures of Allah" Thus Allah Almighty is the Creator, but the Holy Prophet صلى الله عليه وآله وسلم says: "I have been given the keys of the treasures of the earth".

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ ۚ وَ مَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

29. The rain water falls from the sky or due to the natural phenomenon there like vapour, condensation, etc. Thus rational thinkers cannot raise objection at the verse. It is due to the blessings of this rain that water increases in the wells and fountains, and at some places this very water is used for drinking.

وَ إِنَّا لَنَحْنُ نُحْيِ وَ نُمِيتُ وَ نَحْنُ الْوَارِثُونَ ﴿٢٣﴾

perish, but Allah Almighty will remain

eternally. This does not mean that today Allah Almighty is not the Master. It is not necessary

that in an example there should be equality in everything.

24. And We do know those who went ahead ³¹ among you and We do know those who remained behind among you ³².

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ٢٣

31. Reason for its revelation:

After the Holy Prophet صلى الله عليه وآله وسلم had explained the virtues of being in the first rows in Salaah, all the Noble Companions then showed great desire to stand therein. So much so that some Companions had even decided to sell their homes and purchase one near the mosque so that they would be able to come to the mosque at its earliest time to obtain place in the first row. Seeing this zeal, the Holy Prophet صلى الله عليه وآله وسلم said "remain in your places because Allah Almighty is fully aware of your intentions and will reward you for it". The above was revealed on this occasion. Its meaning is those muqtadees who stand in the first row too are known to Allah

Almighty, while those who were powerless to be in it are also within the knowledge of Allah Almighty (Tafseer Roohul Bayaan). Some hypocrites would stand in the last row so that they could get the opportunity of peeping at the women standing behind in Ruku. The latter part of the verse was revealed concerning them (Roohul Bayaan).

32. From this we learn that it is an excellent act to make an effort to get early to the mosque for the five Daily Prayers to obtain place in the first row. Remember, that for *Salatul Janazah* it is better to stand in the last row, while standing in the first row for other Salaahs has greater merit, as is stated in the Hadith Shareef.

25. And verily your Lord alone will raise them on the Day of Judgement. No doubt, He is the All Wise and the All-Knowing.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ٢٤

SECTION: 3

26. And verily We have made man from ringing clay, which was in reality black smelling mud ³³.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ٢٥

33. This means Hazrat Adam (On whom be peace) was created from such sand which at

first was mud. It then cracked after becoming dry.

27. And We have made Jinns before from smokeless fire ³⁴.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السُّمُورِ ٢٦

34. From this emerge two issues:

1. The creation of jinns took place before that of the human beings.

2. Shaitaan penetrates the pores of human beings, because his creation is from such a fire which is able to penetrate.

28. And recall when your Lord said to the angels, "I am about to create

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَالِقٌ

human beings from the ringing clay which is of the black smelling mud!"³⁵.

35. This information was given by Allah Almighty to the angels and Iblees before the creation of Hazrat Adam (On whom be peace), because the congregaion was that of the angels, Iblees was the only one in it, therefore mention is made of angels and not of him. Here, reference to Hazrat Adam (On whom be peace) as human being is indeed highest praise of him because the word BASHAR is derived from

29. Then when I had informed him and have breathed in to him from my special esteemed ³⁶ spirit, then fall down in prostration for him ³⁷.

36. This tells us that the Sajdah was not only for the body of Hazrat Adam (On whom be peace) but for his soul as well. Because his body was a manifestation of Light, Sajdah was made for it as well, otherwise He breathed His spirit would not have been a restriction.

37. This prostration (Sajdah) of the angels was not from the injunction of coded Laws of Hazrat Adam because at that point in time, Shariah

30. Then all the angels fell down in prostration together ³⁸.

38. From 'all of them' we learn that all the angels fell down in prostration, while 'together' denotes that they did not prostrate separately but all together. It is clear that all the angels prostrated, whether they were from the heavens

31. Except for Iblees. He refused to be amongst the prostrators.

32. Allah said, "O Iblees, what happened to you that you were not be with the prostrators" ³⁹.

39. This question was for the expression of reprimand and anger and not for the purpose

33. He said, 'It is not befitting for me that I should prostrate before a

بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَبٍ مَّسْنُونٍ ۝٢٨

MUBASHARAT which means that Allah Almighty Himself created him directly without any help of the angels. He says "That which I created with My own hands" (S38:V75). This means Hazrat Adam (On whom be peace) is the creation unique of His Providential Power. It should be remembered that it is like the final creation, just as our Holy Prophet is the seal among the Prophets.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۝٢٩

of Hazrat Adam (On whom be peace) had not come. Also laws of Shariah are for the human beings, not for the angels. Furthermore, the angels had made this Sajdah once only, they were not commanded to make such a Sajdah again. Thus, it is not permissible for anyone to use this verse as a proof for the permissibility of Sajdah of respect.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۝٣٠

or the earth. Some people have exempted some angels from this. The author of Roohul Bayaan has stated that this prostration in reality was for the NOOR E MUHAMMADI.

إِلَّا إِبْلِيسَ ۖ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ۝٣١
قَالَ يَا إِبْلِيسُ مَا لَكَ إِلَّا تَكُون مَعَ السَّاجِدِينَ ۝٣٢

of enquiry. This tells us that there can be many reasons for asking a question.

قَالَ لَمْ أَكُنْ لَّا سُجِدَ لِبَشَرٍ خَلَقْتَهُ

human-being whom you have made from ringing clay which was from black smelling mud' 40.

40. From this emerge a few issues:

1. That Shaitaan was the first in the creation of Allah Almighty to label a Prophet as a human being. Now, if anyone calls the Prophet as a human being to show equality, is obeying satanic practice.

2. Shaitaan had seen the body of Hazrat Adam (On whom be peace) not his light and

34. Allah said, "get out from paradise, for verily you are rejected" 41.

41. From this we learn two issues:

1. To refrain from answering the prattle of an ignorant person is the way of Allah Almighty. Observe, Allah Almighty did not give a reply to Shaitaan's idle talk, but instead expelled him.

35. And verily there is curse upon you till the Day of Judgement 42.

42. This means until the Day of Judgement you will be accursed by all, and after this Day you will be punished eternally.

36. He said, 'O my Lord, give me time till the Day of Resurrection 43.

43. Shaitaan had prayed to Allah Almighty to grant him life until the completion of the Day of Judgement in order to escape death, because after the completion of this Day, time of death would have lapsed. But this prayer of his was not accepted, and he was granted life until the blowing of the first

37. Allah said, "Indeed you are amongst those who have been given time" 44.

44. This tells us that some prayers of the infidels too get accepted. Through Dua ones life span increases, fate alters. If the life span

38. Till the Known Day.

مِنْ صَلَٰلٍ مِّنْ حَمَإٍ مَّسْتُونٍ ۝۳۳

soul. Thus, if anyone's gaze is only upon the human nature of the Prophet, his end will be that of Shaitaan.

3. To establish our own opinion in opposition to Divine injunction is indeed the work of the devil. Thus analogy is not permissible which is in opposition to categorical Quranic injunction.

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَٰجِيْمٌ ۝۳۴

2. The injunction pertaining to sin would not be revealed before sin becomes visible. Allah Almighty only expelled Shaitaan after his rebellious nature became visible, although Allah Almighty knew already that this would be his end.

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ۝۳۵

Thus the Day of Qiyamah is the utmost limit or completion of this curse.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ۝۳۶

Trumpet. Thus, after the blowing of the first Trumpet, Shaitaan will die with everyone else. He will remain dead for forty years, and after the second Trumpet would be resurrected with everyone else (*Tafseer Roohul Bayaan*). In any case, part of his prayer was accepted and part of it was rejected.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ۝۳۷

of Shaitaan could increase through his Dua, then imagine what can't be achieved through the Dua of a Prophet.

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ۝۳۸

39. He said, 'O my Lord, I swear that you led me astray, I will deceive 45 them in the earth, and certainly I will mislead all of them.

45. From this we learn that Shaitaan in reality is the enemy of man, and because of man he is the enemy of others as well. As he was expelled from Paradise because of Hazrat Adam (On whom be peace), he is taking his

40. Except those who are your sincere and selected bondsmen 46.

46. From this we learn that all the Prophets are innocent, because one committing sin is either the devil or one's baser self. The souls of the Prophets are never of baser nature. Hazrat Yusuf (On whom be peace) had said:

41. Allah said, "This path leads to Me straight" 47.

47. This means safeguarding themselves from your misguidance and deception, and remaining firm on my obedience, is that Path which brings the person direct to Allah Almighty.

42. Verily over my bondsmen you have no control 48, except those misguided ones who follow you 49.

48. From this we learn that every Prophet is innocent, and some perfect Saints are protected from sins. This means that no Prophet can commit a sin, while some Saints did not commit a sin like the Four Righteous Caliphs and some perfect Saints.

49. By "follow you" means they would be obedient to you or follow those who are obedient to you. This verse includes all of them. From this we learn that Shaitaan does not lead anyone astray by force, but through the

43. And verily Hell is the promised place of them all 50.

50. By "promised place" means those who had become infidels will be eternally in Hell. And those who would be indulging in sinful

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ
فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ٣٩

revenge on his children. In addition, to show piety, speak lies, etc. are such major sins that even Iblees was not guilty of them. Thus one who feigns piety and tells lies is worse than Shaitaan.

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ٤٠

"But that on whom my Lord has mercy" (S12:V53), and Shaitaan could not have made him commit a sin. Those who do not believe in the innocence of Prophets are worse than Shaitaan.

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ٤١

According to the great Sufis the sincerity of actions is the Straight Path, because RIYA - doing good deeds for show is infidelity.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ
إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ٤٢

will of the person. For this reason "one who follows" is used here. It should be remembered that all the Prophets and Saints had continuously sought refuge from the devil, because although they are fully protected from the control of the devil, but no one is safe from evil thoughts. Hazrat Alli (May Allah be pleased with him) says the true identification of a believer is that he gets devilish thoughts in Salaah because Shaitaan is away from the infidels.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ٤٣

activities after becoming believers would be placed in it temporarily.

44. It has seven entrances ⁵¹. For each entrance there is an appointed portion of them ⁵².

51. There are seven categories of Hell, and each category has its own door. Every sinner will be in the separate place in accordance with the nature of his sins. The names of these seven categories are:

JAHANNAM, LUZWA, HUTWAMAH,

SECTION: 4

45. No doubt, the God fearing are in the gardens and fountains ⁵³.

53. Or this could mean that each pious person will be bestowed with different types of Paradise; or that the pious are of different ranks. Every type of inmate of Paradise will be placed

46. Enter them with peace and tranquility ⁵⁴.

54. This would be the words of the angels which they would be speaking to the inmates of Paradise when they reach its doors i.e. they

47. And We took out whatever hatred ⁵⁵ there was in their chests, they are brothers unto one another, sitting upon couches facing each other ⁵⁶.

55. Any malice, etc. that had been in the hearts of the inmates of Paradise would be removed here, like in the case of Hazrat Alli and Amir Muawiya (May Allah be pleased with them) and their likes.

48. Neither any fatigue will touch them, nor shall they be driven out from there ⁵⁷.

57. This tells us that when the inmates of Paradise would be rewarded with Paradise they would not be expelled out of it. Thus, the going of Hazrat Adam (On whom be peace) and of our Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj was not for the

لَهَا سَبْعَةُ أَبْوَابٍ ۖ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ۝

SAEER, SAQAR, JAHEEM and HAWIYAH.

52. Likewise, the followers of Shaitaan too are of seven types. From these each group has a separate grade. The degree of infidelity will determine his grade.

إِنَّ السَّائِقِينَ فِي جَنَّتٍ وَعُيُونٌ ۝

in a different category. A pious person is he who safeguards himself from all forms of defective beliefs and sinful acts.

أَدْخُلُوهَا بِسَلَامٍ أَمِينٌ ۝

would be telling them that now you will neither be expelled from it, nor would you become ill or distressed, nor will you experience death.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ۝

56. PRACTICE: If this verse is written on any sweetmeat, etc. and is distributed to people, and given to eat to people who have malice for one another, it would, if Allah Almighty wills, change into love.

لَا يَسَّهُمْ فِيهَا نَصَبٌ وَ مَا هُمْ مِنْهَا بِخُرَجِينَ ۝

purpose of reward. Hazrat Adam's (On whom be peace) stay in Paradise was for the purpose of education and training so that he could establish population in a like manner when he is sent on the earth, while our Holy Prophet صلى الله عليه وآله وسلم was taken there to see

Prophet as well as possessing knowledge. They had also known that knowledge is incumbent for prophethood. Furthermore, that

54. He said, 'Are you giving me glad tidings in spite that old age has touched me, of what then do you give me glad tidings?' ⁶³.

63. This means would we, husband and wife, be made young again? Or would we remain old as we are and be given a son? Hence they were not rejecting the power of

55. They said, 'We have given you this glad tidings with truth so do not be from those who are disappointed' ⁶⁴.

64. This means both of you will remain as old as you are when you will be blessed with the son. This verse does not prove that Hazrat Ebrahim (On whom be peace) had lost hope in the mercy of Allah Almighty. Hazrat Luqman

56. He said, 'Who can be disappointed from the Mercy of his Lord except those who are misguided' ⁶⁵.

65. This tells us that this question was not due to rejection, but to enquire about the particular nature of the birth. Nevertheless,

57. He said, 'What is your duty O Messengers?' ⁶⁶.

66. This means what will you do after this? Perhaps he had ascertained from the signs that these angels had not just come to convey

58. They said, 'We have been sent towards a guilty nation' ⁶⁷.

67. To bring down Divine punishment, but only after investigation as is learned from the

59. But the family of Lut ⁶⁸ We shall save them all ⁶⁹.

68. This informs us the word AAL - family - is used to denote wife, children, etc. In fact, even the followers too are included in

a learned son is a great gift from Allah Almighty.

قَالَ ابْشِرُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ
فِيمَ تَبْشِرُونَ ﴿٥٤﴾

Allah Almighty through their question, but rather enquiring about their own conditions at the time of birth of their son. This could also be a question of expressing their astonishment.

قَالُوا بَشِّرْكَ بِالْحَقِّ فَلَا تَكُن مِّنَ
الْقَاطِئِينَ ﴿٥٥﴾

(On whom be peace) had said to his son: "Oh my son, do not commit polytheism." This does not necessarily mean that at that point in time he was indulging in polytheism.

قَالَ وَمَنْ يَقْنَطُ مِنْ رَّحْمَةِ رَبِّهِ إِلَّا
الضَّالُّونَ ﴿٥٦﴾

Hazrat Ibrahim (On whom be peace) was not disheartened. To be despondent with Allah Almighty is against the status of a Prophet.

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

glad tidings, they would do other things as well. Therefore, he had asked the questions.

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

verses that follow.

إِلَّا آلَ لُوطٍ ۖ إِنَّا لَمُنَجُّهُمْ أَجَعَيْنَ ﴿٥٩﴾

this word, because the believing children of Hazrat Lut (On whom be peace) and all his followers obtained salvation.

69. From this we learn that the deeds of Allah Almighty can be linked with His devoted servants. To grant salvation from punishment is the work of Allah Almighty, but here the angels had said that we will grant salvation, we will save them. Hence, a believer can say that

60. But his wife, We have decided that she will be amongst those who will remain behind ⁷⁰.

70. From this emerge two issues:

1. Allah Almighty has granted the angels the knowledge of good fortune and wretchedness. Angels are fully aware about who would die as believers and whose death will be on infidelity.

2. Allah Almighty can be joined with His servants to address Him in the plural. The

SECTION: 5

61. Then when the messengers came to the family of Lut ⁷¹.

71. They came in the guise of handsome boys to the house of Hazrat Lut (On whom be

62. He said, 'Indeed you are a strange nation ⁷².

72. This tells us that it is possible for the Prophet not to recognize the angel, but only at the time he does not come with the Revelation. At the time of revelation recognition is absolutely essential, or the word of Allah

63. They said, 'Nay, we have come to you that in which they were doubting ⁷³.

73. This means that the Divine punishment with which you were putting fear in them, and they were rejecting it. Or, the word doubt here is used to denote rejection, because the people of Hazrat Lut (On whom be

64. And We have brought to you the true command and We are surely truthful.

the Holy Prophet صلى الله عليه وآله وسلم with the permission of Allah Almighty will save us from the punishment, or that Oh Messenger of Allah صلى الله عليه وآله وسلم save me from the fire of Hell.

إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّمَا لِمَنِ
الْغَيْرَيْنِ ٦٠

angels said to Hazrat Lut (On whom be peace): We have already decided i.e. we and Allah Almighty have taken this decision. Hence we can say that Allah Almighty and the Messenger صلى الله عليه وآله وسلم bestow favours; Allah Almighty and the Messenger صلى الله عليه وآله وسلم grant the bounties of this world and the Hereafter.

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ٦١

peace) in Sadoom.

قَالَ إِنَّكُمْ قَوْمٌ مُّكَرُّونَ ٦٢

Almighty would become doubtful. What Hazrat Lut (On whom be peace) meant was neither are you residents of this place, nor is there any sign of travelling visible in you. So who are you, travellers or residents?

قَالُوا بَلْ جُنُوكَ بِمَا كَانُوا فِيهِ
يُتَرُونَ ٦٣

peace) were rejectors of Divine punishment. Since doubting the information given by the Prophet is equal to infidelity, therefore this has been explained as doubt.

وَآتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ٦٤

65. Therefore go away with your family whilst a portion ⁷⁴ of the night is left and you yourself should follow them ⁷⁵, and let none of you look back and go straight wherever you are Commanded ⁷⁶.

74. From this we learn that besides some of his family members no one believed in Hazrat Lut (On whom be peace), otherwise mention would have been made here of those believers. We further learn until a locality is inhabited by pious people, Divine punishment will not descend on it. It is for this reason that these people are being separated from there.

75. So that you can be fully informed that none of them are left behind, and that you continue to convey to them the orders of Allah Almighty that none of them should turn to

66. And We made known the decision of this Commandment that the roots of these infidels shall be cut off by morning ⁷⁷.

77. By "root shall be cut off" is meant not a single child of the infidels would be spared who would be able to perpetuate their

67. And the residents of the city came rejoicing ⁷⁸.

78. They had come with sinister and evil intentions. But this incident took place before the above conversation, as is discussed in other verses, because Hazrat Lut (On whom be peace) had not been able to recognize these

68. Lut said, 'These are my guests; therefore do not disgrace me' ⁷⁹.

79. From this we learn that to accord honour and respect to the guest and to extend good hospitality to him is the way of life of

69. And fear Allah and do not slander about me ⁸⁰.

80. From this we understand that disrespect of the guest is the cause of embarrass-

فَاسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ
أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَ
امْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

look behind. From this we learn that the protectors sometimes remain at the back. Whosoever turns his back towards the Invisible Beings and goes on a battle or debate the will, if Allah Almighty wills, be successful. This verse can be the source of this refuge. Historical incidents about these Invisible people are mentioned in our booklet TASAWWUF.

76. This means towards Syria where these people were commanded to go.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ
هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾

offspring or generation. All these destructive punishments ceased after the coming of our Holy Prophet صلى الله عليه وآله وسلم.

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

angels until the time of arrival of his people, as is revealed from his noble words. Otherwise, it would have been a false thing to call these angels as guests, and telling lies is not possible for the Prophet.

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

the Prophets, even if the host is not acquainted with him.

وَ اتَّقُوا اللَّهَ وَلَا تُخْرُونِ ﴿٦٩﴾

assment of the host, just as respect of the guest is the respect of the host.

70. They said, 'Had We not forbidden you, against the interference in the matter of others ⁸¹.

81. This means do not provide shelter for the travellers. These wretched people would cause a great deal of misery to the travellers,

71. He said, 'These women of my people are my daughters ⁸² if you are to do'.

82. This means your wives who are the daughters of my people are in reality my daughters. The commentary of this verse is the following verse: "And leave your wives whom your Lord has created for you" (S26:V166). From this we understand that the venerable man

72. O beloved, by your life, verily they are wondering about in their intoxication ⁸³.

83. From this we learn that the life of our Holy Prophet صلى الله عليه وآله وسلم is the most beloved to Allah Almighty, because He has not sworn on anyone's life besides that of our beloved Prophet صلى الله عليه وآله وسلم. It also tells us that even if the infidel is outwardly in his senses, inwardly he is always out of his senses. Any intelligence and sense which cannot

73. Then a roaring cry overtook them at sunrise ⁸⁴.

84. That is, at the time of sunrise Hazrat Jibraeel (On whom be peace) destroyed them with one

74. Then We made the upper side of that town lower side ⁸⁵ and rained upon them stones of baked clay ⁸⁶.

85. By this is meant Hazrat Jibraeel (On whom be peace) raised the earth of this locality and took it near the sky and from there flung it in an inverted position. From this we learn that the works of special devotees of Allah Almighty could be linked with Allah Almighty, because turning the earth upside down was the work of Hazrat Jibraeel (On whom be peace) but Allah Almighty has said it to be His work.

86. From this verse a hint is given that the

قَالُوا أَوْلَمْ نُنْهَكْ عَنِ الْعَالَمِينَ ﴿٤٠﴾

while Hazrat Lut (On whom be peace) would help them to the best of his ability and this would annoy these wretched beings.

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعِلِينَ ﴿٤١﴾

of the people can refer to the young as his sons and daughters even if there is difference in their religious beliefs. Furthermore, the Prophets are like the fathers of their people and not like their brothers.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٤٢﴾

distinguish between good and evil is indeed bereft of intelligence and sense. Such a person is always groping in the wilderness. Here, this word refers to the infidels of Makkah or the people of Hazrat Lut (On whom be peace). The former is more apparent. In such a case this sentence is questionable.

فَاخَذَتْهُمْ الصَّيْحَةُ مُشْرِقِينَ ﴿٤٣﴾

frightening scream.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ ﴿٤٤﴾

adulterer should be punished with RAJAM i.e. to be stoned to death. Also, that sodomy or adultery are worse sins, because due to this, the most perilous punishment was sent on the people of Hazrat Lut (On whom be peace). It should be remembered that in the Hanafi Mazhab there is no restriction stipulated for the punishment of sodomy. The judge can punish him as he deems fit - he can either be destroyed by hanging or by drowning.

75.No doubt, in that are signs for those who have good judgement.

76.And surely that town is on the road that still exists.

77.Truly, in that are signs for the believers ⁸⁷.

87. From this we understand that faith, religion, intelligence and intuition are great bounties of Allah Almighty as piety and purity are achieved through them. A person who lacks intelligence, is unmindful of his duties, is an infidel, believes in such deeds as either

78.And verily, the people of the thicket were assuredly unjust ⁸⁸.

88. By this is meant the people of Hazrat Shuaib (On whom be peace) because their settlements were situated in the lush green dense

79.Then We took revenge ⁸⁹ on them; and no doubt, both these towns lie on a clear way ⁹⁰.

89. Allah Almighty took vengeance for His Prophet Hazrat Shuaib (On whom be peace) , by destroying these unjust people through fire.

90. The word Imam means leader. The common road is called Imam because travellers follow it. Likewise, The Divine Tablet and Book of Deeds are referred by the Holy QUR'AAN

80.And indeed the people of Hija belied their messengers ⁹¹.

91. HIJR is a place situated between Madina Munawwarah and Syria which had been inhabited by the people of Thamood. Hazrat Saleh (On whom be peace) was their Prophet. From this we learn that opposing one Prophet is indeed opposing all the Prophets, because the people of Thamood had not believed in Hazrat Saleh (On whom be peace)

81.And We gave them our signs ⁹², but they kept their faces away from them ⁹³.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّينَ ﴿٤٥﴾

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٤٦﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٧﴾

incidental or influenced by heaven, but an intelligent believer regards these as caused by evil doings of the creation and thereby inculcates fear of Allah Almighty in his heart, as can be seen today as well.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ ﴿٤٨﴾

gardens of the earth. For this reason they have been referred to as dwellers of the thicket.

فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٤٩﴾

as Imam. What this means is that the settlement of the people of Hazrat Lut and Shuaib are found on open roads enroute of the people of Makkah, which they would constantly pass by through their journeys. Why then do these people not take lessons from what they see?

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٥٠﴾

only, but Allah Almighty states that these people had falsified all the Prophets. Similarly rejection of just one of the noble Companions of the Holy Prophet صلى الله عليه وآله وسلم is secretly rejecting all the Companions and the Noble Progeny of the Holy Prophet صلى الله عليه وآله وسلم. The present day insolent people should take a lesson from it.

وَاتَّيْنَاهُمُ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٥١﴾

92. By "Our signs" means the birth of a she-camel from the rock, in size it was larger than all the camels, giving birth immediately, giving a large quantity of milk, drinking all the water in the well, etc. proved that this she-camel was a collection of miracles. Therefore, signs is used in the plural. Hence, there is no inconsistency in the verse.

93. Instead of bringing faith after seeing 82. And they used to carve out houses in the mountains without any fear 94.

94. By "without fear" means they had no fear of their homes collapsing nor the danger of being burgled by thieves. Or, it could mean they had become bereft of the fear of Allah

83. Then the roaring voice overtook them in the morning.

95. In most cases Divine punishment came in the morning. It is for this reason that Salatul Fajr and Salatul Tahajjud is given to us

84. Therefore their earnings did not help them 96.

96. Thus all their impregnable forts and all their wealth could not ward off the Divine punishment. Their destruction took place on a Sunday morning. Three days earlier, signs of the punishment had began. Thus on the first day their faces became yellow, on the second day they turned red, on the third day they turned black and on the fourth day they were

85. And We created not the heavens and the earth and whatever is between them without any purpose 97. And surely the Hour is to come 98 therefore pardon graciously 99.

97. This tells us that in the creation of pure and impure things there is great wisdom. Infidelity is evil, but its creation is not bad. Shaitaan is wicked, but his creation is not without wisdom.

so many miracles, they killed the she-camel. They had seen that the she-camel would drink the whole day's water at once, but they failed to see that it was giving so much milk which was sufficient for the entire people to drink. This tells us that only that person will bring faith after seeing miracles who is really blessed by Allah Almighty.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا
أَمْنِينَ ۝۸۲

Almighty. In the first instance this security is a bounty from Allah Almighty, while in the second instance it is Divine punishment.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ۝۸۳

at this time so that through the medium of these worshippers Allah Almighty may turn away these calamities.

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ۝۸۴

destroyed (Tafseer Roohul Bayaan). Hazrat Saleh (On whom be peace) and his group of believers moved out of there and went to Palestine, and from here to Makkah Mukarramah where they stayed for twenty years until the time of their death (Roohul Bayaan).

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا إِلَّا بِالْحَقِّ ۖ وَإِنَّ السَّاعَةَ
لَأَتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَبِيلَ ۝۸۵

98. This means worldly punishment was not sufficient for their rebelliousness. The true punishment would be meted out to them on the Day of Judgement.

99. This means exercise patience at their

cruelties, and do not take any vengeance. This verse is abrogated from the verses regarding Holy War. Now vengeance will be sought

86. Certainly your Lord is the great Creator and the All-Knowing.

87. And no doubt We gave you seven verses that are repeated as well as the glorious QUR'AAN ¹⁰⁰.

100. This means Surah Fateha, and the rest of the Holy QUR'AAN. From this emerge a few issues:

1. Surah Fateha consists of seven verses, and there is complete consensus on this;
2. Surah Fateha is the most excellent Surah because Allah Almighty has mentioned it with a great deal of distinction;
3. Surah Fateha should be recited in all the Raka'ats of every Salaah, as can be

88. Do not stretch your eyes; We gave to them some pairs to enjoy ¹⁰¹ and grieve not over them, and take the Muslims in your wings of mercy ¹⁰².

101. From this emerge two issues:

1. A Muslim should never look upon an infidel and his possession with respect. In comparison, they are like a dog.
2. Even if a believer is poor, we should look upon him with respect and be kind to him. Furthermore, the Holy Prophet's ﷺ kind embrace is open at all times to receive the believer.

102. Seven caravans of the Jews came to trade in Makkah with a great deal of wealth.

89. And say, 'I am a clear warner.'

90. As We have sent down upon the dividers.

91. Those who made the QUR'AAN into pieces ¹⁰³.

against the infidels in accordance with the power at one's disposal.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٦﴾

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

understood from "are being repeated"

4. Surah Fateha had been revealed before Hijrah, as well as after it, because this is one meaning given to the word "are being repeated" i.e. one which is revealed repeatedly;

5. The Holy QUR'AAN is a Book of great excellence, hence its quality is stated as Grand; Thus it is prohibited to turn one's back and feet towards the Holy QUR'AAN, and totally unlawful to touch it without Ghusal and Wudu.

لَا تَدْنَنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَاهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

Seeing them some believers wished that this wealth had belonged to the believers, because the Muslims at that time were poor. At that point in time this verse was revealed in which the Holy Prophet ﷺ is outwardly being addressed, yet inwardly it is also the believers who are being addressed. From this we learn that a believer should always be soft and gentle towards the fellow believers.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِبِينَ ﴿٩٠﴾

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

103. By 'dividers' here means the Jews and Christians, by QUR'AAN is either meant Tauraat and Injeel from which they kept some verses while they changed and distorted the others. Or, by QUR'AAN is meant QUR'AAN Shareef because some of them had referred to it

as poetry, some called it fables, some called it magic. Thus, it means Oh My beloved Prophet We have revealed this Holy QUR'AAN upon you as We had revealed the Tauraat and the Injeel on the Jews and the Christians respectively.

92. Then by your Lord We shall certainly question them all ¹⁰⁴.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝٩٢

104. This question would be for punishment and reprimand. From this we understand that the Holy Prophet صلى الله عليه وآله وسلم is the most beloved of Allah

Almighty because the oath which Allah Almighty takes, He does it through His beloved Prophet صلى الله عليه وآله وسلم i.e. by your Lord.

93. What they used to do.

عَبَا كَانُوا يَعْمَلُونَ ۝٩٣

94. Therefore say to them openly what you have been commanded ¹⁰⁵, and turn away your faces from the polytheists.

فَاَصْدَعْ بِمَا تُؤْمَرُ وَاعْرِضْ عَنِ الْمُشْرِكِينَ ۝٩٤

105. From this emerge two issues:

1. False show of piety is forbidden. One should openly declare one's faith through one's character and appearance.

2. The Holy Prophet صلى الله عليه وآله وسلم did not conceal any religious injunctions, but revealed every one of them to the people Says Allah Almighty: "Communicate that

which has been sent down to you" (S5:V17). Anyone who says that the Holy Prophet صلى الله عليه وآله وسلم had a desire to appoint Hazrat Alli (May Allah be pleased with him) but did not do so out of fear of his Companions, is an infidel because he is rejecting these verses.

95. Surely We suffice you against those mockers ¹⁰⁶.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ۝٩٥

106. This verse was revealed regarding the following five leaders of Quraish: Aas bin Wail, Aswad bin Muttalib, Aswad bin Abd Yaghoos, Harith bin Qais and Waleed bin Mugheerah. These five would always cause harm to the Holy Prophet صلى الله عليه وآله وسلم

and mock at him. All of them met a horrible death. From this we learn that Allah Almighty Himself is the protector of our Holy Prophet's honour and dignity, and wreaks vengeance against his enemies on his behalf.

96. Those who have made another deity with Allah, so very soon they shall know ¹⁰⁷.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ۝٩٦

107. Thus all five of them died a horrible death before the Battle of Badr (Roohul Bayaan). Aswad bin Muttalib died by repeatedly crushing his head against a tree and

saying "I do not know who is crushing my head". After eating fish Harith became extremely thirsty and died due to this.

97. And We do indeed know that your heart feels hurt as to what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِهَا يَقُولُونَ ۝٩٧

98. Then praise your Lord with tremendous praises and be with those who prostrate 108.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝٩٨

108. From this we learn that remembrance of Allah Almighty is sufficient to remove all distress and sorrow. Says Allah Almighty: "Behold in the remembrance of Allah alone there is the satisfaction of the hearts" (S13:V28). We further learn that he who is entangled with an enemy, his best fortress is the remembrance of Allah Almighty and piety.

would be saddened at the oppression of the infidels, he was ordered to indulge in the remembrance of Allah Almighty as a means of overcoming this. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم is such a beloved of Allah Almighty, that at all times Allah Almighty tries to console him, and removes his distress and sorrow.

When the Holy Prophet صلى الله عليه وآله وسلم

99. And remain worshipping 109 your Lord till death 110 approaches you.

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝٩٩

109. From this we understand that no matter how great a saint a servant may become, he cannot become exempted from his obligatory duties (Ibadaat). If the Holy Prophet صلى الله عليه وآله وسلم was commanded to perform his worship until the last moments, then who are we?

certainty. From this we learn that death is the limit of hardships associated with religion, because as soon as a person dies all his religious obligations come to an end. However, the pious devotees of Allah Almighty continue with the remembrance of Allah Almighty even after death. Some of the Noble Companions had been heard reciting Surah Mulk from their graves.

110. Here the word YAQEEN denotes death because its occurrence is indeed a



أَيَاتُهَا ١٢٨ سُورَةُ النَّحْلِ مَكِّيَّةٌ ٤٠ رُكُوعَاتُهَا ١٦

SURAH AN-NAHAL (THE BEE) MAKKAN

Revealed Before Hijrah 16 Sections 128 Verses 1- 2840 Words ,7707 Letters

1. Surah An-Nahal is Makkan, but the last four verses were revealed in Madina. This Surah is made up of sixteen sections (Rukus),

one hundred and twenty eight verses, two thousand eight hundred and forty words and seven thousand seven hundred letters.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION: 1

1. Now comes the Command ¹ of Allah; therefore, do not ask ² for it to be hastened. Glory is to Him and He is Exalted above all the associates.

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ
وَتَعَالَى عَمَّا يُشْرِكُونَ ①

2. Reason for its Revelation:
The infidels of Makkah would proudly say as a jest, when will that punishment come about which you instil fear in us. In reply to their question this verse was revealed. With Allah Almighty's command the punishment here

either refers to the punishment on the Day of Badr which descended upon these infidels, or the punishment of the grave or the punishment of the Day of Judgement, all of which seem further and distant to us, but are very near to Allah Almighty.

2. He sends down the angels with the spirit from His Command, that is the revelation ³ on whomsoever of His bondsmen He pleases ⁴, 'Warn that none is worthy of worship ⁵ besides Me, so fear Me.'

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى
مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ
لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ②

3. Revelation is called spirit because it bequeathes life in a person. Life gives existence to the body and revelation gives existence to Life itself. If this is separated death will occur. The bringer of revelation is Hazrat Jibrael (On whom be peace) alone, but out of respect the plural form, angels, is used. At the revelation of certain verses, Hazrat Jibrael (On whom be peace) would be accompanied by other angels as well. Hence use is made of the plural form, angels.

that taunting remarks of the Quraish that prophethood should have been received by someone wealthy. The Qadyanis cannot use this verse as a proof of their belief, because Allah Almighty Himself ended Prophethood on the Holy Prophet صلى الله عليه وآله وسلم. This end to prophethood has taken place according to His will and intention.

4. This is a reply to the objection of the Jews and Christians which is specific to the prophethood of the Israelites. Or, it is a reply to

5. This command of "warn" could be directed to the Holy Prophet صلى الله عليه وآله وسلم or the believers or the Ulama of Islam because propagation work is here to remain for all times. Every Muslim should propagate the message of Islam according to his own ability.

3. He created the heavens and the earth rightly. He is far High above their associates.

4. He created man from purified drop (semen) ⁶, so He is an open disputer.

6. By 'man' is meant the progeny of Hazrat Adam (On whom be peace) from whom Hazrat Isa (On whom be peace) is excluded. In short, creation of man through a sperm is law of nature, while creating him without it is Divine Power. Allah Almighty says: "The likeness of Isa with Allah is like Adam. He created him of dust" (S3:V59). Thus, there can be no objection raised about the verse. By sperm is meant the sperm of both mother and father. From the sperm of the father, bone structure is formed while from that of the

5. And He created the cattle, there is warm costume and there are profits, and of them you eat ⁷.

7. From this emerge two issues:

1. Every animal is not lawful, some are unlawful. Besides just eating these animals, other benefits can be derived from them e.g. donkey, mule, horse, etc.

2. Not every part of a lawful animal is edible,

6. And there is beauty in them for you, when you bring them back in the evening and when you leave them for grazing ⁸.

8. Animals were the wealth of the Arabs which they would take to the jungles in the

7. And they carry your loads to a city, which you could not reach, but being heavily tired ⁹. Verily your Lord is Most Kind and Most Merciful ¹⁰.

9. This means, Oh people of Arabia! If Allah Almighty had not created camels, mules,

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ^ط

تَعْلَى عَمَّا يُشْرِكُونَ ^٢

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ

خَصِيمٌ مُبِينٌ ^٣

mother, flesh, hair, etc are formed. Hence family lineage is from the father.

Reason for its revelation:

This verse has been revealed regarding Ubay bin Khalf who had once brought the decayed bone of the dead body and began to say that it is impossible for Allah Almighty to bring it back to life. As a reply to him this verse was revealed in which it is said that Mighty Lord who can create man from a single drop of water, can also put life in this decayed bone.

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ

مَنَافِعُ وَمِنْهَا تَأْكُلُونَ ^٥

as is understood from "from it". Thus its anus, penis, testicles, gall bladder, bladder, blood, etc are all unlawful. The details of this are found in books of jurisprudence. Some animals are such that taking beneficial service from them is forbidden, e.g. Pig.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ

وَحِينَ تَسْرَحُونَ ^٦

morning and bring them home in the evening. They would take immense pleasure in doing this.

وَتَحْمِلْ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا

بِلَغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ^٩ إِنَّ رَبَّكُمْ

لَرَّءُوفٌ رَّحِيمٌ ^{١٠}

etc. as a means of transport, you would have found great difficulty in reaching distant cities,

and would not have been able to transport your trading goods. This has now been made easy for you, for which you should express gratitude.

10. These camels, horses, mules, etc. are consuming the sustenance provided by Allah

8. And horses and mules and asses that you may ride upon them and for adornment ¹¹. And He will create what you know not ¹².

11. From this we learn that horse is forbidden for human consumption because Allah Almighty has categorized it with the donkey and mule, and described two types of wisdom in its creation - for conveyance and for beauty. Thus, this tells us that the law regarding all three is the same, and since the donkey and the mule are forbidden, so is the

9. And the middle path is rightly upto Allah ¹³ and some path is crooked ¹⁴. And had He willed, He would have guided you all together ¹⁵.

13. By this is meant the Religion of Islam and the creed of Ahle Sunnat wal Jama'at, because Islam does not have the strictness of the Mosaic Law, nor the easiness of Christianity. In the creed of the Ahle Sunnat there is no extremeness of the Rafzi and Kharijiyyah sects, nor is there deficiency found in other sects. Hence, this is the middle path which leads to Allah Almighty.

14. By this is meant all forms of infidelities which are beyond our estimation and reckoning. These are all crooked paths which will not lead a person to Allah Almighty. Example of these are polytheism, Judaism, Christianity, Mirzai creed, Wahabi creed, Rafzi creed, Khariji creed, etc.

SECTION: 2

10. It is He Who sent down water from the sky ¹⁶ for you, from it there is drink ¹⁷ for you. And from it there are trees by which you pasture ¹⁸.

Almighty, but are rendering service to you. This is indeed due to the mercy of Allah Almighty that He has inspired awe in their hearts for you, and inculcated in them love for you. Had it not been for these wild animals, it would not have been easy for you to control.

وَالْحَيْلَ وَالْبُغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا
وَزِينَةً ۖ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۝

horse.

12. In this all forms of transport to be invented until the Day of Judgement are briefly mentioned e.g. the motor car, aeroplane, train, etc. In short, this blessed verse of the Holy QUR'AAN has revealed many unseen forms of knowledge which are linked with transport, or with those besides this.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَ مِنْهَا
جَائِرٌ ۖ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ۝

15. This translation is most excellent and exquisite. The meaning of Guidance is both to show the correct path, as well as to engage the person on the correct path. The guidance of the first type has been made to everybody, while guidance of the second type has been for the Muslims and the infidels. But the person is not forced into it, and accepts infidelity on his own volition. Hence he is entitled for reward and punishment. Says Allah Almighty: "And what you desire, but only this that Allah the Lord of the world desires" (S82:V29). This tells us that man is neither helpless like the stone, nor resolute in authority like Allah Almighty. There is force in power, and there is power in force.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ
شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ۝

16. The great Sufi sages say that prophethood of heaven is the Holy Prophet صلى الله عليه وآله وسلم Says Allah Almighty: "Communicate that i.e. through the Holy Prophet the heavenly water of Holy QUR'AAN and Hadith poured, which became a means of your faith, by drinking from it. The trees of good deeds too have been nurtured from it. Your souls too are deriving benefits from these trees which are your conveyance as well as your hearts and spirits.

11. With this water He causes crops to grow for you as well as olives and dates and grapes and all kind of fruits ¹⁹. Surely, in it there are signs for the people who ponder ²⁰.

19. To the Sufi sages, Shariat is the field of faith through which life of faith is maintained. Religious deeds are the grain and seeds of this field. Tareekat is the Garden of faith, and the deeds of Tareekat and its seclusions of mystic communion, etc. are the tasty fruit of it. All this is extracted from the Holy QUR'AAN. If the Holy QUR'AAN and Hadith are not the source of life of anyone, he is groping in the darkness of misguidance.

20. From this emerge a few issues:

1. The field of cultivation is better than a garden, and indulging in farming is better than gardening. This is because farming is the life

12. And He has made the day ²¹ and the night, the sun and the moon subservient to you. And the stars are subservient ²² by His Command. Verily, in it there are signs for the wise people ²³.

21. From this we learn that the entire natural order is created for us; Allah Almighty was not in need of it. Thus, we too should do something for the sake of Allah Almighty so that we could be able to express some gratitude to our Creator.

22. This means the moon, the stars, the sun are serving you in such a manner that they

17. Because of the water of the wells is there due to the blessings of the rain. If there is no rainfall, wells, etc. would become dry. Hence this order is for the entire world.

18. Although the growth of all vegetation is due to rainfall, but since man derives benefits from these trees which he himself eats or uses as pastures for his animals, mention of them has been made specifically.

يُثَبِّتُ لَكُمْ بِهِ الرِّزْقَ وَ الزَّيْتُونَ وَ
النَّخِيلَ وَ الْأَعْنَابَ وَ مِنْ كُلِّ الشَّجَرِ ط
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝

blood of human existence while gardening is there to enjoy taste and pleasure. Hence fields of crops is mentioned before.

2. Olives, dates and grapes, are better than other fruit. Hence they have been specifically mentioned.

3. Allah Almighty has not created all the fruit in the world. All the fruit will be found in Paradise only. A few varieties from the fruits are provided in this world. For this reason the words "of every kind" is being used.

4. To ponder is better than mere remembrance of Allah Almighty. Through pondering and thinking man becomes a Saint.

وَسَخَّرَ لَكُمْ الَّيْلَ وَ النَّهَارَ ۚ وَ الشَّمْسَ
وَ الْقَمَرَ ط وَ النُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهٖ ط
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝

would never become tired nor are ever off duty. It should be remembered that just as physical life is linked with day, night, sun and the moon, in the like manner lives of Faith too are linked there too. Fasting, Salaah, Zakaat, Hajj, etc. are fulfilled through them. In short, they have absorbed all inner and outer benefits and bounties in them.

23. From this emerge three issues:

1. Everyday mystical knowledge of Allah Almighty is being registered, but intelligence is required to perceive this.

2. By Allah Almighty only that intelligence is good which can enable a person

13. And that which He has created for you of various ²⁴ kinds in the land? No doubt, in it there are signs for those who remember ²⁵.

24. In the Sufi way of life this means in the heart's field colourful flowers and fruit of Faith, Divine Love, love for the Holy Prophet صلى الله عليه وآله وسلم and sincerity are created. Likewise, in this same heart colourful thorns of infidelity, hypocrisy, sin, disrespect are also placed. Try to understand Divine

14. And it is He who has made the sea subservient ²⁶ for you that you may eat fresh meat ²⁷ from it and bring forth its ornaments which you wear ²⁸. And you see boats making their way ²⁹ through it. And that you seek of His bounty and that perhaps you may be grateful to Him ³⁰.

26. By means of the boats and ships seas are reached to obtain fish to eat and coral pearls to wear. Allah Almighty made the sea subservient to you that you go in it and come out safe without drowning.

27. In Arabic language the meat of the fish is also called LAHM (meat) but the technical term is against it. Thus those who eat species of meat can eat fish, because species is dependent on name commonly called.

28. This means pearls and corals come out from the sea which women wear, while you too use buttons, etc. made from pearls.

15. And He has set up anchors in the earth. Lest it may shake ³¹ with you. And he has placed the roads and the rivers so that you may be guided.

to understand Allah Almighty. Any intelligence which does not enable the person to reach Allah Almighty is indeed stupidity and folly.

3. Medicine, Mathematics, etc. are superior branches of knowledge, if they can help to reflect and ponder over Divine power.

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذْكُرُونَ ﴿١٣﴾

Power through this.

25. Here, remembrance denotes that remembrance which is accompanied by pondering and reflecting and is ascertained from the Tashdeed on the letter ZAL. Remembrance is one thing but reflection is another matter altogether.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ
لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً
تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَ
تَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

29. By the Sufi sages Tareekat is the ocean, Shariat, is the ship. Or the Holy QUR'AAN and Hadith is the Ocean and Fiqh is its ship, because without the Fiqh, Holy QUR'AAN and Hadith is a means of destruction. Cross this ocean through the ship of the Imaam.

30. By this is meant you flourish your trade by travelling in the ships. Some use this route to perform their Hajj, some hunt for fish, etc. By means of the boat; they extract coral pearls from the sea. All these bounties are included in 'to seek', and for this, gratitude to Allah Almighty is incumbent.

وَالَّذِي فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ
وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

31. This tells us that the earth does not move, because anchors are used to stop the ship. Even now if the earth moves, it would be useless to use the mountains as anchors. The sky too does not move. Only the stars rotate in such a way like the person swimming in the

16. And the mark ways ³². And by the stars they may be guided ³³.

32. Allah Almighty has provided such symbols on land and in sea which guide the traveller to reach his destination easily.

33. This tells us that stars are symbols of determining time and direction. To use these to

17. Will then He who creates become like him who does not create ³⁴? Do you not then accept admonition ³⁵?

34. The infidels of Arabia did not regard their idols as creator. Despite this they would take them to be like Allah Almighty, and as such were worshipping them. Such belief of theirs is refuted in this verse i.e. since the creation cannot be like the Creator, how can it be worthy of worship like Him.

35. It should be remembered that respect is due to Allah Almighty as well as to some of His special servants. However, worship should be of Allah Almighty alone. In worship, the

18. And if you have to count the bounties ³⁶ of Allah, you are unable to do so. Indeed Allah is Most Forgiving and Most Merciful ³⁷.

36. Allah Almighty has bestowed upon us certain internal bounties and certain external bounties, both of which are beyond our reckoning, let alone showing gratitude for them.

37. Despite the polytheism and rebelliousness

19. And Allah knows what you conceal and what you show ³⁸.

38. Allah Almighty is fully aware of our deeds from the beginning of time. He is All-knowing and the Eternal. He also observes our deeds while we are doing them, but this

sea. Says Allah Almighty: "And each one is floating in the orbit" (S36:V40). Total number of mountains are six thousand, six hundred and seventy three. This number excludes hills (Roohul Bayaan).

وَعَلَيْتُ ۖ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

elicit unseen matters is forbidden. Thus science which determines time would be regarded as true while astrology would be regarded as false.

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۚ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

one worshipped is given respect of Allah Almighty or accepting him like Allah Almighty. In Salaah there is respect of Ka'ba but the worship of Allah Almighty. But the prostration of the polytheist and his worship are both directed at the idol, hence this act is polytheism. The believer's respect of Zam-Zam water is positive faith, while the polytheists' respect of the water of Ganges is polytheism.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۚ إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

of His servants, Allah Almighty does not withhold His bounties from them. Also He grants forgiveness to his most serious sins on repentance.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَ مَا تَعْلُنُونَ ﴿١٩﴾

observation with regard to our action is temporary (whereas, His Divine attribute this is eternal). Regarding this, the Holy QUR'AAN has said: "So that Allah can become

aware", or it is said: "till now Allah Almighty has not become aware of the Muslim soldiers".

20. And those who call on from besides Allah, themselves do not create them from anything but.

21. They are dead ³⁹, not alive, and they do not know when the people will be raised ⁴⁰.

39. By this is meant the idols of the polytheists of Arabia i.e. the trees, the stones, etc. This verse has no link with Hazrat Isa (On whom be peace) and Hazrat Uzair (On whom be peace). Their excellent ranks and attributes are mentioned in other verses. Even the angels are excluded from this verse. Regarding the martyrs Allah Almighty says: "And say not of those who are killed in the path of Allah as

SECTION: 3

22. Your God is One God ⁴¹. Then those who do not believe in the Hereafter, their hearts only deny and they are arrogant ⁴².

41. Allah Almighty is One, in terms of Personality and Attributes. Thus, if anyone after accepting the Oneness of Allah Almighty believes in someone having Divine Attributes is a polytheist as the one who associates someone in His Personality.

23. In fact Allah knows what they hide and what they declare ⁴³. Certainly He does not like the arrogant ⁴⁴.

43. Therefore you should make it your duty to rectify your inner intentions and beliefs which are concealed. Your deeds too should be proper which are evident. Your physical appearance and your character, too, should be like the believers, and safeguard yourselves from sins that are apparent and obvious, and

Thus there is no inconsistency in the verse.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۖ

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۚ وَمَا يَشْعُرُونَ ۚ أَيَّانَ يُبْعَثُونَ ۚ

dead" (S2:V154). Hence to include the Prophets in this verse is incorrect.

40. This means that these lifeless idols are neither aware of your present worship nor do they have any knowledge of your future conditions when you would be resurrected from the grave. To worship such ignorant objects is indeed foolish.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ۚ

42. This means the infidels have two imperfections: rejection and arrogance. Therefore they do not believe in what the prophets speak, and the proofs they present. From this we learn that arrogance is not an attribute of a believer.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ۚ

may Allah Almighty grant us guidance to safeguard ourselves from sins that are not seen.

44. This means no matter whether arrogance is displayed by the infidels or the believer, it is disliked by Allah Almighty. It should be remembered that pride can be true as well as false. Therefore one of the attributes of

Allah Almighty is MUTAKABBIR - the Majestic. But pride is a name always given to false conceit and vain glory. When in battle against the infidels fighting with pride is an act of worship, while displaying arrogance and conceit against your fellow believer is forbidden.

Arrogance in presence of Allah Almighty and

24. And when it is said to them, 'What has your Lord sent down ⁴⁵?' They say, 'Tales of the ancients' ⁴⁶.

45. Reason for its Revelation:

This verse was revealed in connection with Nadar bin Harith who had memorised fictitious tales and narrations. He was preaching to the people that the Holy QUR'AAN, too, is a collection of fictitious stories and he, too, knew many tales.

46. The word ASATIER is a plural of

25. That they may bear their loads ⁴⁷ in full on the Day of Judgement and from the loads of those whom they had mislead ⁴⁸ due to their ignorance. Alas, what an evil load they bear! ⁴⁹

47. From this we learn that the believers will not be receiving full punishment for their sins, as many of these would be forgiven.

48. The infidel leaders would be carrying the burden of their own sins and those of their followers who had been misguided by their deception. Similarly, the Ulama and the religious guides too would receive the rewards

SECTION: 4

26. Verily those from before have plotted against ⁵⁰ them, then Allah brought down their structure from the foundation, and then the roof fell down upon them from above. And the torment came to them whilst they were unaware ⁵¹.

50. By those before could refer to Namrood bin Kanaan who had a very high tower

the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity and apostasy. Here, the third type of arrogance is signified. The infidels of Arabia were diseased with this type of arrogance. In the court of Allah Almighty humility and lowliness is accepted.

وَ إِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ لَا قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ۝٢٣

ASTOORAH, and Astoorah is used in Arabic to denote minor tales, as well as for absurd and foolish tales from which no benefit can be derived. The infidels of Arabia would call the stories of the Holy QUR'AAN as ASTOORAH in the context of the above meaning - i.e. fictitious and useless stories (Allah forbid).

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَ مِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ أَلَا سَاءَ مَا يَزِرُونَ ۝٢٤

of their own good deeds as well as of their devotees who had become pious through their guidance.

49. From this we learn that the one who misguides people would not only be carrying the burden of all their followers but their own as well. However, they would not be carrying this willingly but out of force.

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ أَتَتْهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ۝٢٥

constructed, so that he could do battle with those in the heavens especially Allah Almighty. Its height was five thousand yards. Then through Divine power a strong wind brought this building to the ground, crushing many people under it. Or, it could mean the previous people. Allah Almighty, as an example, is narrating that the deceptions of the infidels in nature are like those of the previous people who had deceived their Prophets but were

not successful in it. This is like a person who builds a very tall building which falls to the ground, crushing him to death.

51. So, Allah Almighty destroyed the rebellious king like Namrood through an insignificant mosquito, and the Companions of the Elephants with the swallow, annihilated the mighty people of Aad through the wind. The forces of Allah Almighty are present at all places, at all times which we should fear.

27. Then on the Day of Judgement, He will disgrace ⁵² them and will say, "Where are those My associates, regarding whom you used to dispute" ⁵³. The men with knowledge will say ⁵⁴, 'Today all disgrace and vice are upon the infidels.'

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَ يَقُولُ
اَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ
فِيهِمْ ۖ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ
الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ۝

52. From this emerge two issues;

1. The worldly punishment of the infidels will in no way decrease their punishment of the Hereafter. That punishment will be of a separate kind.

2. Although Allah Almighty would be punishing the sinful believers, they would not be humiliated. Humiliation is especially for the infidels. The sinful believers would be punished in such a hidden manner that no one will even know about it.

53. This address of the Almighty would be to reprimand the infidels, while calling the idols as their associates would be for expressing of His wrath i.e. where are those

idols now which you had been always as my associates. Prophets and Saints are not included in this verse, because no believer ever accepts them as partners of Allah Almighty. These Prophets and Saints would certainly be helping their devotees with the permission of Allah Almighty.

54. By "the men of knowledge" the Prophets of their people, their scholars, their Saints, the Ulama and Saints of the Ummah of the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the status of the Ulama is high in this world as well as in the Hereafter, because Allah Almighty has narrated their statement.

28. Those whose lives are taken out by the angels ⁵⁵ while they were wronging ⁵⁶ themselves, now they will offer submission that we were not doing any evil ⁵⁷. Yes, why not, beyond doubt, Allah knows well what they used to do ⁵⁸.

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَالِبِينَ أَنْفُسِهِمْ
فَأَلْقُوا السَّلَامَ ۖ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۖ
بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

55. From this emerge a few issues:

1. Deeds of Allah Almighty can be linked

with some of His special servants, because to give death is the work of Allah Almighty, but

He states that angels cause death. Thus it is correct to say that the Holy Prophet صلى الله عليه وآله وسلم bestows honour, grants paradise, etc.

2. To take out life is the work of Hazrat Izraeel (On whom be peace) but at that point in time he is accompanied by other angels under him. Thus there is no inconsistency in this verse and the other verse: "Say you, the angel of death causes you to die" (S32:V11). Like Allah Almighty says: "He sends down the angels with the spirit from his comand" (S16:V2). Observe, to bring revelation is the duty of Hazrat Jibraeel (On whom be peace), but plural form of angels is used.

3. The circumstances of one's death hold credence. He who dies on infidelity is an infidel.

56. From this we learn that credence is given to one's end or death on belief or infidelity. He who is an infidel throughout his life, but at the time of death becomes a believer,

29. Now enter the gates of Hell, abide in it for ever ⁵⁹. Then what an evil abode of the proud ones ⁶⁰.

59. This tells us that no matter how serious an offender a believer may be, he will not remain permanently in Hell, he will eventually be released from it.

60. This tells us that the pride of a person

30. And it was said to the God fearing 'What is that your Lord sent down' they said 'Good' ⁶¹. For those who did good in this world, is good ⁶². And undoubtedly the home ⁶³ of the hereafter is best. And necessarily, what an excellent abode of the God fearing.

61. During the period of Hajj the rural residents of Arabia would come to the holy city of Makkah to verify particulars and details about the Holy Prophet صلى الله عليه وآله وسلم. When they would ask this from the infidels some would say he is a magician, some would

is a believer. Likewise, anyone who is a believer throughout his life but becomes an infidel at the time of his death, is an infidel. The verses in which wrongs of the infidels are described, will all signify this.

57. It is obvious that the infidels will intentionally reject that we were not infidels, nor were we evil doers. It is also possible that they may forget their religion and deeds as a result they express denial. As an example the infidel in the grave will utter I know not what my religion is. But the believer will remember his deeds, as well as admit about them.

58. In the presence of the ruler of the day who is All-Knowing and Omniscient, the denial of the accused will be useless. Despite this the hands, the feet, etc. of the infidels will be made to testify against them. However, this testimony is not for the knowledge of Allah Almighty, but to silence the offender.

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِدِينَ فِيهَا
فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٣٩﴾

is false. Therefore it is a sin. Or, any arrogance which is in opposition to the Prophet is a sin. Allah Almighty's grandeur is an absolute truism. Hence, pride for Him is from His blessed attributes.

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ
رَبُّكُمْ قَالُوا خَيْرٌ ۚ لِلَّذِينَ أَحْسَنُوا
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ
الْآخِرَةِ خَيْرٌ ۚ وَلَنِعَمَ دَارُ الْمُتَّقِينَ ﴿٤٠﴾

say he is out of his mind, some would say he is a poet (Allah forbid). But if they would ask the Noble Companions they would describe the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم as well as the virtues of the Holy QUR'AAN to them. Mention is made here regarding this incident (Khazainul Irfaan).

This tells us that the beauty of the friend is one, but the gaze of the observers are different.

62. By the First 'Good' is meant Faith and pious deeds, while the second 'Good' denotes Paradise and the pleasure of Allah Almighty as well as the good of this world, victory and success, major bounties of Allah Almighty and

31. Gardens of abode, which they will enter, streams running beneath, they will get therein what they wish

64. Allah thus recompense the duty bound.

64. By this is meant you should act in the world according to our wishes, so that in Paradise We would do what you desire. It should be remembered that in the world our baser self is with us as well as our heart. The baser self inculcates evil desires in us, while our heart urges us to do good deeds. Therefore

32. Those whose lives are taken out by angels while they are pure ⁶⁵ saying, 'peace be upon you' ⁶⁶. Enter paradise ⁶⁷ for what you did ⁶⁸.

65. This tells us reliability and credence is given to one's end i.e. time of death. A truly pious person is he whose death is on piety. We further learn that at the time of death there is a presence of a large number of angels - the Angel of Death and those under his control. Also that all these angels are present in the entire world at the same time.

66. From this we learn that the angels of death come after greeting the believer and take out his soul after giving him glad tidings about Paradise so that the agonies of death would become easier.

67. Either give this glad tidings presently in a spiritual way that your souls will not visit Paradise in the form of birds, or that cool air of Paradise will continue to come in your grave, or that after Judgement Day you would be granted Paradise, because going to Paradise in

excellent sustenance.

63. This is so because there will be no death nor any hardship therein. There will be no displeasure of Allah Almighty, no disunity or dissension between one another. To obtain these bounties your deeds, too, have to be good.

جَنَّتْ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ٣١

all our wishes here are not worthy of acceptance. But in Paradise there will be no baser self, and as such the inmates of Paradise will only have good desires. Therefore all our wishes there would be accepted by Allah Almighty.

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ
سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ
تَعْمَلُونَ ٣٢

a physical state will only take place after the Day of Judgement.

68. It should be remembered that Paradise will be achieved through three ways: firstly through deeds for the pious; secondly through the blessings of the good deeds, like the minor children of the believers would get Paradise without any deeds; thirdly that creation which would be created to fill Paradise. Here the first category is addressed. Says Allah Almighty: "We joined them with their offspring" (S52"V21). Because generally Paradise would be achieved through good deeds, this is repeatedly mentioned in the Holy QUR'AAN. The Ulama state that entry into Paradise will be due to grace and bounty of Allah Almighty, and its different ranks will be according to the deeds (Bayaan).

33. What for are they waiting ⁶⁹. But that angels should come to them or the torment of your lord should come. Thus did those before them ⁷⁰. And Allah oppressed them not, yet they wronged their own souls ⁷¹.

69. This means those who did not believe in you after seeing you and hearing your words are either awaiting death or the worldly torments, like the defeat suffered in the Battles of Badr and Hunain. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the final medium of obtaining guidance. Those who did not receive guidance from him cannot obtain guidance from any other source.

70. By this is meant the people of Aad and Thamood, too, remained obstinately on infidelity. After witnessing the Divine punishment they began to perceive the truth

34. Then their evil earnings ⁷² befell them and surrounded them that they used to mock at.

72. Here this "evil earnings" denote the punishment for their sins and infidelity. Says

SECTION: 5

35. And the polytheist said ⁷³, 'Had Allah willed, we would not have worshipped ⁷⁴ anything save Him, neither we nor our fathers, nor we would have forbidden ⁷⁵ anything apart from Him thus did those before them; then what is on the messengers, but to deliver clearly ⁷⁶.

73. The polytheists of Makkah were mockingly saying this about the Holy Prophet صلى الله عليه وآله وسلم.

74. It should be remembered that here 'will' denotes to be pleased. What they meant was that because Allah Almighty is pleased

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ
أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ ۖ كَذَلِكَ فَعَلَ
الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَ
لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

about their Prophets. But belief of that time would be of no use, because it would not remove the punishment.

71. By unjust means to use someone's thing without his permission. We belong to Allah Almighty and to act against His wishes would be injustice and oppression. Both the sinful believer and the infidel are oppressors. However, the infidel is a greater oppressor. Says Allah Almighty: "Undoubtedly, the association with Allah is a tremendous wrong" (S31:V13).

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

Allah Almighty: "And the recompense of evil is evil the like of it" (S 42: V40)

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا
عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا
آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۖ
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَهَلْ
عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

with polytheism we are committing polytheism. Such a belief is infidelity. But if will is taken to mean intention, then the issue is absolutely correct because every act of this world is performed at the expressed will and intention of Allah Almighty. Says Allah Almighty:

"And what you desire, but only this that Allah, the Lord of the world desires" (S82:V29). Since these wretches did not differentiate between intention and desire, this statement of theirs became one of disrespect and infidelity.

75. From this we learn that to accept those things to be forbidden and to believe this to be a religious injunction which are not declared as such by Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم is the way of the infidels because according to their thinking, they were regarding Baheera (she-camel) and Saaibah (she-goats) which were sacred animals

36. And no doubt, We sent a messenger in every nation that, worship Allah ⁷⁷; and avoid the devil then some of them were guided by Allah and upon some of them a straying ⁷⁸ came rightly. Therefore travel in the land and behold ⁷⁹, how was the end of those who belied ⁸⁰.

77. This means say after becoming a believer or say that to accept faith, too, is an act of worship, otherwise a polytheist is not duty bound to worship prior to accepting faith. We further learn, that for the sake of faith it is important to protect oneself from the infidels.

78. This means not everyone obtained guidance from any one Prophet. Everything does not benefit from the light of the sun - the bat is deprived of it. Not every ground becomes lush green - some of this ground fails to receive its benefit. Thus Oh My Beloved! if some wretches do not accept faith at your blessed hands, it should not dishearten you.

79. From this we learn if you want to see Divine Punishment and wrath of Allah Almighty,

37. If you are eager for their guidance. ⁸¹ then undoubtedly Allah guides not him who has been sent stray ⁸² and they have no helper. ⁸³

81. Reason for its Revelation:

The Holy Prophet صلى الله عليه وآله وسلم was

as forbidden and would say that Allah Almighty has declared them forbidden. From this those people should take a lesson who try to declare those things as forbidden without any authentic religious proof. They think they are brave who declare Meelad Shareef and Giyarwee Shareef, etc. to be forbidden.

76. This means Prophets are not entrusted with the task of forcing people into accepting faith. From this we learn that the Prophets are totally independent of the people. If no one accepts faith, it will not harm them in any way. Praise be to Allah Almighty!

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

then look at the settlements of the infidels, but if you would like to witness the mercy of Allah Almighty then behold the shrines of the Saints of Allah Almighty and witness the Imaan inspiring scenes from there. Also, it is a meritorious act to undertake a journey to meet the pious sages. If it is permissible to travel to the desolate settlements of the infidels, then without doubt, this too is permissible.

80. From this we learn that the study of History and Geography is a virtuous act as this inculcates fear of Allah Almighty in the heart. But this will only be regarded as such if the contents of these subjects are authentic, and that they are studied with good intentions.

إِنْ تَحَرَّضْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٣٧﴾

fully aware that all the infidels would not accept Islam. He had foretold that some of

them would be inmates of Hell. Despite this, his effort and desire was that everyone should become believers and he would be saddened at some of those who had not accepted Islam. This verse was revealed regarding the above. It should be remembered that describing the Holy Prophet صلى الله عليه وآله وسلم as eager and desirous speaks volumes for the nobility and excellence of the Messenger of Allah صلى الله عليه وآله وسلم and the true reflection of his being a mercy unto the worlds. He would be bestowed with virtue for expressing this eagerness because this is a form of propagation. The grace and virtue of the Holy Prophet صلى الله عليه وآله وسلم is spontaneous. To regard this verse as a proof for the Holy Prophet's lack of knowledge or having limited knowledge is indeed the height of stupidity.

82. This means that the Holy Prophet صلى الله عليه وآله وسلم would not be made to give

38. And they swear by Allah with the utmost endeavour in their oaths that Allah will not raise the dead ones, yes why not, the true promise⁸⁴ is on Him but most people know not.

84. From this we learn that some things are regarded obligatory by Allah Almighty due to this extreme kindness and compassion. But

39. In order that He may tell them plainly that in which they used to dispute and in order for the infidels to know that they were liars⁸⁵.

85. This means the true purpose of holding the Day of Judgement is to reveal upon the creation the truth about the Prophets. Accountability will most certainly take place, but this will be completed within a short space of time, and since the duration of the day is

40. Anything We intend, our saying to it is that We say, 'Be' and it becomes at once⁸⁶.

account about those people who are created for heresy and destined to die as infidels. It should be remembered that these people are created so that they remain heretics on their own free will. Both their heresy and their evil will is within the knowledge of Allah Almighty. Thus, a person is not helpless, but with the permission of Allah Almighty is one possessing free will.

83. From this we learn that being without helpers is for the infidels. Allah Almighty would appoint many helpers for the believers. This verse is an expression of tremendous praise of the Holy Prophet صلى الله عليه وآله وسلم. A fine example of this is the one who tells his able student that no matter how eager you may be to receive extra lessons, I would not teach you anything extra from the rest of the class! This indeed reflects the teacher's benevolence.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ^{٨٤} لَا يَبْعَثُ
اللَّهُ مَنْ يَمُوتُ^{٨٥} بَلَى وَعْدًا عَلَيْهِ حَقًّا وَ
لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ^{٨٦}

this obligation is taken upon Himself by Allah Almighty, and not made obligatory upon Him by anyone else.

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ^{٨٧} وَلِيَعْلَمَ
الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ^{٨٨}

fifty thousand years, therefore the rest of the day would be utilised for revealing the true dignity of the Holy Prophet the disgrace of the infidels and enhancing the honour of the believers.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ
نَقُولَ لَهُ كُنْ فَيَكُونُ^{٨٩}

86. This means that the power of Allah Almighty is that He can create whatever He desires with the word "Be!" But in spite of this, He created some things from sand and some from other materials after some time. The creation with the command "Be!" is His power, while this delay is His wisdom. Hence

SECTION: 6

41. And those who left their homes in the path of Allah because of being oppressed ⁸⁷; We shall surely give them a good place ⁸⁸ in the life of this world. And undoubtedly, the reward of the hereafter is much greater ⁸⁹, if the people would have known.

87. This verse was revealed concerning all those emigrant Companions (MUHAJIREEN) who had emigrated to Abyssinia and then to Madina Munawwarah due to the persecution of the polytheists of Makkah. From this we learn that this type of migration which is not undertaken for personal reasons, but for the sole pleasure of Allah Almighty is an act of worship. The same is the condition of other forms of worships.

88. This means in Madina Munawwarah. Thus Allah Almighty fulfilled His promise. It should be remembered that this promise was made only with the early migrant Companions which became fulfilled. This promise is not for all the migrants at all times. Many immigrants do not obtain favourable places and die in the

42. Those who have kept patience rely only on their Lord ⁹⁰.

90. Patience and reliance are utmost position of good treatment. From this we learn that all the early Muhajireen were on the highest position of Sainthood which is testified to by Allah Almighty. Because this verse is Makkan, only the early Muhajireen are included in it. Also, exercising patience on

43. And We sent not before you any

there is no inconsistency in the verses. Law of nature is one thing, His Power is another matter. The world of spirits and Hazrat Isa (On whom be peace) were created with the command "Be!". This is indeed the Power of Allah Almighty.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا
ظَلَمُوا لَنُبَوِّئَهُمْ فِي الدُّنْيَا حَسَنَةً وَ
لَآ جُزْءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣١﴾

state of helplessness. From this verse we learn that in some respects Madina Munawwarah is superior to Makkah Muazzamah as Allah Almighty has called it a good place. And why should it not be as it is the city of His Beloved? According to Imaam Malik's opinion, prior to Hijrah, Makkah was superior to Madina, but after Hijrah Madina became superior to Makkah because superiority is linked with the Holy Prophet's صلى الله عليه وآله وسلم blessed presence.

89. This means that the comfort which the Muhajireen obtained in Madina Munawwarah will not decrease their rewards of the Hereafter, just as the travelling allowance or any other allowance does not decrease the salary of government officials.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٢﴾

migrating from your place of birth is full of excellence. The Holy Prophet صلى الله عليه وآله وسلم too at the time of migration looked at Makkah with a sorrowful glance and said "I would not have left you if I was not forced into it" (Tafseer Roohul Bayaan).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا

but men ⁹¹ to whom We reveal, then O people! Ask the men of knowledge if you do not know ⁹².

91. From this we learn that all the Prophets were always mature male adults. Besides humans no other creation was bestowed with prophethood, neither was a woman appointed to this position. Likewise, minor children and demented persons too were not bestowed with prophethood. However, some Prophets were bestowed with prophethood in their childhood and remained with prophethood in their adulthood.

92. This verse was revealed in refutation

44. With clear arguments ⁹³ and Books, and O Beloved! We sent down to you the remembrance that you may explain to people what was sent down to them and that haply they might ponder ⁹⁴.

93. By "clear arguments" is meant miracles, while Books refer to *SAHAIF* (Scrolls) and all the heavenly revealed Books. From this we learn that Allah Almighty had blessed all the Prophets with miracles. No Prophet had come without them. Likewise, no Prophet was without a Divine Book or heavenly scroll - whether it was a new Book or propagating the previous Book. In short, this verse is the source of many issues.

94. From this emerge a few issues:

1. One name given to the Holy QUR'AAN is "The Remembrance" because it is a means of honour and advice for the believers, and a discussion on the past and future events and memorable remembrance of

45. Do then those who devise evil plans ⁹⁵ not fear that Allah may sink ⁹⁶ them in the earth, or the torment may come to them when they are not aware?

95. This means those wretches are always secretly planning to persecute the Holy Prophet

تُوحَىٰ إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٣٣﴾

of those polytheists who would say Allah Almighty cannot bestow prophethood on a human being. From this verse one learns that Taqleed is incumbent upon a non-Mujtahid i.e. one who is not a jurist entitled to independent opinion, because it is necessary for one who is ignorant to seek knowledge from one who knows. The same is with Taqleed. In this case, the non-Mujtahid enquires religious issues from his Imam or religious head.

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٣٤﴾

the Holy Prophet صلى الله عليه وآله وسلم .

2. The Holy QUR'AAN was revealed for propagation, not to conceal its contents.

3. The Holy Prophet صلى الله عليه وآله وسلم did not conceal a single commandment of the Holy QUR'AAN. Every injunction was fully conveyed to the people.

4. To ponder and think carefully over Quranic matter is an excellent form of worship. Hence, the scholar of the QUR'AAN is superior to the one who has mastered the art of its recitation, and prudent deliberation of the Holy QUR'AAN is better than its mere recitation. The true purpose of revelation of the QUR'AAN is its meditative reflection.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٥﴾

صلى الله عليه وآله وسلم and his Noble Companions.

96. From this we learn that Divine punishment

This discussion is regarding that punishment which descends contrary to Divine practices, like pouring of stones from the sky, faces being mutilated, etc. But evident punishment like defeat in the battle, would continue to come.

أَوْ يَأْخُذْهُمْ فِي ثِقَلِهِمْ فَمَا هُمْ
بِعُجْزِينَ ﴿٣٦﴾

be able to return to their homes.

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ ۖ فَإِنَّ رَبَّكُمُ
لَرَءُوفٌ رَّحِيمٌ ﴿٢٤﴾

99. For this reason He does not send the punishment quickly. If you at this point in time are ready to repent, the mercy of Allah Almighty is ever ready to embrace you. You should further remember that the punishment of the one who is most kind and merciful is very severe when He seizes you in His grip. He will not leave you. Thus, these blessed names are mentioned here with the punishment. Hence, there is no inconsistency in the verse.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
يَتَفَيَّؤُا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ
سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٣٨﴾

conventional prostration - *SAJDAH*. It is possible that this could mean the formal prostration as well. Thus, He is beyond our comprehension. Everything in the presence of Allah Almighty is in a state of prostration, even if we are unable to see it.

102. This means the polytheist themselves or their shadows are obedient because in creative commands they are completely helpless i.e. they do as they are told, they die on being killed, sleep on being made to sleep,

are awake when awakened. Therefore, they should obey Allah Almighty in matters of

49. And to Allah prostates all that is in the heavens and all that is in the earth and the angels (too) and they do not boast ¹⁰³.

103. From this we learn two issues:

1. Besides man and jinn no one in the creation is polytheist, infidel or disobedient;
2. After man, the angels are most

50. They fear their Lord above them and do what they are commanded ¹⁰⁴.

104. From this emerge two issues:

1. Angels are bound to duty, but their orders are in accordance to their suitability.
2. They are totally free of any disobedience. Haroot and Maroot only indulged in sin after their angelic state had ended

SECTION: 7

51. And Allah has said ¹⁰⁵ 'take not two Gods.' He is only One God to be worshipped and therefore fear Me alone ¹⁰⁶.

105. Allah Almighty commanded His entire creation, whether man or jinns or others in the creation. The commandment of Tauheed (Unity) of Allah Almighty is so general that no distinction is made in this regard to anyone. Every creation is duty bound to it.

106. Fear of divinity should be of none besides Allah Almighty, while fear of distress

52. And whatever is in the heavens and in the earth ¹⁰⁷ belongs to Allah, and His obedience is incumbent ¹⁰⁸. Will you then fear anyone else other than Allah?

107. The entire creation and possessions in reality all belong to Allah Almighty. However, the ownership of some possessions is due to Divine endowment and is temporary and

religion as well.

وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٣٩﴾

superior in the creation of Allah Almighty. Therefore they have been mentioned with such distinction.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

and were given human power. Thus, that incident is not against the innocence of angels. It should be remembered that in Islam only Prophets and angels are innocent and no one else. However, some saints too are under the protective custody of Allah Almighty.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ ۚ فَإِيَّايَ فَارْهَبُونَ ﴿٥١﴾

and oppression as well as other forms of fears can be of the creation e.g. the fear of Hazrat Musa (On whom be peace) for the Pharaoh and the snake, our fear for the governor or the king are not fear of divinity but fear of oppression and pain, or the fear of their greatness. Hence there is no inconsistency in the verse.

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۖ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾

metaphorical. On the other hand he who becomes the beloved of Allah Almighty, the world becomes his.

108. This means there is no decline to His

Religion and obedience. He is eternal and absolute in this world and the Hereafter. The other religions are immediately forgotten by

man at death. There will be no obedience to anyone of these in the Hereafter, besides obedience to Allah Almighty.

53. And whatever good you have in this world is all from Allah ¹⁰⁹, and then when trouble touches you, towards Him you turn crying for shelter.

وَمَا بِكُمْ مِّنْ نِّعَةٍ فَيَنَ اللّٰهَ ثُمَّ اِذَا
مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْرُوْنَ ﴿٥٣﴾

109. This means some of these have come directly and some indirectly, e.g. the light of the

sun, light of the lamp, etc.

54. Then when He removes evil from you, a group of you starts associating others with their Lord ¹¹⁰.

ثُمَّ اِذَا كُفِيَ الضُّرُّ عَنْكُمْ اِذَا فَرِيقٌ
مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿٥٤﴾

110. During times of distress and difficulties, the polytheists of Arabia offer prayer to Allah Almighty alone but during time of comfort and peace they would worship the idols. Their condition is mentioned in this verse.

It should be remembered that in times of difficulties it is not wrong to seek the assistance of the doctor, the ruler, the Prophet, the saint, as they are the natural phenomena of Divine help.

55. That they may be ungrateful to what good We have given them. So they enjoy, but very soon they will come to know.

لِيَكْفُرُوا بِمَا اٰتَيْنَهُمْ فَتَشْتَعُوْا فَاَسَوْفَ
تَعْلَمُوْنَ ﴿٥٥﴾

56. And they appoint a portion out what We have provided ¹¹¹ them for unknown things ¹¹². By Allah! You will be questioned about that which you used to forge ¹¹³.

وَيَجْعَلُوْنَ لَهَا لَا يَعْزَمُوْنَ نَصِيْبًا مِّمَّا
رَزَقْنَاهُمْ تَاللّٰهِ لَتُسْـََٔلَنَّ عَنْهَا كُنتُمْ
تَفْتَرُوْنَ ﴿٥٦﴾

111. This means that they are worshipping those idols of whose disgrace and depravity they are unaware.

113. From this emerge two issues:

112. The infidels would dedicate a portion of their animals and produce to their idols. They would say "This and this is for our idols". This is polytheism. But if the believers set aside a portion of their earnings for offering the prayers of the pious and feeding herewith the poor and needy, it is permissible and desirable. Says Allah Almighty: "And those in whose wealth there is a known right. For one who asks and for one who could not even ask" (S70:Vs 24-25).

1. To set aside a portion of your earnings for the idols is an act of sin because their divinity is non-existent, while doing the same in the name of a saint of Allah Almighty is lawful as their sainthood is proven from the Holy QUR'AAN and Hadith.

2. Although the portion set aside for the idols is unlawful, but out of it that portion which comes into the hands of the believers or comes to them as spoils of war will no longer be unlawful and can be used by them. If she-camels and she-goats dedicated to the idols are slaughtered by Muslims in the name of Allah

Almighty become lawful for eating because Allah Almighty has declared their act of dedication as unlawful but not what they had dedicated. Whatever spoils of war came in the

hands of the Noble Companions, during the holy war would be used by them, even if these were dedicated to their idols.

57. And they appoint daughters unto Allah ¹¹⁴ Glory be to Him, and for themselves they have what they desire ¹¹⁵.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ ۚ وَلَهُمْ
مَا يَشْتَهُونَ ۝٥٧

114. The tribes of Khaza'ah and Kananah would say that the angels are the daughters of Allah Almighty, although children are from the genus of the father. Also, children cannot be the possessions of the fathers. Thus, if the angels had been the daughters of Allah Almighty then they themselves should have

been God and not the servants of God Almighty.

115. This means sons. Its purpose is to make us aware that they are so uncouth and ill mannered that they desire sons for themselves, and try to prove them as daughters of Allah Almighty.

58. And when anyone is given glad tidings of the birth of a girl, his face changes to black and he suppresses his anger ¹¹⁶.

وَ إِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ
وَجْهُهُ مُسْوَدًّا ۖ وَهُوَ كَظِيمٌ ۝٥٨

116. From this we learn that to express sorrow at the birth of a daughter is the practice of the infidels. However, to desire a son for the

service of Religion is the Sunnah of the Prophets.

59. He hides himself from the people because of what glad tidings ¹¹⁷ he received. Will he keep the disgrace ¹¹⁸ or bury it in the dust ¹¹⁹? Lo! They are very bad judges ¹²⁰.

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ
بِهِ ۖ أَيُّسِرُّهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي
الْطُّرَابِ ۖ أَلَسَاءَ مَا يَحْكُمُونَ ۝٥٩

117. From this we learn that the Arabs would taunt a person in whose house a girl was born, because they would regard a girl to be worse than an animal. If the she-camel gave birth to a female off-spring they would not express any reproach or blame, but if a woman gave birth to a daughter they would express words of sorrow and reproach.

daughter alive and become a source of disgrace among the people.

119. The infidels of the tribes of Mudir, Khiza'a and Tameem would bury their females alive.

120. After regarding the daughter with so much contempt they were trying to prove them to be daughters of Allah Almighty. From this we learn that to link baser things with Allah Almighty is infidelity, e.g. lies, death, etc.

118. So that he can make the daughter do menial work like looking after the domestic animals. Or, it could mean that keep the

60. The conditions of those who do not believe in the hereafter are bad ¹²¹, and the Glory of Allah is the

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ
السُّوءِ ۚ وَ لِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۖ وَهُوَ الْعَزِيزُ

Loftiest ¹²². And He is the Most Powerful and the Most Wise.

الْحَكِيمُ ١٠٤

121. Because while in the world their beliefs and deeds were evil, they were burying their daughters alive, consuming alcohol, stealing, miserliness, they experienced a miserable death, their end in the Hereafter would be wretched.

122. This translation is indeed one of excellence. Hence the word "like" does not

mean example or saying. Says Allah Almighty: "There is none like Him". Thus, this word is used to denote glory and splendour, which means the glory of Allah Almighty is most elevated. He is free from triviality and any form of association. He is the personification of excellent qualities and free of all faults.

SECTION: 8

61. And if Allah would have ¹²³ taken them for their wrong doings, then He would have left no ¹²⁴ crawling creature on earth, but He defers them till a fixed time ¹²⁵, then when their time comes, they cannot remain behind a single hour, nor can they go ahead of it ¹²⁶.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ١١

123. This means if Allah Almighty were to seize people for all their sins in this world. However, in the Hereafter they would be nabbed for all their sins. In the world too they are seized for some of their sinful deeds in the form of Divine punishment. Thus, here the word wrong doing denotes every form of evil practice and belief.

124. As it happened during the period of Hazrat Nuh (On whom be peace) where every crawling creature had been destroyed. The aquatic creatures were not on land but in the water. Even Hazrat Nuh (On whom be peace) and his companions at that point in time were not on land but in the Ark. From this we learn that due to the sins of man, punishment descends upon the animals as well, because all the animals are sub-ordinate to man. The weevil too is crushed with wheat. Says Allah Almighty: "The mischief has appeared in the

land and sea, because of the evils earned by the hands of men" (S30:V41).

125. By this promise is meant the termination of age of the culprit, or the appointed time of their punishment, or the different times of the different punishments on the Day of Judgement.

126. Here, term of life denotes inevitable fate i.e. Divine knowledge in which there can certainly be no alteration, but the pending fate which is also known as obliteration and affirmation, continues to change. Says Allah Almighty: "Allah wipes out what he pleases and establishes (what He pleases)" (S13:V39). It is reported in the Hadith that age increases by performing good deeds. Due to the prayer of Hazrat Adam (On whom be peace), the life span of Hazrat Dawood (On whom be peace) increased from sixty to hundred years. Thus there is no inconsistency in the verse.

62. And appoint for Allah what they themselves dislike ¹²⁷, and their tongues lie saying that they like it ¹²⁸.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۚ لَا

Then undoubtedly for them is the fire ¹²⁹, and they are the people who have crossed the limits.

127. This means they do not desire daughters and partners for themselves, yet they accept these for Allah Almighty (Allah forbid!)

128. Reason for its revelation:

The infidels were saying that if the Holy Prophet صلى الله عليه وآله وسلم was a true Prophet, and if the Day of Judgement is really going to take place, we would still be given Paradise. *"And even if I be returned to my Lord, for me there is good with Him"* (S41:V50). The above

63. By Allah, We sent messengers to many nations before you, then Satan made their work look beautiful in their eyes ¹³⁰, so he is their companion ¹³¹ on this day and for them is a painful punishment.

130. Here deeds denote infidelity, polytheism and sins because infidelity and polytheism, too, are practices of the heart. From this we learn that committing sins with the thought that they are pious deeds is infidelity, while thinking of them as sinful deeds is transgression which is lighter than the first sin. Further, any person who tries to prove evil to be good is a devil. Likewise, anyone

64. And We have not sent down this book to you but in order that you make clear to them what ¹³² they differ ¹³³, and guidance and a mercy for the believers ¹³⁴.

132. From this emerge two issues:

1. The Holy QUR'AAN was not revealed for mere recitation, it is also a cure, a guidance, the Law of Allah Almighty and His Mercy. Thus it is beneficial for the believer to establish the government and to overthrow the government.
2. The Holy QUR'AAN is the guidance and mercy for only that person who accepts it through the medium of the Holy Prophet

جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿١٢٩﴾

verse was revealed to refute this nonsensical talk of these infidels. They were certainly not convinced about the Day of Judgement. This means their deeds are hellish, but they are hoping for Paradise. How can you hope to reap wheat when you sow barley?

129. This means their eternal stay in Hell. Hence the calculating opinion expressed in the verse is correct.

تَاللّٰهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣٠﴾

who tries to prove good deeds to be evil, too, is Iblees.

131. By this 'friendship' is meant the false friendship of the world, and those verses in which it is said that there are no friends for the oppressors, refers to true friendship of the Hereafter. Hence, there is no inconsistency in the verse.

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۖ وَهُدًى وَرَاحَةً لِّلْقَوْمِ يُّؤْمِنُونَ ﴿١٣١﴾

Therefore it is said you make it clear upon the people. By abandoning the medium of the Holy Prophet صلى الله عليه وآله وسلم the Holy QUR'AAN will misguide you. Says Allah Almighty: *"Allah sends astray many by it, and guides many"* (S2:V21).

133. They differ in worldly or religious matters. From this we learn we should make the Holy QUR'AAN the judge in all our differences, but this should be done through the

medium of the Holy Prophet ﷺ and the assistance of the religious scholars (Ulama).

134. From this we learn that the special mercy of the Holy Prophet ﷺ is particularly linked with the believers. Says Allah Almighty: *"And to the believers is most kind and merciful"* (S9:V128), and generally mercy to the entire creation. Says Allah Almighty: *"And We sent you not but as a mercy for all worlds"*. (S21:V107) The general

65. And Allah sent down water from the heavens ¹³⁵, and then He gave life to earth after its death. Surely there are signs in it for those who listen ¹³⁶.

135. This means from the heavens or from the heavenly treasures or through heavenly causes. Although the rain originates from the oceans, the heat comes from the sky which converts this water into vapour and raises it skywards. Then, due to condensation sends it down in the form of rain.

136. The intelligent people derive two conclusions from the rain.

SECTION: 9

66. And verily, there is a lesson for you in the cattle ¹³⁷. We give you to drink whatever is in their bellies ¹³⁸ from between the dung and the blood, pure milk that is easy to swallow for the drinkers ¹³⁹.

137. By looking at the milk-bearing domestic animals, e.g. cattle, can help to solve many issues pertaining to Faith.

138. To extract milk from chaff and grass is a great proof of Divine power.

139. From the fodder of dry grass, dung, blood and milk are obtained, yet there is no smell of dung or the colour of blood nor is the taste found in the milk. The infidels were saying that after death all the limbs of the body would be scattered. Then how will one be able

mercy includes Divine punishment not coming in the world, receiving of sustenance, children, etc because all these bounties are being received by everybody because of the Holy Prophet ﷺ. The special mercy includes faith, piety, sainthood, gaining the nearness of Allah Almighty, as these are received by the believers only due to the bounty of the Holy Prophet. The infidels are deprived of these gifts.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ١٥

1. In this very manner Allah Almighty will bring the dead back to life through the sound of the Trumpet.

2. The sermons and admonishing words of the pious instil life into dead hearts. The neglectful heart is like dry earth, the gaze of the pious is like rain water whose ocean is Madinatul Munawwarah.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ
مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ
لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ١٦

to differentiate and distinguish between them. In this verse a reply is given to their doubts, that blood, dung and milk are made from chaff and fodder, yet they are not intermixed. They are sifted and sorted out in such an accurate manner. Allah Almighty be praised! Such a Lord who possesses such supreme power will on the that Day, too, have absolute power to gather and sort out all these limbs. The great Sufi sages say "Oh man just as Allah Almighty provided you with pure milk to drink which did

not have any mixture of blood and dung, you too should offer sincere and pure worship to your Lord which should not have any mixture

of Riya (doing for show)" etc. (Tafseer Khazainul Irfaan, Roohul Bayaan).

67. And of the fruits of date palms and grapes, you make therefrom a non-alcoholic drink and good provision ¹⁴⁰. Indeed, in it there is a sign for a nation of wisdom.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ
تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

140. By good provision is meant dry dates, raisins, large raisins, juices, extracts, vinegar, etc. It should be remembered that the word *SUKR* is used to denote alcohol as well as non-alcohol i.e. beverage e.g. clear, sweet water. If the word *SUKR* is taken to mean alcohol, then this verse was revealed prior to the injunction which made alcohol forbidden. It is for this reason that alcohol is contrasted with good provisions so that it can be clearly understood

that alcohol is unwholesome provision. And if the word is taken to mean non-alcoholic beverage, then Imaam Abu Hanifa and Imaam Abu Yusuf (On them be peace) have substantiated a proof that the beverage made from grapes and dates is permissible for drinking, if it does not cause intoxication, even if two thirds is burnt and one third remains (Khazainul Irfaan).

68. And your Lord inspired ¹⁴¹ the honey bee to make houses in the hills and in the trees and in the roofs.

وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي
مِنَ الْجِبَالِ بُيُوتًا وَ مِنَ الشَّجَرِ وَ مِمَّا
يَعْرِشُونَ ﴿٦٨﴾

141. This means placed inspiration in its heart in a natural way without being tutored to do this by the parents, e.g. inspiring the offspring of fish to swim. Thus, the word "to inspire" has been used literally. This tells us that the honey-bee is an exalted creature.

Remember, that honey is lawful, but to eat the honey bee is forbidden and killing it is prohibited. The trading of honey bees according to Imaam Abu Hanifa (On whom be peace) is not permissible, unless they become part of it.

69. Then eat of every type of fruit ¹⁴², and walk the ways ¹⁴³ of your Lord, which is smooth and easy for you. There comes out from their bellies a drink of varied colours ¹⁴⁴ in which there is healing for the people ¹⁴⁵. Verily there are signs in it for those who ponder ¹⁴⁶.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ
رَبِّكِ ذُلًّا ۖ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ
مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

142. This means these bees can stay wherever they like and eat whatever they like. Thus, these honey bees fly a great distance in search of fruit and flowers, but they never

forget their homes and return without any difficulty.

143. By "ways of Allah Almighty" is meant those ways which Allah Almighty has

explained and informed to them.

144. Multi-coloured honey- white, yellow, red, green, black. The difference in the colour of the honey is due to the nectar sucked from different coloured flowers. Also, the honey of young bees is white, of medium bees is yellow and of old bees is red. The honey bees bring nectar sucked from a variety of fruit and flowers and spew it out in their homes (honey combs).

145. It is stated in Mathnawi Shareef of Hazrat Jalaluddeen Rumi (On whom be peace) the honey bee sucks the nectar from the flowers in the gardens and returns while reciting Darood Shareef on the Holy Prophet ﷺ. Through the blessings of this pious

70. Allah has created you, and then He will cause you to die ¹⁴⁷. And some of you are turned towards the worst part of life, so that they will not know even after having knowledge ¹⁴⁸. No doubt, Allah is All Knowing and All Powerful ¹⁴⁹.

147. From this we learn that the works of the special servants of Allah Almighty are linked to Him, because although taking out of souls is the work of the angels, Allah Almighty says "We cause you to die".

148. This physical condition sets in man after he has reached the age of sixty. Then all his strength weakens to a large degree and all his senses become worthless. He forgets what he has studied. Sayyedina Hazrat Abdullah ibn Abbas (May Allah be pleased with him) states that a pious believer does not experience this condition. He in his old age gains added

SECTION: 10

71. And Allah has preferred ¹⁵⁰ one over the other in provision, then those who have been preferred will not divert their means of provision to their handmaid slaves, so they all

act, there is cure placed in this honey, because Darood Shareef in itself is a means of cure. The Darood Shareef is taught to these bees in a natural way. The sweetness of this Darood is placed in the honey. Therefore, just as the blessings of the Darood converts the inspired juice of flowers into one of sweetness, likewise, if Allah Almighty wills, the blessings of the Darood will give our dull worship the sweet flavour of acceptance.

146. If Allah Almighty can accumulate nectar of different flowers in the honey through the honey bees, then is it beyond His power to put together scattered limbs of the dead and raise them back to life?

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّكُمْ ۚ وَ مِنْكُمْ
مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُصْرِ لِكَيْ لَا يَعْلَمَ
بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ۝

intelligence. However, those special believers who are most close to Allah Almighty sometimes tend to forget this world due to their communion with their Creator (Khazainul Irfaan).

149. It should be remembered that there are five stages of human life: upto the age of seven is infancy; upto fourteen is childhood; upto thirty years prime of life; thereafter middle age and the last stage is old age. Look at these conditions and realise that you are in some one's control, who after your death will keep you in that state as long as He likes, then bring you back to life whenever He pleases.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي
الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ

should become equal ¹⁵¹ in it. Do they deny the blessings of Allah? ¹⁵²

سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٤١﴾

150. From this we learn that a person does not receive sustenance due to his own intelligence and education. Many foolish, ignorant people are wealthy, while many intelligent and knowledgeable persons are without it. This, too, is a proof of Allah Almighty's existence.

151. When you do not practise equality among your servants, then how will I, your Lord, make My servants equal to Me.

However, certain of My servants are bestowed in abundance out of My free will. Likewise, Allah Almighty out of His grace grants His chosen servants ownership over His creation. But, despite this they are not equal to Allah

Almighty but they are His servants. In short, there is no negation of having to provide in this verse, but the negation of equality with Allah Almighty, and this is the difference between the believer and an infidel.

152. By this is meant they leave Allah Almighty aside and worship others, or they reject the prophethood of the Holy Prophet صلى الله عليه وآله وسلم. These foolish persons fail to realise that Allah Almighty is the Absolute Master who can enrich anyone with the bounties which He pleases. When everyone is not equal in wealth, then how can they be equal in circumstances?

72. And Allah has made ¹⁵³ for you women from amongst yourselves and created for you from your women, sons ¹⁵⁴, and grand sons and provided you with clean things ¹⁵⁵. Do they then believe in falsehood and deny the favour of Allah? ¹⁵⁶

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً
وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ
يُؤْمِنُونَ وَبِعِصْيَةِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٤٢﴾

153. From this we learn that man can only enter into marriage with the female of his kind and not with a jinn or animal. The Hoories in Paradise will be given as wives, but that is a different world. We further learn that the off-spring of the humans will be humans. Thus, if a woman gives birth to a snake, that is a bad specie, not a human specie, which will not be able to fulfil the requirements of the period of Iddat, and the blood that follows thereafter will not be regarded as *NIFAAS* - blood of child birth. If this snake dies there will be no *Salatul Janazah* for it. In short, the laws of the human species will not be applicable to it.

154. From whom your progeny will be

perpetuated. From this we learn that children are a great bounty from Allah Almighty, especially believing children.

155. Physical sustenance, like different types of grain, fruit, etc and spiritual sustenance, like faith, piety, pious life which can be obtained through the guidance of various religious guides. The gardens, fields, and rains of this sustenance are strange. May Allah Almighty bestow this upon us. Amin

156. This means they would say that these bounties are provided by their idols. They make no mention of the true provider of the sustenance, but lean towards the false deities.

73. And they worship from besides Allah such that We have no power to give provision from the heavens and earth, nor can they do anything ¹⁵⁷.

157. This means neither are these idols masters at this point in time nor can they become masters in the future because they themselves are the creation of someone else.

74. Then set no similitudes ¹⁵⁸ for Allah. No doubt, Allah knows and you do not know.

158. This means do not make anyone equal to Allah Almighty, because He is

75. Allah explained an example ¹⁵⁹, there is a slave who has a master; he does not have power upon anything, and one whom We have provided from ourselves with good provision, then he spends out of it secretly and openly, are they equal ¹⁶⁰? All Praise is to Allah, but most of them do not know ¹⁶¹?

159. Not of Himself, because He has no comparison. But this example is of the infidelity and polytheism of the polytheists. Thus there is no inconsistency in the verses, nor any objection.

160. This question is for rejection, meaning definitely not. Thus, when slave and master are not equal, though both are servants of Allah

76. And Allah explained an example, there are two men, one dumb, who can do nothing ¹⁶² and is a burden ¹⁶³ over his master, wherever he sends him, he brings him no good. Will he be equal to the one who orders

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٤٣﴾

They are lifeless and senseless. This verse is the commentary of all those verses in which calling upon those besides Allah Almighty is forbidden. Here calling upon denotes worship.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٤٤﴾

incomparable. "There is none like Him." (S42 : V 11)

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَ مِّن رَّزْقِنَا مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ ۚ الْحَدُّ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

Almighty. Likewise, how can the followers claim to be equal to the Prophets, because the Prophets are indeed masters of the slaves.

161. This means some are aware of it, and those who are fully aware they accept faith. Or, this could mean that some despite their knowledge are infidels due to their stubbornness.

وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَ هُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۚ هَلْ يَسْتَوِي هُوَ ۚ وَ مَن يَأْمُرُ بِالْعَدْلِ ۚ

justice ¹⁶⁴ and he, himself is on the straight path?

وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤٦

162. These slaves who cannot speak for themselves, nor understand what others say. This is the example of the infidels. It should be remembered that the *ABKAMO* are dumb at birth, those who are dumb temporarily are called *AKHRAS*. The former is beyond any treatment.

163. He will serve his master but will be unable to satisfy his basic needs by himself. He will burden the master for this.

164. By this is meant that servant is both

SECTION: 11

77. And for Allah ¹⁶⁵ are the secrets of the heavens and the earth ¹⁶⁶. And the matter of the Hour is not but like the twinkling of the eye or even closer ¹⁶⁷. Surely Allah has power over everything ¹⁶⁸.

165. Here the letter *LAAM* in the word *LILLAH* is there to denote possession i.e. everything is the creation of Allah Almighty as well as His possession. Or, in it is the description of Divine knowledge i.e. Allah Almighty has full knowledge of everything. In short, this verse does not contradict "created for you" because in *LAKUM* the letter *LAAM* indicates benefit e.g. "for your benefit". Everything is without doubt the creation of Allah Almighty, but we are deriving benefit out of it.

166. The things concealed in the heavens and the earth are possessions of Allah Almighty Who has full knowledge of them, because with His bestowal no one can be the owner and without Him providing information no one can have any knowledge. In this verse there is no negotiation of Allah Almighty's bestowal of bounties and providing information, as Allah Almighty says: "To Him belongs whatsoever is in the heavens and

78. And Allah has created you from

intelligent and possesses proper limbs. This is the status of a believer and an example of him. From this example emerge three issues:

1. That tongue which does not utter the truth is dumb, though it may speak a lot
2. That believer is good who is himself good and influences others to be good.
3. That if in the eyes of Allah Almighty believers and infidels are not equal then how can Prophets and non-Prophets be equal?

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٤٧

whatsoever is in the earth" (S2:V255), yet through His bounty and bestowal, kings become masters of the countries and we of our homes. Just as these possessions are not in any way against His general bounties, the knowledge of the unseen of the Prophets and saints, too, is not against Divine knowledge.

167. Either it means everybody will perish at the coming of Qiyamah in the twinkling of an eye, or at the time of the second Trumpet everybody will be brought back to life instantly. It will take time for the signs of Qiyamah, but not for the occurrence of it. Or, it could also mean that in spite of the Day of Judgement being so long, for some pious persons it will be like the twinkling of an eye.

168. Thus it is not difficult for Allah Almighty to cause all creation to perish at the time of Qiyamah at an instant and then raise them back to life instantly. After the few drops of rain thousands of frogs come to life and countless moths come to life, instantly.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا

the wombs of your mothers while you knew nothing ¹⁶⁹, and gave you ears and eyes and a heart ¹⁷⁰ so that you may be thankful ¹⁷¹.

تَعْلَمُونَ شَيْئًا وَجَعَلْ لَكُمْ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٨﴾

169. This is the condition of common people, but Hazrat Isa (On whom be peace), our beloved Prophet صلى الله عليه وآله وسلم and other Prophets are excluded from it, because they have been born as fully tutored persons having intimate knowledge of Allah Almighty. Hazrat Isa (On whom be peace) at birth said: "Verily, I am the servant of Allah" (S19:V30). In this is the natural law, and that is power. Law should not be contrasted or pitted against Divine power. We are bound by power, not

Allah Almighty.

170. So that you can overcome your ignorance through them. It should be remembered that ears have been mentioned first because revelation is heard with them. Thus, some of the Prophets, were subjected to the loss of sight but none of them were deaf or dumb (Tafseer Roohul Bayaan).

171. To be grateful by using all the limbs for which they were made. The gratitude of each limb is different.

79. Have you not seen the birds tied to order on the firmament of the heaven? None holds ¹⁷² them except Allah. Indeed, there are signs in it for those who believe.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ
السَّمَاءِ مَا يُسَيِّرُهُنَّ إِلَّا اللَّهُ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٤٩﴾

172. The correct thing is that the birds should not be made to remain firm in the air, they should fall down, because heavy things are pulled towards the earth, it cannot stay in the air. Hazrat ibn Abbas (May Allah be pleased with him) said that there is some creation which

only stays in the air, lays its eggs there and after its creation stays there and dies there as well, like fish in the water (Roohul Bayaan). Thus, the swallows which were sent upon the Companions of the Elephants i.e. Abraha and his soldiers were from these creatures.

80. And Allah has placed houses ¹⁷³ for your habitation, and made houses from the skin of the cattle so that it is light for you when you travel and light for you when you camp out, and from their wool and fur and hair some household ¹⁷⁴ goods and the things of use for a time ¹⁷⁵.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا
وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ
إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَ
أَشْعَارِهَا أَثَاثًا وَ مَتَاعًا إِلَى حِينٍ ﴿٥٠﴾

173. Canvas tents, and tents made of animal skins which are generally useful during a journey, and at times is used in one's own

land as well.

174. Excellent things to wear and spread like sheets, rugs, carpets, etc. From this we

learn that the hair and skins of these animals are pure and clean and their use is permissible (*Khazainul Irfaan*). It should be remembered that besides the hair of the swine and the human beings that of the other animals become clean upon slaughtering and boiling them (Books of Jurisprudence). Further, remember that the hair of the goats and sheep are called wool and that of the camels are called fur.

81. And Allah has given you from what He has created from the shade ¹⁷⁶, **and made shelter for you in the mountains** ¹⁷⁷, **and garments** ¹⁷⁸ **for you to protect you from heat and garments to protect** ¹⁷⁹ **you from fighting. Thus does He complete His favour** ¹⁸⁰ **upon you, so you should submit to His Command** ¹⁸¹?

176. Like the trees, clouds, caves in the mountains, roofs of the homes, etc. all of which are the creation of Allah Almighty which provide shelter. Likewise, the Saints and Prophets of Allah Almighty too keep the creation in their shelter.

177. Because the Arabs during battles and summers would frequently seek shelter in the caves, they are specifically mentioned here.

178. By this is meant cotton clothes, because generally in Arabia heat is intense, hence, only heat is mentioned here, other clothes protect us from both the heat and cold. It should be remembered that Allah Almighty has provided some animals with feathers or skins which are warm in winter and cool in summer. Man is a human being having an outer skin on which there is no hair in excess nor any feathers. Thus clothes are made for

82. Then if they turn away their faces, then O Beloved, there is nothing upon ¹⁸² **you but the clear message** ¹⁸³.

182. This means Oh My Beloved Rasool صلى الله عليه وآله وسلم if these people can still not bring faith, then you should not be

175. Just as places during a journey are built simple and weak, and the houses for residing are built strong and firm, likewise our bodies are like the weak homes of travelling which cannot bear the pricking of a single thorn. But, in Paradise we will be provided with strong bodies because they would be permanent. Allah Almighty be praised! Thus, do not regard your present bodies as permanent.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلًّا وَ
جَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَ جَعَلَ
لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ
تَقِيكُمْ بَأْسَكُمْ ۚ كَذَلِكَ يُتِمُّ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

him. This too is of the power of Allah Almighty.

179. This means steel armour, etc. which helps to protect oneself from arrows and swords in a battle.

180. Oh man! upon you, because Allah Almighty has bestowed more bounties upon man than any other creation. But in spite of these favours man is more ungrateful than any other creation.

181. From this there is a hint that if Allah Almighty has made such provision for the protection of this mortal body, then He must have made much more provision for the protection of the soul which is permanent. He must have created an abode of peace, some sustenance, some remedies and some spiritual doctors for it.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾

disheartened, because only propagation was obligatory upon you, not making them Muslims. And as far as propagation is

concerned you had discharged your duty fully.

183. From this emerge two issues:

1. The Holy Prophet صلى الله عليه وآله وسلم had preached and conveyed all the

religious laws to the people without concealing any one of them.

2. That the Holy Prophet صلى الله عليه وآله وسلم is totally independent of us.

83. They recognize ¹⁸⁴ the bounties of Allah, then they deny them and most of them are infidels ¹⁸⁵.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَكَثُرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

184. Some Ulama have said that by bounty and favour of Allah Almighty here is meant the Holy Prophet صلى الله عليه وآله وسلم that inspite of knowing him the infidels are still refusing to believe in him due to their stubbornness (Khazainul Irfaan). The explanation of this verse is the following verse: "They recognize this Prophet as a man recognizes his sons" (S2:V146). Or, it could mean all those bounties

that have been mentioned above.

185. This means they are infidels in the eyes of Allah Almighty, and their death too would be on infidelity. Thus, there is no inconsistency in the verse, because presently they are all rejecters and atheists, and all such people are indeed infidels. It should be remembered that this is not supplementary majority.

SECTION: 12

84. And the day when We shall raise a witness from every nation ¹⁸⁶, then the infidels will neither be permitted ¹⁸⁷ nor shall they be pleased ¹⁸⁸

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ
لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ
يُسْتَعْتَبُونَ ﴿٨٤﴾

186. Their Prophets, scholars and the pious persons. The first statement holds more weight because these people would testify about their infidelity and enmity.

Hell; it would be said to them "The Lord will say remain lying despised therein and speak not to me" (S23:V108).

187. They will not get permission to come back into the world, or to make any excuses. But this refusal of expressing any excuses will only be granted to them after they are sent into

188. In that they would neither be able to persuade Allah Almighty, nor will Allah Almighty persuade them, besides those who are believers.

85. And when the wrong doers will see the torment, so then it will not be lightened from them nor will they have time ¹⁸⁹.

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا
يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾

189. From this we learn that a decrease in the punishment, and obtaining no respite is set especially for the infidels. The sinful believers

are by the will of Allah Almighty, protected from both of these.

86. And when those who associated partners will see their associates ¹⁹⁰, they will say, 'O our Lord! These are our associates whom we use to

وَالَّذِينَ ظَلَمُوا رَأَى أَوْلِيَاءَهُمْ
قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا

worship ¹⁹¹ besides You. Then their words will be thrown back at them that they are indeed liars ¹⁹².

190. Here "*their associates*" denote those leaders of the infidels who were misleading them, and those idols which they were worshipping in the world. This word has no connection with the Prophets and Saints of Allah Almighty. These worshippers and idols will all be in Hell. At the time of meeting the worshippers they would say this in the presence of Allah Almighty. There the friendships of the world would be changed into enmity.

87. And they will fall submissively ¹⁹³ to Allah on that day and what they used to forge will be lost from them ¹⁹⁴.

193. So that this falling can become compensation for their infidelity and polytheism of the world and through this Allah Almighty could grant them forgiveness. By this falling is meant an attempt on their part to persuade Allah Almighty to be pleased with them. That prostration on seeing the stem of the Divine Throne on the Day of Judgement

88. Those who disbelieved and separated from the path of Allah, We increased torment upon torment because of the mischief they used to do ¹⁹⁵.

195. From this we learn that the punishment of the one who misleads is severer than the one who is misled because his crime is greater - i.e. to go astray himself, and to lead others astray. It should be remembered that all those whom he would mislead, he would be

89. And that day when We shall raise a witness from every community amongst themselves that they may give ¹⁹⁶ evidence against them and O Beloved! We shall bring you as a witness ¹⁹⁷ against all those. And We

نَدْعُوا مِنْ دُونِكَ ۚ فَالْقُوا إِلَيْهِمُ
الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

191. This tells us that the infidels would remember the deeds that they performed in the world, and recognize one another. The time of not recognizing will be different. Thus, there is no inconsistency in the verses.

192. Neither had we commanded you to worship us nor are we the partners of Allah Almighty. You are telling a lie by making us associates.

وَالْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

would only be granted to the believers.

194. This means those idols that were regarded by the idol worshippers as their helpers will not give them help but will instead testify against them. The including of the stone, the sun, the moon, etc. would be a means of excessive punishment for them. This is what is meant by "*lost from them*".

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا
كَانُوا يُفْسِدُونَ ﴿٨٨﴾

punished for all of them. Thus, the fire in which he will be thrown will be more intense, the serpents and scorpions would be more poisonous, and he would be made to drink the blood and pus of all the inmates of Hell.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا
عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا
عَلَى هَؤُلَاءِ ۖ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ

have sent down this Book upon you explaining clearly ¹⁹⁸ every thing and as a guidance and mercy and as a glad tidings for the Muslims ¹⁹⁹.

196. By this is either meant the Prophets sent to all the nations, or the hands, feet, etc. of every criminal infidel. The first statement is more weighty as is understood from the last part of the verse. It should be remembered that this testimony of the revered Prophets would be against their disbelieving as is understood from the preposition 'on'.

197. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم has seen every condition of his followers as well as every other person, because this testimony of the Holy Prophet صلى الله عليه وآله وسلم will not be based on mere heresay as this would be testimony upon testimony which should be based on seeing. For this reason the Holy Prophet صلى الله عليه وآله وسلم informed the Companions about the two inmates of the grave. One was a backbiter and the other was careless about his urine as reported in Bukhari Shareef. Remember, the outcome of a court case is dependent on the testimony of the witness. Thus, the outcome of the case on the Day of Judgement will depend on the testimony of the Holy Prophet صلى الله عليه وآله وسلم. The most exquisite commentary of this can be read in the book *SHAAN-E-HABIBUR*

SECTION: 13

90. Verily, Allah commands ²⁰⁰ with justice and good dealings and has given you close relatives ²⁰¹, and He has forbade you from indecency and wickedness ²⁰² and being rebellious. He admonishes you that you should be mindful.

200. It is quite clear that this command is for all His servants, whether believers or infidels. For this reason "*Bids you*" is not used here. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) says that justice is

تَبَيَّنَا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَ
بُشْرَى لِلْمُسْلِمِينَ ١٩

RAHMAN - The Status of the Beloved of Allah Almighty.

198. This means the Holy *QUR'AAN* is an illuminating explanation about everything. Says Allah Almighty in (S6:V38) "*We have not omitted anything in the Book*". Thus when Hazrat Ayesha (May Allah be pleased with her) enquired from the Holy Prophet صلى الله عليه وآله وسلم whether anyone's good deeds are equal to the stars in the sky, he immediately replied yes, the good deeds of Hazrat Umar (May Allah be pleased with him) are equal to the stars in the sky. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of the total number of the good deeds of all his followers, as well as about the total number of all the big and small stars in the sky. Only he can inform of the equalness in number, who is fully aware of the number of both.

199. It should be remembered that the Holy *QUR'AAN*'s general mercy, general guidance and general prophecies are for the entire world, but its specific and special mercy, and special guidance is for the believers only. Here mention is made of this special mercy, special guidance, etc.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَ
إِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم
لَعَلَّكُمْ تَذَكَّرُونَ ٩٠

Tauheed or the Oneness of Allah Almighty, while good of the creation is piety. It is stated in some traditions that offering worship with sincerity and concentration is doing good.

201. The word relatives includes all relatives,

near and distant, and giving account for fulfilling our obligations and discharging our duties towards them, whether those are monetary, physical or religious. Give your relatives monetary and physical assistance and inculcate in them a desire towards faith and doing good deeds. From this we learn that rights of relatives is greater than that of strangers.

202. Every disgraceful act is indecency, like stealing, adultery, while all forbidden acts is wicked e.g. infidelity, polytheism, etc. and injustice and arrogance is rebelliousness. It should be remembered that here command is

91. And fulfill the promise ²⁰³ of Allah when you have made it, and break not ²⁰⁴ the oaths after making them fast ²⁰⁵, and you have already made Allah a surety upon you. Surely Allah knows what you are doing.

203. Whether this covenant is made with Allah Almighty or His beloved Prophet صلى الله عليه وآله وسلم or made with any other person in the name of Allah Almighty. It includes all types of promises. Thus, the condition accepted at the time of marriage, the promise made with the religious guide (MURSHID) at the time of taking the oath of allegiance (BAI'AT) etc. are all part of this. For this reason the groom is made to recite the Kalimas at the time of marriage (NIKAH) so that this contract will be strong.

204. In this verse covenant signifies those things on which the oath is taken, and taking this in Allah's name is for the purpose of

92. And be not like that women who has broken her yarn into pieces ²⁰⁶, after it has become strong. You make your oaths an unreal excuse amongst yourselves so that one community will not be more numerous ²⁰⁷ than the other. Most certainly Allah tests ²⁰⁸ you and necessarily, He will make

given regarding three acts and prohibition from three acts. The opposite of justice is indecency and that of good is wickedness while the opposite of giving to kindred is rebellion. This blessed verse is a collection of everything good and evil. After listening to this verse Hazrat Uthman bin Madoon (May Allah be pleased with him) accepted Islam. Even such hard hearted and staunch infidels like Waleed bin Mugheerah and Abu Jahl admitted that this teaching is of a high standard. Therefore this verse is recited at the end of every *Khutbah* (sermon) (Khazainul Irfaan).

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۖ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

strengthening it. Thus, there is no contradiction of subject in the verse.

205. By making Allah Almighty a surety is meant taking an oath in His name. You had convinced and gained the confidence of others. It should be remembered that while it is important to fulfill every promise made by you, it is absolutely essential to fulfil those in which the name of Allah Almighty is taken. Therefore breach of these makes expiation (KAFFARAH) obligatory. Furthermore, do not fulfil a promise which is not permissible even if you took the name of Allah Almighty on it.

وَلَا تَكُونُوا كَالَّذِي تَقَصَّتْ عَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا ۖ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَابُ مِنْ أُمَّةٍ ۖ إِنَّا يَبْلُوكُمُ اللَّهُ بِهِ ۖ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ

it clear for you on the Day of Judgement ²⁰⁹ as to what you used to dispute ²¹⁰.

فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

206. There lived a woman in the Holy city of Makkah called Rita bin Sa'd bin Tameem who was plagued by suspicion. Daily she would spin the yarn until midday, and make her maid do the same. Then, due to her anxiety and superstition she would cut this to shreds. This verse refers to the above incident.

207. It was the custom of the people of Arabia that they would enter into a treaty with one tribe. After finding someone more strong and wealthy, they would break the pact with the former and sign a pact with the latter, i.e. they were making their oaths a means of breach of promise. The example of this is the present practice of the leaders who make promises to voters at the time of elections, but never fulfil them.

208. This means that after entering into a pact with one country we let you come across another nation which is more powerful than

93. And if Allah had willed, He would have made a single ²¹¹ nation but He misguides whom He wishes and guides whom He wishes ²¹². And you will be asked about what you use to do ²¹³.

211. Made into a single nation by giving everybody the guidance towards accepting Islam, i.e. everyone would have become Muslims. But this was against Divine wisdom. Just as the world constitutes of the wealthy and the poor, the healthy and the sick, the white and the black, in the like manner the Hereafter will flourish with the believers and the infidels through whom Paradise and Hell would be filled, and the mercy and wrath of Allah Almighty would be revealed.

94. And do not make your oaths as unfounded excuses ²¹⁴ amongst yourselves lest any foot may slip ²¹⁵ after being firm and you have to

your ally as a test to see how true or false you are to your promises.

209. It should be remembered that on the Day of Judgement the sins of the infidels will be revealed to all, while no mention will be made about their good deeds. On the other hand, good deeds of the Muslims would be revealed to all, while their sins would either be forgiven or reckoning of these will be done secretly so as to avoid the embarrassment of the wrongdoers.

210. This means the practical judgement would take place on the Day of Judgement, while verbal judgement has been declared through the Prophets in this world as well. Thus, the above verse does not contradict these verses in which it has been declared that judgement has been passed. "Undoubtedly the QUR'AAN is necessarily a decision word. And it is no merriment" (S86:Vs 13-14).

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِنْ يُضِلُّ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ ۚ وَلَسُّنْ عَابًا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

212. This means by giving the opportunity to accept faith and guidance or inculcate in the heart of man inclination towards evil so that he in his own accord commits infidelity and sin. In short, this verse is not contradicting the will of man.

213. This question would be for the sake of accountability and not for questioning Divine knowledge. Allah Almighty is by Himself All-Knowing and Omniscient.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَ تَذُوقُوا السُّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۚ

taste evil as you used to move ²¹⁶ away from the path of Allah and a great torment came down upon you ²¹⁷.

214. This means do not take an oath for the sake of falsehood and deception, that how should we now accept faith when we have already taken an oath to remain infidels. Under such conditions this is addressed to the infidels. Or it could mean that do not make the oath an excuse to refrain from doing good deeds or to commit sins i.e. since we have already taken an oath how can we now do good deeds.

215. This means deprived of good deeds after accepting Islam.

Religious issues: Whoever takes an oath to refrain from doing good deeds or committing sins, should break his oath. Under such meaning,

95. And take not a little ²¹⁸ price from the promise of Allah. Most definitely, that which is with Allah is better ²¹⁹ for you if you know.

218. Breaking the oath taken on the Day of Covenant for the greed of this world. Oh believers! do not break the promise you had sworn on the hands of the Holy Prophet صلى الله عليه وآله وسلم at the time of Baiat-e-

96. What is with you will be exhausted and what is with Allah is to remain forever ²²⁰. Certainly We shall give to those that are patient that reward which is most befitting to their best work ²²¹.

220. The pious Sufis say any good deed which is done for the purpose of show will remain with you, and like you, will perish with you, while a good deed done to gain the pleasure of Allah Almighty will remain by Allah Almighty, fully preserved.

وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٣﴾

this is addressed to the believers. Or, oh infidels! if your hearts become inclined towards Islam, do not make the oaths as an obstacle for accepting faith. If this meaning is taken, then the address is made of the infidels. In such a condition that which follows this is crystal clear.

216. For stopping the people, or disbelievers, or stopping yourselves from doing good by making the oaths an excuse for it, or believers. Under such circumstances the word As-soo-a would signify worldly torments.

217. You would receive great torment for your infidelity or committing sins, or for not doing good deeds.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۖ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾

Ridwaan by accepting money from the infidels of Makkah, and for this do not turn away from Islam.

219. By better is meant success, victory and riches in the world and reward and pleasure of Allah Almighty in the Hereafter.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

221. From this we learn that Allah Almighty will bestow rewards upon the believers worthy of His lofty rank and not according to the status of the believer. Thus, that reward is beyond our understanding and imagination.

97. Whoever works good from male and female and he is a believer, then certainly We shall make him live a good life ²²² and necessarily We shall give them their reward befitting to their best work ²²³.

222. There are various opinions regarding good life. According to some this is contentment and acceptance of Divine desire, to others this is finding delightful pleasure in one's acts of worship. Even in poverty a believer is comfortable and content, while the infidel is uncomfortable even in wealth because of his greed, while the believer is full of content. From this emerge two issues:

98. So when you recite the QUR'AAN so seek protection in Allah from the devil (Shaitaan) the rejected one ²²⁴.

224. The recitation of Tawwuz as a means of seeking protection from the devil is understood from this verse, while recitation of Tasmiah is acquired from the letter of Hazrat Sulaiman (On whom be peace) which he had written to Bilkees, Queen of Sheeba "which was in the Name of Allah Almighty, most

99. No doubt, he has no control over those who believe in Allah and have trust in their Lord ²²⁵.

225. By placing trust in Allah Almighty means the devil cannot mislead the Prophets and certain Saints of Allah Almighty, nor can he induce them to commit sins. The common Muslims upon whom Allah Almighty has bestowed His grace, too, cannot be made infidels, apostates and heretics by the devil. But

100. He has His control over those who befriend ²²⁶ Him and those who assign associates with Him ²²⁷.

226. In a straight forward way not even the infidels keep friendship with the devil. Having

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ اُنْثَىٰ وَ
هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا
يَعْمَلُوْنَ ﴿٩٧﴾

1. Sometimes the reward of piety is received in the world as well, which is in addition to what the person would be receiving in the Hereafter.

2. Pure life is a great bounty from Allah Almighty.

223. From this we learn that Faith is a condition for pious deeds.

فَاِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ
الشَّيْطٰنِ الرَّجِيْمِ ﴿٩٨﴾

Beneficient, most Merciful." The Holy Prophet too, on the occasion of Treaty of Hudaibiyah had *BISMILLAH* written at the beginning of this treaty. At the beginning of each QURANIC Surah, Bismillah is written. Thus both *TAWWUZ* and *TASMIAH* should be recited.

اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلٰى الَّذِيْنَ
اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٩٩﴾

as far as Shaitaan's suggestions and temptations is concerned, sometimes even the Prophets fall prey to it. Says Allah Almighty: "Thus the devil (Shaitaan) put evil suggestions in their hearts" (S7:V20). Therefore there is no inconsistency in the verses.

اِنَّمَا سُلْطٰنُهٗ عَلٰى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَ
الَّذِيْنَ هُمْ بِهٖ مُّشْرِكُوْنَ ﴿١٠٠﴾

inclination for evil deeds and showing love for evil people is keeping friendship with the devil.

This is the root of all sins.

227. From this we learn that the true servants of Allah Almighty, like the Prophets and Saints are innocent of sins or protected from sins because it is the devil who causes

SECTION: 14

101. And when We exchange ²²⁸ one verse for another, and Allah knows well what He sends down ²²⁹, the infidels say, 'You make it on your own ²³⁰' but most of them know not ²³¹.

228. From this we understand that there has been abrogation in Quranic verses, abrogation in respect of recitation and abrogation in respect of laws. To raise objections in respect of abrogation and not understanding the wisdom thereof is indeed the way of the infidels. If there was nor abrogation in the Quranic verses, then how come the Taurah and Injeel are presently abrogated? Abrogation is no proof of Allah Almighty's lack of knowledge, but this has been caused by our changing conditions.

229. This means Allah Almighty is fully aware about His wisdom and the expediency of His servants. The time when a particular injunction was revealed, it was most suitable for it. If a doctor brings about a change in his prescription, he does so in accordance with the change in the condition of the patient.

230. Reason for its Revelation:

Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said that when severe laws would be revealed, the believers would carry

102. Say, 'The Holy Spirit has brought it down from your Lord with truth ²³², that He may make firm ²³³ the believers and as a guidance and a glad tidings to the Muslims' ²³⁴.

232. By 'truth' here is meant brought it down according to the occasion and need, without any change. Hazrat Jibraeel (On whom

you to commit sins, and he has no control over them. He can neither mislead them nor make them commit sins. Misunderstanding and error are a different matter. Hazrat Adam (On whom be peace) made an error, he did not commit a sin.

وَ إِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ ۚ وَ اللَّهُ
أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ
مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

them out bravely and steadfastly, though this would bring about difficulties for them. Then a few days later when lighter laws would be revealed the disbelievers would say that the Holy Prophet صلى الله عليه وآله وسلم is joking with his Companions as he was conveying all these from himself. If this was Divine Message, then those lighter injunctions which were revealed today could have been revealed earlier. Did Allah Almighty not have knowledge of this (Allah forbid) that abrogated injunctions would not be suitable! This verse was revealed to refute this idle talk of the infidels.

231. This means that most infidels raise objection in respect of abrogation because of their own ignorance, as they are unaware of the wisdoms connected with this. But there are others who despite having the knowledge of these wisdoms still raise objections, purely due to their stubbornness. For a detailed discussion on questions and answers, read Tafseer Naeemi, Para Three.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ
بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَ هُدًى
وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

be peace) is called the Holy Spirit because he himself is a spirit and is endowed with a spirit. Hazrat Isa (On whom be peace) is called the

spirit of Allah Almighty because he was bestowed by Hazrat Jibraeel (On whom be peace). The Holy QUR'AAN says: "That I may give you a pure son" (S19:V19). Further, he is pure and free from all forms of imperfections - hence he is like Hazrat Jibraeel (On whom be peace), the holy spirit.

233. Make the believers firm by letting them ponder over various wisdoms of abrogation

103. And undoubtedly, We know that they say, 'It is only a man who teaches ²³⁵ him. The tongue of him towards whom they hint at is foreign and this is clear Arabic language ²³⁶.

235. Reason for its Revelation:

Hazrat Ubaid bin Muslima says we had two non-Arab slaves Yasaar and Jabeer who would burnish iron. Sometimes the Holy Prophet صلى الله عليه وآله وسلم would converse with them and listen to their talks. The polytheists began to accuse the Messenger of Allah learns the Holy QUR'AAN from these slaves and recites it. The above verse was revealed to refute this claim. Here the word 'man' refers to these two slaves. From this we learn that the infidels have no consistency at what they say.

104. No doubt, those who do not believe in the verses of Allah, Allah does not guide them ²³⁷ and for them are a painful punishment.

237. So that they may accept faith. Otherwise the Holy QUR'AAN has been

105. Surely those who do not believe in the verses of Allah forge lies and they are the liars ²³⁸.

238. From this emerge two issues;

1. Falsehood is a major sin and a most wicked crime.

which would further strengthen their beliefs. From this verse we understand that Hazrat Jibraeel (On whom be peace) keeps the believers steadfast. Here the work of Allah Almighty is linked to Hazrat Jibraeel (On whom be peace).

234. And for the infidels there is heresy and fear. The Holy QUR'AAN is one but its effects are different.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ
بَشَرٌ ۖ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ
أَعْجَبِي ۖ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾

Some times they call the Holy QUR'AAN a work of magic, sometimes as poetry, sometimes something else. In short, they have no confidence and faith in their own words.

236. How can the non-Arab slaves create the equivalent of the Holy QUR'AAN when the most eloquent literary Arabs are totally helpless to produce the like of it? From this we learn that the Holy QUR'AAN is the name of both the text and meaning. Thus, the mere translation of the Holy QUR'AAN is not the Holy QUR'AAN.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا
يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

revealed to guide the entire world on the path of Truth.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ
بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

2. Prophets are completely innocent and fully protected from falsehood. Their tongue was not created to utter falsehood. A detailed

discussion of this subject can be read in the book ASMATE AMBIYA. Thus, feigning

piety and pretentious behaviour is a wicked crime.

106. Whoever denies Allah after believing ²³⁹ in Him save him who is compelled and his heart is firm on belief ²⁴⁰ Yes, whoever becomes an infidel with open heart, upon them is the wrath of Allah and for them is a great punishment ²⁴¹.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْثَانِهِ إِلَّا مَنْ
أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيْثَانِ وَ
لَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ
غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

²³⁹. By rejecting the laws of Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم. All this would be regarded as a rejection of Allah Almighty.

²⁴⁰. Reason for its revelation:

This entire verse was revealed concerning Hazrat Ammaar bin Yasir (May Allah be pleased with him). The infidels had captured his father Yasir and his mother Sumayya. They tortured his father in a most inhuman way and killed both without pity as they had tried to force them into becoming apostates. But, both these pious souls flatly refused. These two are the first martyrs to give their lives for Islam. Hazrat Ammar was physically weak and did not have the capacity to bear the painful torture of the infidels. As a result, he repeated what the infidels wanted him to say, then came crying to the Holy Prophet صلى الله عليه وآله وسلم. Seeing him in this condition, the Holy Prophet صلى الله عليه وآله وسلم dried his tears with his own blessed hands.

This verse was revealed on this juncture.

Religious issues:

1. To utter words of infidelity when the life is in danger is permissible, on condition that one's faith is still deeply rooted in one's

heart. Having uttered this, one must immediately leave such a place at the first opportunity and not remain there. However, if he refuses to utter words of infidelity for which he is killed, he would be a martyr entitled to a great reward.

2. All the good deeds of an apostate are ruined, and he becomes worse than an actual infidel. The error of the pious servants of Allah Almighty turn out to be a blessing and bounty for the others, and their outward infidelity becomes faith for the others. Hazrat Moulana Jalaluddeen Rumi says: A sincere error of a person becomes a path of guidance for the people. A collective infidelity becomes a path of infidelity for the people.

²⁴¹. This does not prove in any way the pretentious piety of the Rafzis, because they only utter infidelity to save their lives, while through pretentious piety they deliberately utter falsehood to deceive people. It is for this reason that the order for a genuine helpless person is that after uttering infidelity under compulsion, he should immediately run away from such a place. As soon as such helpless situation is overcome, he should publically declare his faith once more.

107. It is because they preferred the life of this world to the life of the Hereafter ²⁴², and because Allah guides not (such) infidels ²⁴³.

ذٰلِكَ بِاَنَّهُمْ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلٰى
الْآخِرَةِ ۗ وَ اَنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ
الْكَافِرِيْنَ ﴿١٠٧﴾

²⁴². It should be remembered that regarding the worldly life as

beneficial for the Hereafter is the way of the believer because he utilises this life for accumulating the virtuous deeds for the Hereafter. While regarding this life superior to the Hereafter is the work of the infidels. Hazrat Ammar uttered infidelity because he was overcome by temptation of prolonging his companionship with the Holy Prophet صلى الله عليه وآله وسلم.

243. Thus, until a person continues to remain an infidel he does not receive any

108. These are the people on whom Allah has placed a seal²⁴⁴ upon their hearts and their ears and their eyes. And it is they who are unaware.

244. It is due to the excessiveness of their sins. As a result the verses of the Holy QUR'AAN now do not reach their ears nor enter their hearts. Their eyes cannot see the truth of the miracles. Thus, the following objection that it is no fault of theirs that, since Allah Almighty

109. Undoubtedly, in the Hereafter they are the losers²⁴⁵.

245. This tells us that negligence of the heart is the greatest form of misfortune and

110. Then no doubt, your Lord, for them who left their homes after being tortured²⁴⁶, then they struggled and remained patient. No doubt, your Lord thereafter is Most Forgiving and Most Merciful²⁴⁷.

246. Reason for its revelation:

This verse was revealed in honour of pious and noble Companions like Hazrat Ammaar bin Yasir, Hazrat Bilal, Hazrat Khabbab (May Allah be pleased with them) all of whom are Emigrants, (MUHAJIR) Soldiers of Islam, embodiment of patience and victims of oppression of the infidels.

guidance of doing good deeds. He, whose death on infidelity is within divine knowledge does not receive guidance towards accepting faith. Or he who dies as an infidel will not receive guidance to answer questions of the grave and those on the Day of Judgement correctly. Hence there is no inconsistency in this verse. Millions of infidels have died after accepting Islam, but it in no way contradicts the meaning of this verse.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ
وَسَمِعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَٰئِكَ هُمُ
الْغَافِلُونَ ﴿١٠٨﴾

has sealed their hearts, ears and tongues, has no credence because this seal has come about due to their transgressions. An example of this is the victim of murder who dies with the death created by Allah Almighty

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ ﴿١٠٩﴾

misery, while the greatest form of good fortune is the alertness of the heart.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ
مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا ۖ إِنَّ
رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

247. That Allah Almighty will forgive all their previous sins and transgressions prior to their acceptance of Islam due to the blessings of their pious deeds. We further learn that the transgressions of the soldiers of Islam and those who migrate for the cause of Islam are forgiven by Allah Almighty and the good deeds are a means of attaining forgiveness.

SECTION: 15

111. The day when every soul will come disputing towards itself; and every soul shall be paid for what it did and they shall not be wronged 248.

248. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has reported that there will be a confrontation between the body and soul of the infidel. The body will say that I am innocent. It is the soul which entered into me and caused me to commit evil deeds. To this, the soul would reply I was crippled and powerless. So it is you who committed sins

112. And Allah explained a saying of a town, which was safe, and satisfied, its provision came in abundance from all sides, then it began showing ingratitude to the blessings of Allah. Then Allah made it to taste this punishment that it was caused to wear the garment of hunger and fear 249, the recompense of what they did 250.

249. This verse is describing the verbal expressions of the infidels of Makkah. Although they had enjoyed peace and security as well as received sustenance without hard work, they were ungrateful to Allah Almighty and instead, rejected the Holy Prophet صلى الله عليه وآله وسلم and opposed the Almighty. Thereafter, when the Holy Prophet صلى الله عليه وآله وسلم cursed them and a severe drought came upon them due to which they had to eat the flesh of the dead, and brought them under the control of the believers whose attack they had feared at all times. This is the end result of all those who are ungrateful and unappreciative. It should be remembered that the bounties and blessings of Allah Almighty are constantly being bestowed upon the people of Makkah. Fertile lands have repeatedly experienced famine in which many people had died. But in this barren desert no news of

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا
وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١١١﴾

with your own hands. At this juncture Allah Almighty will relate an example. If a crippled person climbs on the shoulders of the blind person and steals, then both would be guilty of the crime. The body is blind, the soul was crippled. Therefore both must go into Hell. This verse makes reference to the above (Tafseer Khazainul Irfaan).

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً
مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ
مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ
لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا
يَصْنَعُونَ ﴿١١٢﴾

human devastation due to famine has been heard. The famine during the time of the Holy Prophet صلى الله عليه وآله وسلم was due to their evil deeds. Now sustenance reaches this land in such abundance that millions of pilgrims arriving in Makkah all receive a generous supply of food, fruit, eggs, etc. They also obtain Qurbani animals at reasonable prices which are brought in from other parts of the world. Imagine if all this supply were to remain in our lands for long periods would it not provide for the food of our people?

250. From this we learn that some sins, especially of ingratitude, bring about punishment in the world as well, but this is not the full punishment because this would be completed in the Hereafter, e.g. police lock-up is not the full punishment of the criminal. This would only begin after the court case.

113. And no doubt, a messenger came to them from within themselves, and then they belied him. Then the torment ²⁵¹ seized them and they were unjust ²⁵².

251. By torment here means a severe famine was sent upon the people of Makkah, and the fear of the believers subdued them.

252. These infidels of Makkah did not adopt

114. Then eat ²⁵³ out of the provision of Allah lawful and clean and be thankful to your Lord if you worship Him ²⁵⁴.

253. Outwardly, this is addressed to the believers. Lawful things are those which are not forbidden. Any good is that which is not unpalatable, it should be tasty and palatable. In other words, piety does not mean man must give up tasty foods, but true piety is to abstain from sins, or lawful things are those which do not become unlawful by themselves, while good things are those which man himself does not make unlawful. Thus, while the pig is forbidden, bribery, etc. are earnings which are evil and not pure. However, if lawful things are left in the name of the idol, they are neither unlawful nor evil, but are lawful and good. Do

115. He has made unlawful ²⁵⁵ to you only these, the dead and the blood ²⁵⁶, and the flesh of swine ²⁵⁷, and that upon which other than God's name has been pronounced ²⁵⁸ at the time of slaughtering, then who is helpless neither desiring that nor exceeding ²⁵⁹ the limit, then no doubt, Allah is Most Forgiving and the Most Merciful.

255. This is an extended counting i.e. the animals which are left in the name of the idols are not forbidden, but only these undermentioned animals are forbidden. This does not necessarily mean that dogs, etc. are

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ
فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

a just opinion regarding the Holy Prophet . Instead of referring to him as a Prophet or a Messenger they called him a poet and a magician.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا
وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١١٤﴾

not regard them as forbidden, because this verse is revealed to refute this belief that Baheerah, Saaibah, etc. are forbidden animals mention of which is made later.

254. Express gratitude to Allah Almighty in your beliefs, as well as practically and verbally, because the verse give an absolute order for expressing gratitude. Believing in the Holy Prophet صلى الله عليه وآله وسلم is an expression of gratitude of belief, obedience to him is practical gratitude and recitation of Hamd (Praise of Allah Almighty) and Na'at (Praise of the Holy Prophet صلى الله عليه وآله وسلم) is verbal gratitude.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ
بِهِ ۖ فَسِنْ اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

not forbidden. Also, when the idolized cow and the water of the Ganges themselves are lawful, then why should the animal set aside on their name be forbidden? From this we learn there is no need for a categorical Quranic

statement to prove the legality of an object, but this is necessary to prove it unlawful. In other words, if there is no mention of a thing to be lawful or unlawful in the Holy QUR'AAN or Hadith Shareef, then such a thing is lawful. Says Allah Almighty: *"Say you; I find not in what has been revealed to me any meal forbidden"* (S6:V145).

256. It should be remembered, that if an animal which is necessary to be slaughtered, dies without being slaughtered, it would become unlawful. It is not obligatory at all to slaughter things like the fish or locust. Hence they are not included in the dead! Likewise, the blood which flows is unlawful. Although liver and spleen, too, are blood since they are not free flowing, they become lawful.

257. Before only the flesh of the swine was consumed, hence it has been declared unlawful. However, every limb and part of it is absolutely forbidden for use, so much so, that not even its hair can be put to any use. The mention of the flesh is incidental, not for evasion.

116. And say not what your tongues tell falsely, this is lawful ²⁶⁰ and this is unlawful so that you may forge a lie against Allah. No doubt, those who forge lies against Allah they will not prosper ²⁶¹.

260. Do not declare things lawful and unlawful according to your own fancy. Everything provided by Allah Almighty is lawful, besides those which Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم have declared unlawful. Says Allah Almighty: *"He it is who created for you all"* (S2:V29). Thus, if animals set aside for the idols are slaughtered in the name of Allah Almighty they become lawful to eat as they have not been declared unlawful by Allah Almighty.

261. From this we learn that declaring anything forbidden without any proof is a lie

258. This means at the time of slaughtering name other than that of Allah Almighty was invoked, even if Allah's name was taken with it, or not at all.

259. Helplessness is of two types. One is when a person is dying of hunger and there is nothing lawful available to eat besides edibles which are unlawful. The other is severe illness for which a pious Muslim specialist doctor says your life can only be saved by consuming a particular forbidden thing. In both these instances it is permissible to consume only that quantity of the forbidden thing which would save your life. From this we learn that anything which would be regarded permissible out of necessity, would be lawful for that circumstance only, and in that quantity only. Anything in excess would be unlawful. If just one piece of meat of the swine is sufficient to save the life, the second piece would be forbidden to eat. From this numerous juridical issues can be deduced.

وَلَا تَقُولُوا لِمَا تَصِفُ السِّنُّ الْكُذِبَ
هَذَا حَلْلٌ وَ هَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى
اللَّهِ الْكُذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى
اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ ۖ

against Allah Almighty. Those who say that the Niaz of Meelad Shareef and food of Fateha are forbidden without any proof are liars. All these are permissible because Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم had not declared them as unlawful. The Holy Prophet صلى الله عليه وآله وسلم says lawful is that which is declared as such by Allah Almighty while forbidden is that which is declared so by Allah Almighty, and where silence is maintained, that is allowed. Says Allah Almighty: *"Allah forgive you, why did you not permit them"* (S9:V43).

117. There is a short enjoyment and for them is a painful torment.

مَتَاعٌ قَلِيلٌ ۖ وَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

118. And We made for the Jews those things unlawful, which We have already related ²⁶² to you And We did not oppress them but they wronged themselves ²⁶³.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

262. By this is meant it is stated in Sura Anaam: "And to the Jews We forbade every animal having hoofs" (S6:V146).

263. It means due to the rebellious disobedience of the Jews many pure things were made unlawful upon them, but oh believers, these are not forbidden for you. Says

Allah Almighty: "Then on account of great injustice of the Jews, We made unlawful for them some of those pure things" (S4:V160). This means that at first these pure and good things were lawful for the Jews, but later were made unlawful upon them.

119. Then indeed, your Lord to those who commit evil ignorantly ²⁶⁴, then repent thereafter and get corrected ²⁶⁵; no doubt, your Lord thereafter is Most Forgiving and Most Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

264. This means they committed these acts foolishly, knowing that they were forbidden, like the common sinful believers, because to

regard the unlawful to be lawful is infidelity.

265. This means to be remorseful at the sinful past and abstain from these in the future.

SECTION: 16

120. No doubt, Ibrahim was a Leader ²⁶⁶ obedient to Allah and separate ²⁶⁷ from all others and was not a polytheist ²⁶⁸.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

266. By this is meant the symbol of a religious leader, a teacher of Truth, Prince of the Monotheists, chief of the investigators and arch enemy of the polytheists.

267. From this we learn that only that butter and gold has value which is pure and without any mixture in it, similarly only that believer is valuable who is free of any unfaithfulness. Do not keep friendship with the unfaithful. From this those people should take a lesson who advocate calling people of all faiths as brothers.

268. From this is understood that Hazrat Ibrahim (On whom be peace) had not committed idolatry for even one moment. When he called the sun and the moon my lord, it was for the purpose of refutation i.e. are those my lords? Therefore in acknowledging this by stating: "And this is Our argument that We gave to Ibrahim against his people" (S6:V83). He who regards Hazrat Ibrahim (On whom be peace) to be a polytheist for even a second, is an infidel.

121. Thankful to His Blessings Allah chose ²⁶⁹ him and showed him the straight path ²⁷⁰.

269. Allah Almighty selected Hazrat Ibrahim (On whom be peace) for prophethood, for sublime status and for being the father of prophets. It should be remembered that his selection is not due to these acts, but it is due to this selection that these actions were performed by him. This is because prophethood is not a thing which can be acquired, but it is bestowed upon those chosen by Allah almighty. It is for this reason that the letter FE is not used with

122. And We gave him good in the world ²⁷¹. And verily, in the hereafter he is among the righteous ²⁷².

271. By this is meant Allah Almighty blessed Hazrat Ibrahim (On whom be peace) with prophethood, abundance of wealth, position of honour in all the major religions, long life, pious children, guidance to worship Him. Many commemorative things about him have been preserved in Makkah, created the Holy Prophet from his children, made the recitation of Darood Ibrahim obligatory in Salaah, etc. Hazrat Ibrahim (On whom be peace) had five thousand dogs to protect his animals in whose necks were straps of gold.

123. Then We revealed to you that follow the faith of Ibrahim ²⁷³ who was separate from all falsehood and was not a polytheist ²⁷⁴.

273. Here the word "to follow" denotes conformity and agreement and not obedience in the conventional meaning of the word, because the Holy Prophet صلى الله عليه وآله وسلم is not the follower of Hazrat Ibrahim (On whom be peace), though the Holy Prophet's religion conforms to his.

274. From this we understand that the greatest favour which Allah Almighty bestowed on Hazrat Ibrahim (On whom be peace) is by creating our Holy Prophet (Peace

شَاكِرًا لِأَنْعَمِهِ ط اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ١٢١

ITABAHO.

270. This means Allah Almighty had provided him with guidance from his childhood so that at no stage of his life did he commit a sin. This does not mean that (May Allah forbid) at first he was on the wrong path then Allah Almighty guided him to the straight path. Therefore the Holy QUR'AAN, prior to the mention of guidance, has clarified: "And he was not a polytheist".

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ط وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ط ١٢٢

The Christians and Jews venerate him, and the Hindus, too, honour and accept him as Krishan.

272. That is, after our Holy Prophet, Hazrat Ibrahim (On whom be peace) would have the highest position and status. He would be the first to be clothed, because everyone would be resurrected from the grave without any clothes. Amongst all the inmates of paradise he would be the one having a beard. All the people would be showing the highest respect for him.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ط وَمَا كَانَ مِنَ الْمُشْرِكِينَ ١٢٣

be upon him) from his progeny and made Islam in accordance with his code of Religion through which he gained world wide publicity. Those prophets whom the Holy Prophet صلى الله عليه وآله وسلم had mentioned became known, while even the names of the rest of the others, too, have remained concealed and unlisted. This verse gives a hint that even before the revelation of his prophethood the Holy Prophet صلى الله عليه وآله وسلم was firm on the religion of Hazrat Ibrahim (On whom be peace) and by

his nature was a true devotee and worshipper of Allah Almighty and one who had totally

abstained from all types of forbidden acts (*Tafseer Roohul Bayaan*).

124. The Saturday (Sabbath) was imposed only on those who differed²⁷⁵ in it. And undoubtedly, your Lord will judge between them on the Day of Judgement about that in which they differed²⁷⁶.

²⁷⁵. It should be remembered that Saturday was a great day to the Jews, while Sunday was sacred to the Christians, but Muslims observe Friday as a holy day. However, between their days and ours there are three differences:

1. Their days were chosen by themselves, while our day is chosen by Allah Almighty;
2. They were prescribed strict restrictions for the whole day while we are bound by light restriction during the time of Jumuah Salaah. Therefore these people were unable to carry these out.
3. These restrictions were obligatory upon all of them, while only those believers are duty bound to the restrictions upon whom Jumuah Salaah is obligatory.

²⁷⁶. Hazrat Musa (On whom be peace) had asked the Jews to choose Friday for their day of worship. He further told them to determine one specific day for it. The Jews

125. Call to the way of your Lord²⁷⁷ with wisdom and good admonition²⁷⁸ and argue with them in a way that is best²⁷⁹. No doubt, your Lord knows well who has been misguided from His way²⁸⁰ and He knows well those who are guided.

²⁷⁷. This means invite the entire creation towards Islam. From this we understand that the Holy Prophet صلى الله عليه وآله وسلم is a Messenger to the entire mankind, and his propagational work would continue until the Day of Qiyamah. The Holy Prophet صلى الله عليه وآله وسلم propagated Islam directly to his Noble Companions, thereafter this work is

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

suggested Saturday, while a few of them had agreed for Friday. Thus Saturday was set aside for them as a special day on which they are prohibited from hunting. Those who agreed to the suggestion of Hazrat Musa (On whom be peace), remained firm on the restrictions placed upon them, while others failed to carry these out and continued to hunt. As a result of this they were transformed into monkeys and pigs (*Roohul Bayaan*, *Khazainul Irfaan*). Discussion regarding this metamorphosis i.e. undergoing change to a lower species, has been dealt with in Surah Araaf. This was due to their disagreement. From this two issues emerge:

1. It is extremely important to obey the instructions of a Prophet, not his suggestion;
2. The suggestion and opinion of a Prophet is auspicious and full of blessings. To go against it can sometimes bring about difficulties.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنُّوعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

continued by the scholars - the Ulama. Furthermore, only Islam is the Path of Allah Almighty, besides it all the other religions are the path of the devil. Says Allah Almighty: "Verily, only Islam is the Religion before Allah" (S3:V19).

²⁷⁸. Wisdom constitutes positive proofs like to inculcate an inclination, to instil fear, to

narrate incidents of the previous people.

279. Debate with people according to their capacity and benefit. Or, debate so as to provide guidance and not to cause any mischief. From this emerge two issues:

1. To debate on religious issues with those bereft of faith is beneficial.
2. Proofs are effective for specific people, while stories with a moral, inculcating an inclination and instilling a fear, are suitable

126. And if you give punishment, then punish them to the extent they had afflicted you ²⁸¹, and if you were patient, then undoubtedly, patience is the best for those who are patient ²⁸².

281. Reason for its revelation:

In the Battle of Uhud the infidels cut off the nose and ears of some of the martyrs. The same was done to Hazrat Hamzah. The Holy Prophet صلى الله عليه وآله وسلم was saddened at seeing this. He had taken an oath to have seventy infidels killed to avenge the death of Hazrat Hamza (May Allah be pleased with him). The infidels ears and noses would be cut off from their faces. On this occasion the above verse was revealed. As a result of this, the Holy Prophet صلى الله عليه وآله وسلم changed his intention and gave compensation for breaking the oath.

127. And O Beloved! Be patient and your patience is only because of Allah's grace and grieve not for them, and do not be strained because of their plans ²⁸³.

283. They had always been deceiving the Prophets, but Allah Almighty will protect you from their wickedness and then make you

128. No doubt, Allah is with those who fear and do good ²⁸⁴.

284. This tells us that whoever is kind to Allah's creation, Allah Almighty showers His

for common people, but debate should be with those who are bent on mischief. Since people are of three categories, propagation should also be of three types (*Tafseer Roohul Bayaan*).

280. People's nature or their destiny will not change through propagation and debates and all the people will not accept faith through these means. This will however help to fulfil your obligation. Guidance comes from Allah Almighty alone.

وَ إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ^{١٢٦} وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ^{١٢٧}

Religious Issue:

Punishment should be meted out to everyone, according to his crime. Issue: It is totally forbidden to disfigure the faces of the deceased by cutting off their nose, ears, etc. (This tells us that this verse was revealed in Madina).

282. This means that not taking exact revenge from the offender in lieu of his crime is exercising patience, and exercising patience is better than revenge. But these laws are for personal matters. To pardon a criminal who is guilty of a religious, national or patriotic offence is a crime.

وَ اصْبِرْ وَ مَا صَبْرُكَ إِلَّا بِاللَّهِ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُ فِي ضَيْقٍ مِّمَّا يَكْشُرُونَ ^{١٢٨}

victorious over them. All these promises had come to fruition.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ^{١٢٩}

kindness upon him.

آياتها ١١١ ﴿١٤﴾ سُورَةُ بَنِي إِسْرَءِيلَ مَكِّيَّةٌ ٥٠ ﴿١٢﴾ رُكُوعَاتُهَا ١٢

SURAH BANI ISRAEL (MAKKAN) Revealed before Hijrah

12 Sections 111 Verses 1 533 Words, 3460 Letters

1. Hazrat Qutadah has stated that in this Surah eight Verses (Ayat) (from *وَإِنْ كَادُوا* to *أَصْدُرُوا*)

are Madani, while the rest are Makkan. It is also known as Surah ASRA and Surah SUBHAAN.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION: 1

1. Holy is He ² Who carried His Bondsman ³ by night ⁴ from the Sacred Mosque to the Aqsa Mosque ⁵ around which We have put blessings ⁶ that We may show him our grand signs ⁷. No doubt, He is the All-Hearing and the All-Seeing ⁸.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ①

2. Pure from every type of blemish and loss and harm. Whoever recites this great Name of Allah Almighty in the form of a Wazeefa (incantation) i.e. SUBHAAN or YA SUBHAAN, Allah Almighty will purify him of sins. The splendour and refulgence of every name of Allah Almighty is cast upon the reciter. One who recites the Wazeefa of YA GHANI, will become wealthy and bountiful.

3. In this verse the Holy Prophet's physical Me'raj is discussed, which took place in the eleventh year of Prophethood 621 C.E, during the latter part of the 27th night of Rajab in a total state of wakefulness. Many Me'raj in the form of dreams had taken place prior and after this great event. During this physical Me'raj the five daily Prayers had been made obligatory. Because the word ABD: BONDSMAN has both a physical and a spiritual link. Also the infidels would have blown such a storm over just a Me'raj of a dream, nor would the discussion of such a Me'raj had commenced with "Holy is He who carried His Bondsman". This expression is only used to describe an incredibly unique incident. It should be

remembered that the Holy Prophet

صلی اللہ علیہ وآلہ وسلم appeared in the world in a dignified condition of a Prophet and presented himself in the presence of his Lord in a dignified state of a bondsman. Thus "His bondsman" is used in this verse while in Surah FATAH: The victory, "He sent His Messenger" is used.

4. Here Masjide Haraam denotes the Sacred Mosque in Makkah Muazzamah because this Me'raj had commenced from the house of Hazrat Umme Haani, daughter of Hazrat Abu Talib. Says Allah Almighty: "This offering reaching to the Ka'bah" (S5:V95). In here Ka'bah denotes the boundaries of the sacred mosque. Further, Allah Almighty says: "near the sacred mosque" (S2:V191), which is what is meant here. Thus there is no inconsistency in this verse. Going is different to "to take" and "to call". Here to take is used to show that Allah Almighty wants to show that He was with His beloved during this journey, remained with him all the time and took him with Him.

5. By Al-Aqsa is meant Jerusalem. Because this mosque is very far from Makkah Mukarrama requiring a journey of a month. If

by Aqsa is taken to be that mosque of great distance far away from the earth found on the seventh heaven i.e. BAITUL MA'MOOR, then this word would be a proof for the heavenly Me'raj. Remember, the Me'raj up to Jerusalem is an absolute reality, and one who rejects it is out of the fold of Islam, while one who rejects the heavenly Me'raj is a heretic. If he rejects this on the ground that it is impossible for the doors of heaven to open and made an opening then he is an infidel, because he is caught up in the web of intricate philosophy.

6. The land of Jerusalem contains many blessings. It is lush green, has gardens and orchards laden with fruit, flowing rivers, clear fountains, as well as religious bounties. Most Prophets were sent to this land, it is a resting place of many Prophets and a place where Divine revelation had come.

7. By inviting His beloved Messenger to the heavens and the Throne of Allah Almighty to show him those symbols and signs about which all the previous Prophets had just heard e.g. seeing Allah Almighty with his own eyes, the Throne of Allah Almighty, The Divine Chair, the Divine Tablet and Pen, Paradise, Hell, etc so that the testimony of the other Prophets regarding these would be based on what is heard and that of our Holy Prophet ﷺ on what is seen.

Says Allah Almighty: "Oh Prophet, no doubt,

2. And We gave Musa ⁹, the Book and made guidance ¹⁰, for the children of Israel that do not take any other helper besides Me ¹¹.

9. The Sacred Taurah was given at one time by calling Hazrat Musa (On whom be peace) at Mount Sinai. It should be remembered that the entire Taurah as revealed on the 6th Ramadaan, the Injeel was revealed on the 13th Ramadaan and the Scrolls of Hazrat Ebrahim (On whom be peace) on the 1st Ramadaan (*Tafseer Naeemi, etc*).

10. From this we learn that Hazrat Musa (On whom be peace) was sent as a Prophet to the children of Israel only and the Taurah was sent as a guidance for them only, while

We have sent you as a present beholder and bearer of glad tidings and a warner" (S33:V45). After the testimony of an eye witness there is no need of any other witness. Thus there can be no Prophet after our Holy Prophet ﷺ. Says Allah Almighty: "This day I have perfected your Religion" (S5:V3). Thus, Religion has been completed and perfected because the eye witness has arrived. He showed Hazrat Ebrahim (On whom be peace) His dominion, but to His beloved His beauteous vision and symbols.

8. In this verse right up to "Around which We have put blessings", mention is made of earthly Me'raj eg discussion up to Jerusalem while in "that We might show him" mention is made of heavenly Me'raj and in "He is the Hearing, the Seeing" mention is made of Me'raj of the omnipresence i.e. beyond the heavens. The earthly Me'raj is made as an introduction or proof of the heavenly Me'raj i.e. if you accept and believe in the earthly part of Mer'aj, then the rest of the Me'raj i.e. the heavenly and that beyond it will not be denied by you. This sentence means that verily, it is the beloved bondsman who is seeing and hearing. In other words it is only that beloved bondsman who really has the capacity to directly see His great signs, His beauteous vision and speak to Him. Therefore only he is blessed with this Mer'aj.

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى
لِّبَنِي إِسْرَءِيلَ إِلَّا تَتَّخِذُوا مِنْ دُونِي
وَكِيلاً ۝

regarding the Holy QUR'AAN it is said: "A guidance to all mankind" (S2:V185).

11. In this verse the word "disposer of affairs" does not mean attorneys and lawyers of courts, but rather it either means Allah Almighty, or the Absolute remover of difficulties, and the True Accomplisher (Allah Almighty) otherwise superficial removers of difficulties and accomplishes can be human being as well e.g. Hazrat Isa (On whom be peace) had said, "I can restore sight to the blind, and cure the lepers". The shirt of Hazrat

Yusuf (On whom be peace) restored the sight of Hazrat Yaqoob (On whom be peace).

(What an accomplishment!

3. O You the offspring of those whom We bore with ¹² Nuh. No doubt, he was a great and thankful bondsman ¹³.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۖ إِنَّهُ كَانَ عَبْدًا شَكُورًا ۝

12. This means all of them were his children who were on board the Ark of Hazrat Nooh (On whom be peace) at the time of the Deluge. It should be remembered, that only the progeny of Hazrat Nooh (On whom be peace) perpetuated the process of procreation. Hence, he is called Hazrat Adam II.

13. The actual name of Hazrat Nooh (On whom be peace) was Yashkar, but because he would shed excessive tears due to fear of Allah Almighty, his title became Hazrat Nooh (On whom be peace) or the one who laments and mourns.

4. And We revealed ¹⁴ to the children of Israel in the Book that surely you shall create mischief ¹⁵ in the earth for the second time and you shall become proud excessively.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَآءِيلَ فِي الْكِتَابِ لُتْفُسُودًا فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ۝

14. In the Taurah, through Hazrat Musa (On whom be peace).

whom be peace) and the imprisonment of Hazrat Armiya (On whom be peace), and the second mischief will be the murder of Hazrat Zakariya and Yahya (On them be peace) and the intention of the murder of Hazrat Isa (On whom be peace).

15. This means of children of Israel, you will create mischief in Syrian two occasions - the first mischief will be your opposition of Taurah, the murder of Hazrat Shajyaar (On

5. Then when the first promise came to them, We sent against you Our bondsman as the strong warrior ¹⁶, then they entered into the cities for your search ¹⁷, and it was a promise to be fulfilled.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۖ وَكَانَ وَعْدًا مَّفْعُولًا ۝

16. The warriors could be Jaloot, or King Bakht Nazar or *Sakharib*. From this we learn that due to one's evil deeds, cruel kings are appointed, because cruel kings too at times are a form of Divine punishment. After the murder of Hazrat Shia'a (On whom be peace), these

cruel kings were appointed over the children of Israel.

6. Then We made your attack ¹⁸, turned over them, and helped you with wealth and sons and increased your band in numbers.

17. This means they hunted you down and killed you. This tells us that Allah Almighty Himself avenges the death of His beloved friends.

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُم أَكْثَرَ نَفِيرًا ۝

18. This means after you had repented Allah Almighty blessed you with so much wealth and power, that you were able to attack

7. If you do good it will be for yourself and if you do bad then it will be for yourself ¹⁹. When the second promise came ²⁰, that the enemies might deface your faces ²¹, and enter into the Mosque ²², as they had entered into it the first time and may destroy utterly whatsoever may fall in their power ²³.

19. From this we understand that the Arabic letter *LAAM* is some times used to mean the preposition *ON* - i.e. for the purpose of loss. From this many religious issues can be deduced. Here, too, the letter *LAAM* means the same as the preposition *ALA* or *ON* to reflect that if you will engage yourselves in evil deeds, you will surely feel its burden. It will never happen that you will do the evil and somebody else will be made to bear the punishment. However, it is true that you will be made to bear the punishment of another's evil if you had made him do that evil deed.

20. This means when you had created the second mischief causing the martyrdom of Hazrat Yahya (On whom be peace), then the kings of Rome and Persia assumed power over you. Thus, when Herod, king of Rome, entered Jerusalem he saw blood, so he questioned the Jews about it. When they replied that it was the blood of a sacrificial animal, he exclaimed that you are telling a lie. Only after he had put

8. It is near that your Lord may show His mercy upon you ²⁴, and if again you create mischief, then We shall again turn towards you our torment ²⁵. And We have made Hell the prison for the infidels ²⁶.

24. This means at the time of your second mischief you were told that if you offer sincere repentance you would be forgiven. Thus they repented and were forgiven. Encouragement of

these cruel people to seek revenge. From this we learn that one can obtain wealth and honour due to the blessings of repentance.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ
إِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ لِيُسْوَءَا وَجُوهَكُمْ وَ لِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَ
لِيُتَبَرَّوْا مَا عَلَوْا تَتَّبِرًا ۝

seventy thousand Jews to the sword did they admit that it was the blood of Hazrat Yahya (On whom be peace). The murder of Hazrat Yahya (On whom be peace) had taken place after Hazrat Isa (On whom be peace) was raised to the Heavens. (Tafseer Roohul Bayaan)

21. This means these kings had put you under such persecution which would bring about signs of misery on your faces, like what was done to you during the reign of Herod and other Roman kings.

22. This means these cruel kings would enter Jerusalem and desecrate its sanctity. From this we learn that due to our sins, the sanctity of our mosques is destroyed at the hands of the infidels.

23. In that they would utterly destroy your cities and your wealth. The great Sufis say that failure to pay Zakaat brings about famine, while murder and devastation come about as a result of common indulgence in adultery.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ عُدتُمْ
عُدْنَا ۚ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۝

Allah Almighty is for the purpose of instilling positive faith.

25. Therefore, when the Jews had tried to falsify our beloved Prophet صلى الله عليه وآله وسلم

Banu Quraizah were put to the sword and Banu Nadzir were banished from Madina (Tafseer Roohul Bayaan).

26. This tells us that the punishment of the

9. No doubt, this Qur'aan shows that path which is the most correct ²⁷, and gives glad tidings to the believers who do good deeds so that they shall have a good reward ²⁸.

27. The Straight Path which leads one to Paradise or to Allah Almighty is the Oneness of Allah Almighty and the total belief and obedience to the Prophets of Allah Almighty

10. And that those who do not believe in the Hereafter ²⁹, We have prepared for them a painful torment.

29. This means either they totally don't believe in the Hereafter, like the polytheists, or they do believe in it but in a wrong way, like some Christians who acknowledge Paradise,

SECTION: 2

11. And man prays ³⁰, for bad just as how he prays for good. And man is very hasty ³¹.

30. This tells us that it is not good to curse your family or any fellow Muslim in a fit of anger. Always utter good words as you don't know which is the time for the acceptance of Dua.

31. Hazrat Ibn Abbas (May Allah be pleased with him) has reported that Nader ibn Harith, an infidel had said that Oh Allah, if

12. And We made night and day as two signs ³², then put the signs of the night blotted and the sign ³³, of the day shining, that you may seek grace ³⁴, of Allah and that you may know the numbering of the years, and the

earth are separate from the punishments of the Hereafter, and that the worldly punishments would not decrease the torments of the Hereafter.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝

28. Those Muslim who do good deeds according to their capacity will be rewarded in this world as well as in the Hereafter.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَكْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

but do not believe in all the bounties which are found in it. Or they do not believe in the intercession of our Holy Prophet صلى الله عليه وآله وسلم. All of them are rejectors of the Hereafter.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ۝

Islam is a true religion, then let stones fall upon me. His Dua was accepted and he was killed. Some Ulama say that man here denotes the infidels, while others have said that by man here means that man who in a fit of anger curses himself or his children. If Allah Almighty were to accept all the duas then those people would be destroyed.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا

reckoning³⁵. And We have explained every thing separately³⁶.

32. Because night comes before the day, it is mentioned first and then the day, i.e. the coming of the night and the day, the increase and decrease in their duration, their heat and cold is reflecting that it is not time that is affecting this but the One Who is changing this time.

33. This means He has created darkness for the night and light for the day so that you can rest during the night and work in the day. Remember that sleep provides rest for the body and Tahajjud Salaah is the rest for the soul.

34. From this emerge two issues:

1. To remain idle without doing work is a sin. Allah Almighty has provided hands and feet to do work, do not render them useless, put

13. And We have tied to his neck³⁷ the destiny of every man. And We shall bring out for him on the Day of Judgement a book, which he will find wide open.

37. Hazrat Mujahid (On whom be peace) has said that Allah Almighty has placed the state of everyone's good fortune and misfortune in his neck. From this we learn that the pious are fully aware of everyone's destiny. If destiny was a thing to be hidden from everyone, then would it have been placed in their neck? It is reported in a Hadith that the angel writing destiny writes every child's age

14. (It will be said to him), Read³⁸ your book. Today you will take account of yourself³⁹.

38. This tells us that nobody will remain illiterate on the Day of Judgement, and that everyone will be speaking in Arabic as this command to read would be given to everybody, whether he is learned or ignorant, and no

عَدَدَ السِّنِّينَ وَالْجِسَابِ ۖ وَ كُلِّ شَيْءٍ
فَصَّلْنَاهُ تَفْصِيلًا ۝۱۳

them to use. The day is given the light so that you can earn your living during it.

2. Sustenance is a bounty from Allah Almighty and not just the result of our effort to earn it. Thus do not be proud of your skill, but rather seek the bounty of Allah Almighty.

35. Due to the rotation of night and day we have minutes, hours, fraction of the day, chronogram, months, years, centuries due to which we are able to maintain an accurate record of age and period of everything.

36. By this is meant Allah Almighty has provided a detailed description of everything in the Holy QUR'AAN or the Divine Tablet. Therefore those who have their sight on these will have full knowledge of everything.

وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ
وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ
مَنْشُورًا ۝۱۴

good fortune, bad fortune, sustenance and every aspect of his life while he is still in his mother's womb. Thus, this Hadith is a commentary of this verse. Further, this angel is fully aware of everyone's affairs because he has written these. If angels have this much knowledge then imagine the knowledge of our Holy Prophet صلى الله عليه وآله وسلم.

اقْرَأْ كِتَابَكَ ۖ كَفَىٰ بِنَفْسِكَ الْيَوْمَ
عَلَيْكَ حَسِيبًا ۝۱۵

matter what language he may be speaking.

39. Anyone who may be keeping record of his deeds in this world, would find it easy to keep this record in the Hereafter if Allah Almighty wills!

15. Whosoever came to guidance ⁴⁰, he came to guidance for his own good, and whosoever became misguided, he became misguided for his own evil. And no soul-bearing burden will bear the burden ⁴¹ of another. And We do not torment until We have sent our messenger ⁴².

40. The objective of this verse is to make us aware that man will most certainly get the reward of his guidance and good deeds. It will not happen that the good deeds are done by him, but their rewards would be given to someone else to deprive him. However, someone else may also receive the benefit of his good deeds. Hence this verse is not against the conveying of the rewards of one's good deeds (ESALE SAWAAB) nor does it contradict the Hadith. Says Allah Almighty: "And their father was a noble man" (S18:V82). Also, nobody should place anyone under obligation of his good deeds. Whatever he does is for himself.

41. So that the next person may be free of all his burdens otherwise the sinner will have the burden of the one indulging in sins. Says

16. And We intend to destroy any town, We send Our Commands ⁴³, to its well-to-do people, then they disobey ⁴⁴ therein, then the world is fulfilled on them, then we destroy it with complete ruination ⁴⁵.

43. By this is meant either specific laws to which the poor are not bound, such as Zakaat, Sadaqat, or common laws like Salaah, Fasting, especially that from the wealthy. It is for this reason mention is made that the poor and destitute are under them, if they carry these out then the poor should do likewise.

17. And many generations we have destroyed ⁴⁶, after Nuh. And your Lord is sufficient as being the All Aware and the All-Seeing of the sins

مَنْ اهْتَدَى فَإِنَّا يَهْتَدِي لِنَفْسِهِ
وَمَنْ ضَلَّ فَإِنَّا يَضِلُّ عَلَيْهَا ۖ وَلَا
تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۖ وَ مَا كُنَّا
مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ۝

Allah Almighty: "And undoubtedly they shall surely bear their burdens, and along with their own burdens other burdens" (S29:V13). It is further said: "And also some loads of those whom they misled by their ignorance" (S16:V25). In any case there is no contradiction in these verses.

42. From this we learn that Divine punishment does not come by just disobeying Allah Almighty, but due to the disobedience of the Prophet as well. The Pharoah had claimed divinity, had eighty thousand male babies killed, yet punishment only came to him when Hazrat Musa (On whom be peace) had cursed him. Hazrat Maulana Rumi says: "Allah Almighty does not put to shame any people until they disrespect a pious sage".

وَ إِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا
مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا
الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ۝

44. And because of them the poor under them too become sinful and debauched. Thus, there is no objection to be raised against the verse.

45. From this we learn that the leaders of the community should exercise greater caution, because others are with them as well.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ
وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ۝

of His bondsmen 47.

46. Like the people of Aad, Thamud and Lut, etc. because they had opposed their Prophets. Thus, the people of Makkah should take a lesson from this. The fall of the previous

18. Whosoever desires this hastily 48, world, We soon give him in it whatever We please to whom We intend 49; then We assign Hell for him, wherein he will enter it despised, being kicked.

48. The quest of this world is evil when this is done by making the person unmindful of his Creator; or when the person does not worry about differentiating lawful from the unlawful; or when he does not have faith in the Hereafter by believing that this world is the ultimate thing in life; or makes the religion as a means of worldly achievements, as is the case with the infidels, the sinners and the hypocrites.

19. And whosoever intends for the Hereafter and strives 50, for it as how it should be striven for and he is a believer 51, then their striving has been successful 52.

50. From this restriction we ascertain that mere verbal expression of our desire for the Hereafter is not enough, we must make earnest effort and preparation for obtaining it through sound beliefs and total obedience to Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم.

51. From this we learn that no pious deed will be accepted without faith. Faith is to do

20. We do extend Our help to all these as well as those 53, out of the bestowing of your Lord. And there is no check on the bestow of your Lord 54.

53. This means that Allah Almighty has provided means for the seekers of the world and the Hereafter in this world. All of them are receiving sustenance. In this world both poison

should alert the present.

47. By letting the angels write the record of deeds, appointing witnesses, etc. is not for His knowledge, but this is for the transgressors.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ۝۱۸

49. This means you will only obtain material things that is put out for you, whether you try to achieve this through your careful planning or through easy circumstances. Therefore, a person should not waste his hereafter by concentrating on worldly gains only. The heart of the believer is in this world, the world is not in his heart. The ship floats on water, but if the water comes in the ship it will sink.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ۝۱۹

good deeds, what Wudu is for Salaah, or like nutritious food to be bereft of poison. Faith is the root, good deeds are its branches.

52. This tells us that there are three conditions for the acceptance of good deeds: Faith, good intentions i.e. intention of acquiring the Hereafter, and sound effort. Without these, the desire is totally in vain (Khazainul Irfaan).

كَلَّا نَبْدُ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ط
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝۲۰

and its antidote are available, it has the devil as well as the true guide.

54. It is for this reason that the bounties of the world are received by both the sinner and

the pious, the infidel and the believer. From this we learn that the bounties of the world and the Hereafter are not just the result of our own

21. See you; how We have preferred one over another? And without doubt the Hereafter is greatest in degrees and in preferment ⁵⁵.

55. This means just as everybody is not equal in the world - the rank and status of everyone would be different. Thus, the person who does not believe in the different ranks of people in the Hereafter is in reality not reflecting on the world with a discerning eye.

22. O Listener! Set up no other god with Allah lest you will remain sitting down despised and helpless ⁵⁶.

56. From this we understand that being left helpless and without friends is the lot of the infidels and polytheists. Allah Almighty

SECTION: 3

23. And your Lord has Commanded you that you should worship none except for Him and you should do good ⁵⁷ with your parents. If either or both of them reach old age ⁵⁸ then you should not utter any faint cry ⁵⁹ to them and do not chide them and speak to them with respectful words ⁶⁰.

57. From this emerge a few issues:

1. The worship of Allah Almighty takes priority over loyalty to man. It should be remembered that obedience to the Holy Prophet صلى الله عليه وآله وسلم is included in the worship of Allah Almighty.

2. Amongst all the relatives, obedience to the parents takes the priority as Allah Almighty has mentioned it with His worship.

3. Even if the parents are non-believers, it is obligatory to fulfil their rights, because Allah Almighty has mentioned parents without any condition or restriction.

4. Parents should be served physically

effort, but rather through the grace of Allah Almighty. No one should be proud about his wealth or achievements.

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۖ وَلِلْآخِرَةِ الْكِبَرُ دَرَجَاتٍ ۖ وَالْكَبِيرُ تَفَضُّيلًا ۝٢١

The reward of the smallest deed of the Prophets will be far greater than our greatest deed. The charity of just a kilogram of barley of a Companion of the Holy Prophet صلى الله عليه وآله وسلم is far greater than our charity of a mountainful of gold.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ۝٢٢

would. appoint many helpers for the believers, like the Saints, etc.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا ۚ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝٢٣

and financially because the word kindness to them is mentioned without any condition or restriction.

5. Worship of anyone besides Allah Almighty is not permissible, while obedience would be to Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم.

58. Though service to parents is important at all times, but in their hour of need this becomes absolutely incumbent. The fact of the matter is that to serve them when they are not in need of it is desirable, but when they are in need, this becomes obligatory. Thus, to serve them when they are ill or helpless is obligatory.

59. Religious Issue:

1. Parents should not utter words that would hint that the attitude of their children is making life unbearable for them.
2. Do not address your parents by name;
3. Do not treat your parents like your servants
4. The son should not keep his parents like despised servants.

24. And spread for them the arm of humility with tender heart ⁶¹, and say, 'O my Lord, have mercy on them both as they had brought me up in my childhood ⁶².'

61. This means practically you treat them well, do not hesitate to spend on them, because when you were helpless, they cared for you. Now, when they are helpless you must take care of them.

62. From this emerge few issues:

1. No person can ever fulfil every right

25. Your Lord knows well what is in your hearts, if you are righteous, then no doubt, He is Most Forgiving to those who repent ⁶³.

63. If you have a desire in your heart to serve your parents, but you did not get an opportunity for it. Allah Almighty will not

26. And give your kinsmen their right ⁶⁴, and to the needy and to the traveller ⁶⁵, and do not spend extravagantly ⁶⁶.

64. In addition to the parents, serve their children as well, e.g. their brothers, sisters and their relatives i.e. our dear ones. Some scholars of Islam commenting on this verse said we should fulfil the rights of the kith and kin of the Holy Prophet because from parents we received life, but from the Holy Prophet we received our faith.

65. Even if the Muslim destitutes and travellers are not our relatives, yet assist them

60. That the children should address them with appropriate and kind words. Hazrat Ebrahim (On whom be peace) addressed his uncle as "Oh my Father". Do not speak to them in a tone of anger, bear with their unpalatable behaviour due to old age, because during old age a person tends to become easily irritable, suspicious and angry.

وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ
قُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۝۲۳

of the parents, therefore continue to pray for their well being.

2. After the demise of your parents you should hold prayers for the 3rd, 40th day, one year etc as a means of seeking forgiveness of them.

3. If your parents are infidels pray for their guidance.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۖ إِنَّ تَكُونُوا
صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ۝۲۵

place any blame of it on you because He is fully aware of our desires and intentions.

وَإِذَا الْقُرْبَى حَقَّهُ وَالْيَسِيرَ وَابْنَ
السَّبِيلِ وَ لَا تُبْذِرْ تَبْذِيرًا ۝۲۶

with your Zakaat and Sadaqat because Allah Almighty has bestowed more wealth than your needs upon you for this purpose. The buffalo is given more milk than necessary for her calf so that other people can derive benefit from it.

66. To spend more than necessary on things permissible is called extravagance, (ISRAAF) and spending the same on unlawful things is called extravagance (TABZIR). Tabzir is worse than Israaf, therefore it is severely censured.

27. No doubt, the extravagant ones are the brothers of Satan. And the devil is very ungrateful to his Lord⁶⁷.

67. From this we learn that spending on cinema, gambling, alcohol, and other unlawful things is a total wastage for which a person will

28. If you turn your face away from them seeking the mercy of Allah for which you have hoped, then speak to them in gentle words⁶⁸.

68. Reason for its revelation:

Some times, Hazrat Bilal Suhaib, Hazrat Salim and Hazrat Khubaab, (May Allah be pleased with them), the jurists amongst the noble Companions, would ask the Holy Prophet صلى الله عليه وآله وسلم to satisfy their needs. At times when the Holy Prophet صلى الله عليه وآله وسلم did not have anything to give them, he would remain silent. This verse was revealed

29. And keep not your hands tied⁶⁹, with your neck, nor open it completely lest you sit down⁷⁰, blamed and tired⁷¹.

69. This means do not become stingy and miserly so as not to spend at the time of need, or not to fulfil the rights of the person in question.

70. Reason for its Revelation:

Once a discussion took place between a Muslim lady and a Jewes woman concerning whether Hazrat Musa (On whom be peace) was more generous than the Holy Prophet صلى الله عليه وآله وسلم. The Jewes claimed that the nature of generosity of Hazrat Musa (On whom be peace) was such that he would distribute everything that he would have in excess of his needs. To test the generosity of the Holy Prophet صلى الله عليه وآله وسلم the Muslim lady sent her daughter to the Messenger of Allah صلى الله عليه وآله وسلم to request for a shirt which she needed. At that point in time, the Holy Prophet (Peace be upon

إِنَّ الْبَذِيرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ٢٧

be severely punished. Just as spending of good things would be rewarded, spending in evil things is a sin.

وَإِمَّا تَعْرِضْ عَنْهُمْ ابْتَغَاءَ رَاحَةٍ مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ٢٨

regarding it in which it is said when your dear ones or any poor Muslim ask you for financial assistance which you are unable to give them speak to them with kindness. By this is meant pray for their well-being or make an encouraging promise for the future. Thus, when you are helpless do not turn away a beggar in a harsh tone. Says Allah Almighty: "And chide not the beggar" (S93:V10).

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ٢٩

him) had only one shirt which he was wearing. He took off this blessed shirt and gave it to her and then went to his room. He remained there after the Azaan was given for Salaah but the beloved Prophet of Allah صلى الله عليه وآله وسلم did not return to the mosque. This verse was revealed on this occasion. From this we learn that your needs and that of your children take priority over charity. What is saved from this should be given in charity. This is the law of Shariah. The unique charity of Hazrat Abu Bakr Siddique (May Allah be pleased with him) of laying everything he had in his house at the feet of the Holy Prophet صلى الله عليه وآله وسلم was the expression of one who was deeply immersed in the love of the Holy Prophet صلى الله عليه وآله وسلم.

71. So that people may call you a miser or a

spendthrift. In the Hereafter both of these

30. No doubt your Lord extends the provision for whom He pleases and He straitens. No doubt, He knows well and sees His bondsmen ⁷².

72. Thus those whom He had kept as poor is correct and those on whom He had bestowed

SECTION: 4

31. And kill not your children for fear of poverty; We shall provide them and you too. No doubt, their murder is a great error ⁷³

73. Reason for its Revelation:
The people of Arabia prior to Islam would bury their female infants alive. The wealthy would do this so that no one would become their son in-law, thereby making them feel small, and the poor were doing this so as to save them the problem of providing their trousseau and

32. And approach not adultery ⁷⁴, undoubtedly that is immodesty and a very vile path ⁷⁵.

74. This means safeguard yourself from the motives of adultery as well. Thus, to cast an evil eye, being alone in the company of a strange woman, the exposure of a woman, etc. are all forbidden. To prevent fever, try and prevent the inflammation of the mucous membrane, to stop the plague, first destroy the rats. The obligation of Purdah, the unlawfulness of song and music, the order to

33. And kill not any soul ⁷⁶, which Allah has forbidden without any right. And whosoever killed without any right, then undoubtedly We have given authority to his heirs ⁷⁷, but he should not exceed the limit in killing ⁷⁸. Necessarily he is to be helped ⁷⁹.

would be a curse for the person.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ٣٠

wealth, too, is full of Divine wisdom.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ
نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ
كَانَ خَطَاً كَبِيرًا ٣١

feeding them. To stop the poor from this act the above verse was revealed. Here the word 'error' denotes a major sin. It should be remembered that this type of laws are enforced upon both the believers and the infidels, therefore, no infidel would be allowed to take life.

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً
وَسَاءَ سَبِيلًا ٣٢

lower one's gaze are all introduced for the prevention of adultery.

75. From this we learn that adultery is a worse crime than murder because the punishment for murder is death but that of adultery is RAJAM - or stoning to death. The reason being adultery is both a crime as well as shamelessness and debasing the process of procreation.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ ٣٣ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ
جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يُسْرِفُ فِي
الْقَتْلِ إِنَّهُ كَانَ مُنْصُورًا ٣٤

76. It should be remembered that it is permissible to take the life of a combatant infidel, but it is forbidden to take the life of a believer, a non-Muslim under the Islamic state and a confederate. However, the taking of life of a believer is allowed under three conditions: A life for a life, or for adultery or for banditry. From "Allah has forbidden" is obtained the first benefit while from "without right" these benefits. Thus, this verse is a source for establishing many religious issues.

77. From this we learn that punishment with like retaliation is a human right, if the guardian so wishes he can forgive the killer. Also, that the guardian of the murdered person may neither do exactly the same with the murderer nor kill another innocent person. It is not obligatory that the method of killing should be the same. The guardian should have the killer killed with a sword, even if he had killed his victim in another way.

78. There are a few ways of exceeding the

34. And do not approach the property of the orphan ⁸⁰, but by a way, which is best ⁸¹, until he reaches his maturity ⁸², and fulfils the promise, surely the promise is to be questioned of ⁸³.

80. From this we learn if the heirs are minors, then the wealth of the deceased should not be used for the purpose of Fateha food, etc. as this food would not be lawful for anyone. Wealth for doing this commendable deed should be spent by the adult heirs from their share, because devouring the wealth of the orphans is devouring the fire of Hell. People are unmindful about this fact. The minor orphans should not be made to fill in water, because that water too is the wealth of the orphan.

81. From this we learn that the guardian of the orphan can trade with his wealth which would increase his wealth as this is included in good. Likewise, it is permissible to deposit his

35. And measure fully when measuring and weigh with an even

limits of killing: to kill a few in place of one, to kill after granting pardon, to kill by subjecting the victim to unnecessary harsh treatment, i.e. by cutting his hands and feet, after killing the person to cut off his limbs like the nose, the ears, etc i.e. to mutilate the body all these practices are forbidden. The infidels would practise this during the Days of Ignorance.

79. It is reported in Sawaiqe Muharriqah that Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said to Hazrat Alli (May Allah be pleased with him) that Hazrat Ameer Muawiya (May Allah be pleased with him) is quite right in his demand for avenging the death of Hazrat Uthman (May Allah be pleased with him), because he is his true guardian. If you show laxity in seeking retaliation or punishing his murderers Hazrat Muawiya will use this as an excuse to take control over the empire. He used this verse to substantiate his argument.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝٣٣

money in the bank in his name as this is a method of safeguarding his wealth.

82. From 12-18 years is regarded as a youthful or adolescent age or age of puberty i.e. after the age of twelve upto eighteen. But now the verdict is on the statement of Hazrat Imam Muhammad and Abu Yusuf, i.e. after the completion of the fifteenth year. From this we learn that a person who has reached the age of puberty is no longer called an orphan.

83. Whether you make the promise with Allah Almighty, or with the Holy Prophet صلى الله عليه وآله وسلم or with the Religious Guide or with the teacher or with any relative or even with a stranger. This includes all permissible oaths.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ

balance ⁸⁴. This is better, and its end is good.

84. It is obligatory that at the time of giving the measure or weight must be accurate, in fact to give a little more is desirable. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "When you weigh, weigh slightly more". But

36. And do not go after that thing which you do not know ⁸⁵. No doubt, the ears and the eyes ⁸⁶, and the heart all are to be questioned of ⁸⁷.

85. This tells us that it is forbidden to give a verdict or explain a religious issue without knowledge, all of which is included in this world.

86. This means a person will be questioned with regard to harbouring evil thoughts or having, defective beliefs. However, those evil thoughts which come in one's heart involuntarily are excused. Thus, there is no inconsistency in the

37. And do not walk on the earth proudly ⁸⁸, undoubtedly, you shall never cleave the earth, and shall never reach to the mountains in the height ⁸⁹.

88. This tells us that the practice of pride and arrogance, and the postures and outer show of these people, etc are all forbidden. Our sitting, walking, moving should all display humility and modesty. Our speech should be soft, walking slow and dignified. Many issues branch out from this, some of these extracted by the jurists are that it is not permissible to use the elephant for a mode of transport, and wearing gloves made from the lion's skin, the

38. The evil thing of all these is not liked by your Lord.

39. This is of those revelations, which your Lord has sent to you with

الْمُسْتَقِيمُ ^ط ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ^{٣٥}

when you receive, let the measure be an even balance without any extra. The end result of this is good as it is full of blessing as well liked in the eyes of the people and proves beneficial to flourish the trade.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ^ط إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ^{٣٦}

verses and the Hadith.

87. This means that all these inner and outer limbs will be questioned on the Day of Judgement that you did not use these for doing permissible deeds. Therefore use these to do good deeds only. These questions are not for the knowledge of Allah Almighty, but to seek the acknowledgement and admission of guilt by the transgressors.

وَلَا تَشْهَدْ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ^{٣٧}

source of which is this verse.

89. This means there is no benefit in boasting, but rather it is sinful. Therefore one should abstain from it and adopt simplicity and modesty. The fruit of very tall trees are small, while shrubs which display modesty are laden with big fruit like pumpkins, melons, etc. An outrageous fire does not have gardens, these are found in humble sand.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ^{٣٨}

ذَلِكَ مِنَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ^ط

wisdom ⁹⁰. And do not put with Allah any other god, lest you will be thrown in Hell taunted, being banished ⁹¹.

90. Here the word wisdom denotes those laws which are acceptable to even a sound mind. Hazrat Alli (May Allah be pleased with him) says ever since my eyes beheld the Holy Prophet صلى الله عليه وآله وسلم I had never cast a glance on my private parts. Hazrat Uthman (May Allah be pleased with him) says ever since I accepted Islam I had never uttered a word of lie. A king never sits in a dirty rubbish place. Can the light of faith be found in a sinful heart and false tongue? (Tafseer Roohul

40. Has your Lord picked you for sons and has made for Himself daughters ⁹² from the Angels? No doubt, you speak that which is a grave saying.

92. Reason for its revelation: The polytheists of Arabia were describing the angels as daughters of Allah Almighty. This claim of theirs is refuted in this verse, in which it is said that "oh! you wretched people, you would dislike daughters for yourselves, yet you are approving the same for Allah Almighty. Has Allah Almighty given you good things i.e.

SECTION: 5

41. And no doubt, We explain in this Qur'aan variedly that they may understand ⁹³, and nothing is increased in them by it but hatred ⁹⁴.

93. He explained one topic, in various styles, proofs, examples, wisdom, lessons, and narratives, because some accept proofs, some through admonitions, some through examples. Since the Holy QUR'AAN has come for all, it caters for all types of people as well.

94. This tells us that any heart which is bereft of the love and greatness of the Holy

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

Bayaan).

91. From this we learn that Allah Almighty will protect the sinful believer from all types of taunting remarks and paralysing fear in Hell. He will not embarrass him, as both of these are punishments set aside for the infidels.

"Those who do not bear to expose the faults of anyone in this world, How will they desire to embarrass me on the Day of Judgement?"

أَفَأَصْفُكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

the sons, and kept the bad things for Himself i.e. the daughters". Even now, the polytheist Hindus give female names for most of their idols. This tells us that it is an old sickness of the polytheists. The Hindus regard Durga, Parvathi, Ganga, Jamana, Kali etc as ladies. Hindustan is known as Bharat Mata - Mother India.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

Prophet صلى الله عليه وآله وسلم would not benefit from the Holy QUR'AAN, but on the contrary, the Holy QUR'AAN will cause harm to him. Some trees are destroyed by rain, those of weak bladder become sick through nutritious food. It is for this reason that an infidel is given a Holy QUR'AAN after he recites the Kalima.

42. Say you, if there had been other gods with Him as they say, then they would have sought out any way towards the owner of the throne ⁹⁵.

95. This means that these deities would have opposed Allah Almighty and would have tried to establish control over His entire land because to be dependent on others is regarded as a weakness and everyone tried to remove his weakness. Thus, these deities too would have

43. Holy, and Exalted is He, He is high above what they say ⁹⁶.

96. This means to associate a partner with Allah Almighty is to regard Him as weak. Only those who enlist others for help who are incapable

44. The seven heavens and the earth as well as whosoever is in it ⁹⁷. speak of His Glory. And there is nothing, which does not speak of His Glory praising Him, yes you do not understand ⁹⁸. their glorification. No doubt, He is the All-Forbearing and the All-Forgiving.

97. This means angels and other creations, because besides humans and jinns there are no polytheists and infidels in any other creation.

98. From this we learn that everything is engaged in reciting the glorification of Allah Almighty with its verbal tongue, and not with just its discerning tongue, because every intelligent person understands condition of things, though he does not understand the theoretical meaning of these words. However, there are some pious sages who do understand these as well and listen to their incantations. Thus, at the time of eating the noble Companions would hear the incantation of

45. And O beloved! When you recited Qur'aan, we placed between you and those who do not believe⁹⁹, in the hereafter a hidden veil¹⁰⁰.

قُلْ لَوْ كَانَ مَعَهُ إِلَهَةٌ كَمَا يَقُولُونَ
إِذَا لَا بُتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٣٢﴾

done this to declare their independence. If they would have been satisfied with their simplicity and helplessness, they would not have been deities. Hence this proof is absolute and categorical, and not for mere contentment.

سُبْحَنَهُ وَ تَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا
كَبِيرًا ﴿٣٣﴾

of doing things for themselves. Allah Almighty is above any type of weakness.

تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ
وَمَنْ فِيهِنَّ ۖ وَإِنْ مِنْ شَيْءٍ إِلَّا
يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ
تَسْبِيحَهُمْ ۖ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٣٤﴾

food. They had heard the weeping sound of the pillar. It should be remembered, that although everything recites Tasbeeh, the effects of these are different. Thus, the incantation of a green plant on a grave lessens the punishment of the inmate of the grave, although the shroud as well as the sand of the grave too are engaged in the recitation of an incantation (Tasbeeh). It is for this reason that flowers and green shrubs are placed on the grave. Likewise, there is a difference in the effect of Tasbeeh of a believer and an infidel. In fact, even among the believers there is a difference between the worship and incantations of a saint and a non-saint.

وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٣٥﴾

99. Reason for the Revelation:

When the verse "*Perish be the two hands of Abu Lahab*" (S111:V1) was revealed, Jameela, wife of Abu Lahab came with stones where the Holy Prophet صلى الله عليه وآله وسلم was sitting with Hazrat Abu Bakr Siddique (May Allah be pleased with him). She began to speak to Hazrat Abu Bakr (May Allah be pleased with him) without seeing the Holy Prophet صلى الله عليه وآله وسلم and asked: "Where is your master? He speaks ill of me (satirises)". To this Hazrat Abu Bakr replied that my Master does not recite poetry. She then left saying that she had brought those stones to bash his head. Hazrat Abu Bakr Siddique (May Allah be pleased with him) then enquired from the Holy

46. And we have put coverings ¹⁰¹, over their hearts lest they should understand it and in their ears is heaviness ¹⁰². And when you remember in QUR'AAN your Lord alone, they run away turning their back hatefully ¹⁰³.

101. Due to which they are unable to understand the QUR'AAN correctly. From this we learn that the correct understanding of the QUR'AAN can only be obtained through faith and piety without which the mind functions in a confused way as can be seen today. Every book is recited with a light, but the light of the Holy QUR'AAN is piety. Every commentator should develop piety in him. May Allah Almighty guide us!

102. This tells us that any heart which is not connected to the Holy Prophet صلى الله عليه وآله وسلم will not be able to hear or understand the Holy QUR'AAN. The understanding of the Holy QUR'AAN is dependent

47. We know well for they hear, when they put their ears ¹⁰⁴, towards you and when they counsel together, when the unjust say, 'you follow not but such a man who has been enchanted ¹⁰⁵.

Prophet صلى الله عليه وآله وسلم the reason for Jameela not seeing him. The reply was that Allah Almighty had placed an angel between him and her. The verse is referring to this incident (Khazainul Irfaan).

100. The fact of the matter is that the Holy Prophet's صلى الله عليه وآله وسلم blessed light and bounties do not reach the infidels, therefore they are groping in misguidance. If this cover is lifted and the Holy Prophet صلى الله عليه وآله وسلم is able to reach them then they too would be able to receive Faith and Divine knowledge. "The disputes of Faith and infidelity have increased due to your cover. If you can lift the curtain then you and you alone will prevail".

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَ فِي أُذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ
رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى
أُدْبَارِهِمْ نُفُورًا ۝۳۶

on the respect and dignity for the possessor of the Holy QUR'AAN صلى الله عليه وآله وسلم.

103. Because they are addicted to polytheism, they become displeased at hearing topics based on the Oneness of Allah Almighty. From this we learn that an unfortunate wretch does not find guidance anywhere. If they do not find this from the door of the Holy Prophet صلى الله عليه وآله وسلم then from where else will they find it? The sins from everywhere are presented at the court of the Holy Prophet صلى الله عليه وآله وسلم for forgiveness, but if these are committed at his blessed door then where will they be taken for forgiveness?

نَحْنُ أَعْلَمُ بِمَا يَسْتَبْعُونَ بِهِ إِذْ يَسْتَبْعُونَ
إِلَيْكَ وَ إِذْهُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ
إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝۳۷

104. This means that even if the infidels listen to the QUR'AAN it is for the purpose of making fun of it. This type of hearing is an act of sin.

105. From this emerge a few issues:

1. Allah Almighty Himself takes vengeance from the infidels for causing any harm to His beloved Prophet ﷺ when they called him one bewitched, Allah Almighty labelled them tyrants.

48. See how they have pro-founded similitude's for you,¹⁰⁶, then they have gone astray that they cannot get away ¹⁰⁷.

106. In this verse Allah Almighty is complaining to the Holy Prophet ﷺ about the infidels. The beauty about this is that the Holy Prophet ﷺ did not complain to Allah Almighty about what these wretches were calling him, but instead, Allah Almighty Himself is complaining about them to His Beloved Rasool ﷺ. This reflects the extent of love which Allah Almighty has for His Beloved Prophet ﷺ.

49. And say what! When we shall become bones and broken particles, shall we be raised really as new creation? ¹⁰⁸.

108. This questions of the infidels of Makkah was to express astonishment and rejection i.e. after death when the bones would have decomposed totally it would be impossible to

50. Say you, 'be stones or iron'.

51. Or any other creation, which may be bigger ¹⁰⁹, in your thinking, then now they will say who will create us again ¹¹⁰. Say you, 'He who created you for the first time', now then they will shake there heads jesting

2. A liar is never at ease with one's talk. Thus, the infidels would sometimes call the Holy Prophet ﷺ as a magician, i.e. one who casts a spell on others, at other times they would call him the victim of other people's spell; sometimes they would call him insane, i.e. one having no sense and other times a poet - i.e. one who possesses great intelligence. In short, they did not rozy themselves in what they were saying.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝۳۸

Those who possess literary taste would understand and appreciate this line of discussion.

107. From this emerge two issues:

1. It is an act of infidelity to use trivial words and to present mean examples in respect of the Holy Prophet ﷺ.
2. Those who harbour personal hostility and enmity against the Holy Prophet will not be guided to obtain faith. The devil, too, had this sickness of hostility.

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا ءِإِنَّا
لَسَبْعُونَ خَلْقًا جَدِيدًا ۝۳۹

form a body from nothingness and bequeath a life and soul in it. They had forgotten their own origin. A fault finder always raises an objection blindly.

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ۝۴۰

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ
فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي
فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ

towards you, 'when ¹¹¹, it is', say you, 'perhaps it may be near' ¹¹².

رَأَوْسَهُمْ وَ يَقُولُونَ مَتَى هُوَ قُلْ
عَسَى أَنْ يَكُونَ قَرِيبًا ۝٥١

109. If iron and steel, etc which have no links with life can be recreated, then what about living things being transformed into bones and sands which earlier had life? Remember, the word "BECOME" is a verb for a command, but not to make the command obligatory, but for the purpose of labelling accusation and blame at the rejectors to silence them.

110. Because these infidels had forgotten the inventor, therefore they had forgotten the one who can recreate them.

111. The infidels asked three things about their being brought back to life again: how will He bring them back to life, who would bring

them back to life, when will He bring them back to life. Answers to all three questions are given separately and in a most exquisite manner.

112. The use of 'perhaps' by Allah Almighty expresses proof of certainty. This tells us that the Day of Judgement is very near because the coming of the Holy Prophet صلى الله عليه وآله وسلم is a major sign about it. The Holy Prophet صلى الله عليه وآله وسلم joining his two blessed fingers together said, "Qiyamat and I are just like this" From this there is a hint that Allah Almighty had bestowed knowledge about the Day of Judgement upon our Holy Prophet صلى الله عليه وآله وسلم.

52. The day when He will call you ¹¹³, then you will come ¹¹⁴, praising Him and will think that you tarried not but little ¹¹⁵.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَ
تَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۝٥٢

113. By this is meant calling you to the place of reckoning by means of sounding the trumpet. From this we learn that the activities of certain special servants of Allah Almighty are indeed the activities of the Almighty because resurrecting the people, summoning them to the plains of Reckoning, blowing the Trumpet, are all assigned to Hazrat Israfeel (On whom be peace). Yet, Allah Almighty is saying He would be summoning the people. In a like manner He refers to many activities of His servants as His work eg, Hazrat Jibraeel (On whom be peace) had told Bibi Mariam, "I would grant a son to you".

praising Allah Almighty would continue there as well. However, this offering of praise will not be of any inconvenience but one of spiritual nourishment just like the respiratory process in this world. But offering praise of Allah Almighty will not benefit the infidels in the Hereafter.

114. This tells us that all worships will come to an end in the Hereafter, but the act of

115. In comparison to the life in the Hereafter, because the life of this world and the period of stay in the grave is lesser than that of the Hereafter. Or due to the fear of the Day of Judgement their long lives will seem short. Thereafter they will remember their ages and all the incidents during it (Tafseer Roohul Bayaan).

53. And say to My bondsmen that they should speak that which is best ¹¹⁶. No doubt, the Satan provokes strife among ¹¹⁷. Verily the devil is an open enemy to man.

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ
إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۝٥٣ إِنَّ الشَّيْطَانَ
كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ۝٥٤

116. This brief verse includes thousands of issues pertaining to beliefs, worships, and affairs and dealings of day to day life. Its reason for revelation is: When the polytheists of Arabia would hurl abuse at the Muslims, they complained to the Holy Prophet ﷺ. In response this verse was revealed in which the Muslims are told not to react to the uncouth and uncivilized speech of the polytheists in like manner. Some Ulama are of the opinion that this verse is abrogated from the following verse: "*Oh Prophet! strive hard against the infidels and the hypocrites and be strict against them*" (S66:V9). It is possible that in that verse the word 'be strict' could de-

note a severe proof. This would then mean substantiate a strong proof but do not utter absurd words. It should be remembered that Kalima Tayyiba, recitation of the Holy QUR'AAN, to speak sweetly to people when discussing religious issues which could exercise good effect on the hearts of people, are all included in this.

117. The devil provokes strife by making you angry and inflamed so that you give tit for tat which could lead to a situation of confrontation. Under such circumstances exercise control and become a good example of the lofty character and qualities of the Holy Prophet ﷺ.

54. Your lord knows you well, he will have mercy ¹¹⁸, upon you if he pleases, or he will torment you if he pleases. And we have not sent you as a guardian over them ¹¹⁹.

رَبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِنَّ يَشَاءُ يَرْحَكُمُ أَوْ
إِنَّ يَشَاءُ يُعَذِّبُكُمْ ۖ وَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ وَكَيْلًا ۝۵۳

118. Oh infidels that Allah Almighty may give you guidance towards faith and doing good deeds. Or Oh Muslims that He may accept your good deeds. Thus, do not fully accept that the infidelity of an infidel or your faith would be eternal. There is a hope that an infidel may become a believer, and there is always a danger of a believer becoming a heretic. Therefore, always seek refuge in Allah Almighty.

119. From this emerge two issues:

1. The Holy Prophet ﷺ is not responsible for the deeds of the infidels;
2. That if Allah Almighty wills, the Holy Prophet ﷺ would be responsible for the deeds of the believers by having them pardoned through his intercession - "*ardently desirous of your welfare*" (S8:V128).

55. And your lord knows well those that are in the heavens and in the earth. And undoubtedly, we preferred one to the other in prophets and gave to Dawood the Zaboor (a scripture) ¹²⁰.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ ۖ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ
عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا دَاوُدَ زَبُورًا ۝۵۵

120. In which there is glad tidings about the coming of the Holy Prophet ﷺ. Or, Hazrat Dawood (On whom be peace) was a Prophet as well as a king. But prophethood was a great bounty. Or that the Jews were under the impression that after Hazrat Musa (On whom be peace) there would be no other

prophet coming. But Hazrat Dawood (On whom be peace) came after him. Likewise, our beloved Prophet ﷺ also became Nabi so what does it matter? There were hundred and fifty Surahs in the Zaboor, but they had contained prayers and incantational practices (Roohul Bayaan, Khazain).

56. Say you, 'call them whom you think besides Allah, ¹²¹, then they have no authority to remove affliction from you nor to avert it ¹²².

121. Reason for its revelation:

Once the infidels of Arabia were caught up in a severe drought, so much so that they had to eat the flesh of dogs and dead animals. When matters became unbearable they came crying for assistance and requested the Holy Prophet صلى الله عليه وآله وسلم to pray for them. This verse was revealed on this occasion. It should be remembered that 'Call them' is grammatically a verb for command, but this has been said for taunting. In it the infidels are not

57. Those chosen bondsmen whom these infidels worship, ¹²³, they themselves seek access ¹²⁴, towards their Lord that who is near to Him in them, they hope for His mercy and fear ¹²⁵. His torment. No doubt the torment of your Lord is a thing to be feared.

123. Like Hazrat Isa (On whom be peace), Hazrat Uzair (On whom be peace) angels and jinns. Hazrat Abdullah ibn Masood (May Allah be pleased with him) says this verse was revealed regarding those infidels of Arabia who were worshipping the believing jinns, though these jinns had accepted faith in the Holy Prophet صلى الله عليه وآله وسلم.

124. From this we learn that it is incumbent to seek a medium in order to approach Allah Almighty. Says Allah Almighty: "Oh believers fear Allah and seek the means of approach to

58. And there is no ¹²⁶, town but that We shall destroy it before the day of judgement or will torment it severely ¹²⁷. This is written down in the book.

126. At the time of the first blowing of the trumpet. Thus by Qiyamah is meant the time

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كُشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ٥٦

given permission for practising idolatry i.e. call upon your idols and see, they will not be able to relieve you of the drought. Then why do you worship such helpless objects.

122. This means they are neither objects of worship nor do they have power to remove difficulties, nor can they take them from you and transfer them onto others. This is the very difference between transfer of one thing to another and a miracle.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ٥٧ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ٥٨

Him" (S5:V35). We further learn that some of the deities of the infidels, too, are desirous of seeking a medium like the believing jinns and angels, because all of them would be seeking the medium of our Holy Prophet صلى الله عليه وآله وسلم on the Day of Judgement.

125. Then on what grounds are the infidels regarding them as deities? From this we learn that the Prophets as well as the angels all fear Allah Almighty and place their hope in Him. Why not? Because faith is established on fear and hope.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ٥٨ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ٥٩

of resurrection prior to which everything would have perished.

127. Hazrat Abdullah ibn Masood (May Allah be pleased with him) says that any place which abounds in adultery and usury will become the victim of devastation. Some Ulema

have said that devastation would be for the settlements of the believers and punishment for the settlements of sinners (Tafseer Roohul Bayaan).

59. And we abstained from sending such signs because the former people belied ¹²⁸. them. And We gave to Thamud a she camel as an eye-opener, then they wronged her ¹²⁹. and We don't send but to cause fear¹³⁰.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ
كَذَّبَ بِهَا الْأَوَّلُونَ^ط وَآتَيْنَا ثَمُودَ
النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا^ط وَ مَا
نُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوْفًا^{٥٩}

128. Reason for its revelation:

The infidels of Arabia had told the Holy Prophet صلى الله عليه وآله وسلم that if you are a true Prophet, then change Safa into a mountain of gold, and remove the other mountains from Makkan land. Allah Almighty through revelation informed the Holy Prophet صلى الله عليه وآله وسلم that if you desire We will fulfil their demands. But after seeing the miracles, if they fail to accept faith, they will then be destroyed. If you so desire We will spare them and not fulfil these demands of theirs (Khazainul Irfaan). This verse was revealed at that point in time. Therefore here refers to "signs" to the miracles demanded by them, otherwise, the Holy Prophet صلى الله عليه وآله وسلم

had shown many miracles far greater than these. It should be remembered that any person who demands miracles of his choice and then fails to accept faith after seeing these, is destroyed. Hence not seeing these miracles, too, was a mercy from Allah Almighty.

129. Because they had killed this she-camel for no reason, and they had not accepted faith even after seeing this miracle. Therefore they were cruel to the she-camel and unto themselves.

130. Instill fear in them about the punishment which would be coming in the near future. By this is meant self requested miracles become the prelude of future Divine punishments.

60. And when We said to you, 'all are under the control ¹³¹. of your lord.' And We made not the vision which We had showed you but as a test for ¹³², the people and also the tree upon which there is curse ¹³³, in Qur'aan. And we frighten them; then nothing increases them but a great contumacy.

وَ إِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ
بِالنَّاسِ^ط وَمَا جَعَلْنَا الرُّءْيَا الَّتِي
أَرَايُكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ
الْبَلْعُوتَةَ فِي الْقُرْآنِ^ط وَ نُخَوِّفُهُمْ^ل فَمَا
يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا^ع

131. This means the knowledge and power of Allah Almighty has encompassed everything and not Allah Almighty Himself, because Allah Almighty personally is free from encompassing and of being surrounded.

132. In this there is a proof about heavenly Me'raj, because from this one learns that the Holy Prophet صلى الله عليه وآله وسلم saw the signs of Allah Almighty at the Divine Throne and heavenly regions by going there in a state

of wakefulness, which the polytheists had denied and created mischief about it. If it was only a Me'raj in a dream, then they would have neither rejected it nor created mischief about it. Here the word "We had showed" denotes the journey of the night of Me'raj, about which the Holy Prophet صلى الله عليه وآله وسلم had given information to the Makkans. On hearing this, they made a joke of it, some with weak faith became apostates and Hazrat Abu Bakr (May Allah be pleased with him) became Siddique (Faithful witness of the truth) Thus after hearing about Me'raj some became Siddique and others became infidels.

133. By this is meant the tree of salinity which would grow from the surface of Hell, its

SECTION: 7

61. And when We commanded ¹³⁴, angels to prostrate before Adam, then they prostrated except the Iblis. He said, 'shall I prostrate before him whom you have made of clay? ¹³⁵

134. Prostration of respect which the angels performed before Hazrat Adam (On whom be peace) by placing their foreheads on the ground before him. This was not a religious injunction because at that point in time no religious law of any Prophet had come. Also, Laws of Shariah on the earth are for human beings and not for angels. Also, this Sajda for Hazrat Adam (On whom be peace) was only performed once. If this was a religious command, then this type of

62. He said 'see you, this whom you have honoured ¹³⁶, above me, if you will grant me time till the day of judgement then I shall assuredly ¹³⁷, crush his children but a few ¹³⁸.

136. That you wanted to make me into a prostrator and Hazrat Adam (On whom be peace) into an object of prostration, yet I am a worshipper and Sufi of thousands of years, while Hazrat Adam (On whom be peace) has not yet started to worship.

branches would be in all its regions and pits it would become the food of the inmates. When the Holy Prophet صلى الله عليه وآله وسلم gave his information to the infidels they laughed and said that how strange is the fire of Hell - that would burn human beings and stones but will be unable to burn a fresh tree. Thus, its discussion became a means of mischief for them. These blind people failed to see that the Lord who can keep the sea worms alive in the fire; through whose command ostrich fowls eat burning coals: In Turkey towels were made from the skin of this worm, which would not burn in the fire, then is it difficult for Him to command the tree of salinity not to burn in the fire of Hell!

وَ إِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ قَالَ ءَأَسْجُدُ
لِمَنْ خَلَقْتُ طِينًا ۚ

Sajda would have been continued.

135. From this emerge a few issues:

1. To put your conjecture in opposition to Divine Command is infidelity and a practice of the devil.
2. Not respecting the inner Light of the Prophet, and to call him creation of sand or an ordinary human is the work of the devil.
3. Disobeying the command of Allah Almighty is impiety, and denying it is an act of infidelity.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ
لَئِنْ آخَرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَا حُتَنَكُنَّ
ذُرِّيَّتَهُ إِلَّا قَلِيلًا ۚ

137. Iblis mentioned about progeny because he knew that Hazrat Adam (On whom be peace) is a Prophet, and he had no power to mislead a Prophet or those from his progeny who would be Prophets and special saints. For this reason

he said "but a few". It should be remembered that the devil is wreaking revenge of our Father (i.e. Hazrat Adam On whom be peace) on us. Therefore all of us should at no time be unmindful of him.

138. This tells us that not even the devil spoke 63. He said, 'get away ¹³⁹, therefore who so of them will follow you, then the recompense of all is Hell, a full punishment ¹⁴⁰.

139. "To get away" means to be away from My Mercy, My Paradise or from My Presence. You have been given the period of waiting until the first blowing of the Trumpet of the day of Judgement. From this we learn that sometimes even the prayer of an infidel too is accepted, in fact through the prayer of this devil, even his life span is increased. In a like manner the prayers of the sages can change the destinies of men, increase their life span, etc. If this devil's life span had been increased from before, he would not have prayed for it. In another place

64. And stagger whosoever of them you can with your voice ¹⁴¹, and mobilise against them your horsemen and your footmen and share with them in their wealth and their children ¹⁴², and promise them. And Satan does not promise them but with delusion ¹⁴³.

141. From this we learn that music and false misleading lectures are all voices of the devil, as well as his pedestrians and riders i.e his soldiers. Hazrat ibn Abbas (May Allah be pleased with him) said that any voice or sound which emanates without the wishes of the Almighty is the voice of the devil - whether they are in the songs and music, false sermons or incorrect commentaries of the Holy QUR'AAN.

142. Before eating any food or having 65. No doubt those who are My bondsmen, you have no control ¹⁴⁴, over them. And your Lord is sufficient as their guardian ¹⁴⁵.

lies in the presence of Allah Almighty. Whatever he wanted to do he said openly. Thus, the one who talks lies in front of Allah Almighty is worse than the devil.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ۝۱۳

it has been said: "You are given time" (S7:V15), which tells us that his life span has been increased due to his prayer.

140. From this we learn two issues:

1. The devil too would be given punishment in Hell, and will experience the same type of pain which can be experienced by us through sand and stones.
2. Only those humans and jinns would be punished in Hell who had been obeying the devil. Thus, the minor children of the infidels would not be inmates of Hell.

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝۱۴

cohabitation, if one does not recite BISMILLAH - the devil then has a hand in it. Similarly, never name your boy ABDUSH SHAMS, etc.

143. To give the polytheists hope of salvation through infidelity and polytheism, the miserly Muslim hope of wealth through miserliness and hope of fame through extravagance are all promises of the devil.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۖ وَكَفَى بِرَبِّكَ وَكِيلًا ۝۱۵

144. This tells us that all the Prophets are innocent, and some saints are protected. Innocent is he who does not commit a sin, while protected is that being who can commit sin, but through Divine grace does not do so. Innocence is compulsory for prophethood, but protection is not obligatory for sainthood.

66. Your Lord is He who speeds for you the ship in the sea, so that you may seek His Grace ¹⁴⁶. No doubt, He is Merciful towards you.

146. This tells us that journey by sea is auspicious even if it is for religious or worldly affairs e.g. for Hajj or for business, etc. while it

67. And when any trouble approaches you in the sea, then all whom they worshiped are lost ¹⁴⁷. except He. Then when He delivers you towards land, then you turn away your faces. And man is very ungrateful ¹⁴⁸.

147. When the polytheists of Arabia would experience adverse or unfavourable conditions at sea or were caught in a storm, they would pray to Allah Almighty alone and call upon Him for help and not their idols. After they would safely reach the shores they would once again indulge in polytheism. Reference in this

68. Have you then become fearless of that He may cause you to sink ¹⁴⁹, the shore of the land with you or send you a stone storm; then you will find no supporter for yourself ¹⁵⁰?

149. Like Allah Almighty had Qaroon submerged in the earth. What it means is just as Allah Almighty had power of drowning you in the sea, He has the power to submerge you in the ground, land and sea, both are in His control. Everywhere and at all times you are under His control and totally dependent on His mercy. How foolish it is then to indulge in infidelity on land. Although this verse is

Those who Allah Almighty wishes to protect will remain safe from sins e.g. the Rightly Guided Caliphs, etc.

145. That Allah Almighty will protect his chosen servants from all the deceptions of the devil.

رَبُّكُمُ الَّذِي يُرْجِي لَكُمُ الْفُلْكَ فِي
الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ
بِكُمُ رَاحِمًا ۝١١

is forbidden if it is undertaken for no valid reason. Thus, there is no inconsistency in the Hadith and Holy QUR'AAN.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ
تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا نَجَّكُم إِلَى الْبَرِّ
أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا ۝١٢

verse is made to this action of theirs.

148. Instead of seeking the pleasure of Allah Almighty on receiving His favours they resort to deeds to displease Him. This fault is found in every negligent person, therefore the word 'the man' is used in it, which includes negligent believers and the infidels.

أَفَأَمِنْتُمْ أَنْ يَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا
لَكُمْ وَكِيلًا ۝١٣

addressed to the infidels, negligent people like us, too, need to take a lesson from it. Allah Almighty knows how to give and take back.

150. Like He had sent them on the people of Hazrat Lut (On whom be peace). From these verses one cannot seek proof for possibility of a lie because after the advent of the Holy Prophet صلى الله عليه وآله وسلم there is a promise of withholding of the general

punishment. Says Allah Almighty: "And Allah is not one to chastise them, till you are in their midst" (S8:V33). At certain specific times

69. Or have you become fearless of that He may carry you back in the sea for the second ¹⁵¹, time, then it is sent upon you a breaking storm blast then He may cause you to drown because of your infidelity, then you will not find anyone who may pursue against Us ¹⁵²?

151. By making a journey by sea necessary for you and then you get trapped there. On what ground are you being disobedient to Allah Almighty? Wherever a person's death is determined he has to go there and on reaching the place he dies there. (I wish Allah Almighty can determine my death in Madina Muawwarah on Faith. Ahmad Yar).

70. And no doubt, We honoured the children of Adam ¹⁵³, and got them ride in the land and sea ¹⁵⁴, and provided them with clean things ¹⁵⁵, and preferred them over many of Our creations ¹⁵⁶.

153. From this emerge two issues:

1. That man is superior and noble in all creation, for this reason he is called the 'noblest creation' Prophets and saints are found from the human race. It is man who has been blessed with fairest features, control over everything, the management affairs of the world and the Hereafter, intelligence and judgement. Everything is created for him.

2. In terms of humanity a sinner and an infidel is better than the other creation, although he himself is worse than an animal. The true state of a human is something else. Therefore, the infidels will not enter Hell in a human form.

154. To ride in the land means to ride on the animals in land, in trains motor cars, etc. in the boats and ships, etc. at sea. This is due to

specific punishments can come, in fact, it will come. Thus there is no inconsistency in the verses.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً
أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ
الرَّيْحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ۚ ثُمَّ لَا
تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ۝١٩

152. In this verse there is a negation of the belief of the infidels about intercession. It was their belief that the intercession of the idols is a bluff or one being bullied because they have been suppressed by Allah Almighty. Believers had not conceded to such intercession, nor do they accept it nor will they ever be convinced about it.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۝٢٠

His mercy and power that He has made everything subservient and under control to man. Now it is the duty of man that he remains subservient to Allah Almighty and His Prophet صلى الله عليه وآله وسلم. "Everything is for us and we are for Allah Almighty".

155. By this is meant lawful tasty physical bounties and spiritual nourishment. An ox works harder in a field - but he only receives grass and chaff, man's effort is less but he enjoys the grain, fruit, milk and butter. This is due to Divine favours.

156. Here the word 'many' denotes all. Says Allah Almighty: i.e. "most of them are liars" (S26:V223). He said: "And most all of them follow not but conjective" (S10:V36). Hence the human species is superior to the angels because angels have intelligence but no lust,

animals have lust but no intelligence, but human beings have both. There for Paradise is only for the humans, prophethood and sainthood and is found in human species (Taken from Khazainul Irfaan). Says Allah

SECTION: 8

71. The day when We shall call every people with their leaders ¹⁵⁷, then whosoever is given his record in his right hand, they shall read ¹⁵⁸. their records and their rights shall not be suppressed a single thread.

157. From this we learn that we should make a pious person our leader in the world, through Taqleed in Shariah and through Bai'at (taking Mureedi) in the path of Tareeqat (mystic way of life) so that our end will be with the pious. If he does not find a pious leader or guide then his guide would be Shaitaan. In this verse there is ample proof for Taqleed, Bait, Mureedi.

72. And whosoever is blind in this world, he is blind in the Hereafter and even more astray from the way ¹⁵⁹.

159. This means whose hearts were sealed in the world and did not accept guidance, he will be blind in the Hereafter too from seeing the path of salvation and paradise. In fact, there his blindness will be greater, because while in the world there was a possibility of

73. And indeed it was near that they would have seduced ¹⁶⁰, you from Our Revelation sent to you ¹⁶¹, that you might relate something other than that towards Us, and if it would have been so then they would have certainly taken you as a fast friend.

160. Reason for its revelation:

One deputation from Banu Thakeef came to the Holy Prophet صلى الله عليه وآله وسلم and said if you accept our three conditions we will take an

Almighty: "And exalted you over the entire world in your time" (S2:V47). Allah Almighty further states: "And family of Imran from over the entire world" (S3:V33).

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ۝٤١

158. From this emerge two issues:

1. No one on the Day of Judgement will be illiterate, everyone will be able to read, even though some were ignorant in the world.
2. Everybody's language on that day would be Arabic, because the deeds are recorded in Arabic. However, it will not be necessary for anyone for its translation. In fact, the questions in the grave would also be in Arabic.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَضَلُّ سَبِيلًا ۝٤٢

obtaining guidance but this would not be possible in the Hereafter. Thus this verse does not contradict "So today your sight is sharp" (S50:V22). The outward eyes of everything on that day will be sharp.

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الذِّمِّي أَوْحِينَا إِلَيْكَ لَتَفْتَرِي عَلَيْنَا غَيْرَةً ۖ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ۝٤٣

oath of allegiance to you. Firstly, we will not bow down in Salaah i.e. we will not perform Ruku and Sajda; secondly, although we will not worship our idols, but once a year we will do

collection for sacrificial offerings to them; we will not break our idols with our own hands. In addition they also said that you should bestow a special honour upon us which was not accorded to anyone, and if any Arab were to enquire about it you should tell them that this was the injunction of Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم rejected all this.

On this occasion the above verse was revealed

74. And if We had not kept you firm, then it was near that you would have inclined towards them a little ¹⁶².

162. By this is meant the Holy Prophet صلى الله عليه وآله وسلم was not even near of bending to their wishes, because it is made clear

75. And if it would have been so, then We would have let you taste the double life and double death, then you would not have found any helper against Us ¹⁶³.

163. This verse is so firm like the command of Allah Almighty "If worst comes to worst had there been a son to the Most Affectionate, I would have worshipped first" (S43:V81). Neither is there any possibility of Allah Almighty having a son nor its worship by the Holy Prophet صلى الله عليه وآله وسلم. Likewise, there was no possibility of the Holy Prophet's

76. And undoubtedly, it was near that they might startle ¹⁶⁴, from this land so they might take you out therefrom and if it had been so, then they would not have stayed after you but a little ¹⁶⁵.

164. Reason for its revelation:

The polytheists of Arabia had made a concerted effort to banish the Holy Prophet out of Arabia, but due to the grace of Allah Almighty they were powerless to do this. This verse was revealed to show the above.

77. The tradition of those whom We sent before you as messengers ¹⁶⁶, and you would not find Our law changing ¹⁶⁷.

in which the Holy Prophet's صلى الله عليه وآله وسلم fortitude is praised. This tells us that Allah Almighty has blessed the Holy Prophet صلى الله عليه وآله وسلم with natural fortitude.

161. This tells us that the infidels were near to taking a false step but the Holy Prophet صلى الله عليه وآله وسلم was not near to being seduced. It is for this reason that the plural form is used.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ^{١٦٢}

after "if we had not" i.e. if We had not kept you firm then you would have been near to bending to their seduction.

إِذَا لَذَقْتُكَ ضَعْفَ الْحَيَاةِ وَ ضَعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُكَ عَلَيْنَا نَصِيرًا ^{١٦٣}

nearness of inclination towards the infidels nor the possibility of worldly punishment coming near him. In that verse too there is the adverb if and here too the same adverb is used. From this we learn that the sin of the one knowing is severer than that of the person not knowing.

وَ إِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لَيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْقَكَ إِلَّا قَلِيلًا ^{١٦٤}

165. Because after the departure of the Prophet, Divine punishment comes. Similarly after the locality becomes empty of all believers it can cause the coming of Divine punishment.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ^{١٦٥}

166. This means those people who banished their Prophet's out of their localities, they themselves were not given the opportunity to reside therein and were plunged into punishment.

167. It should be remembered that nobody can change the laws of Allah Almighty. Only if He wishes to change these to show His power that it can be done. Although the Makkans got the Holy Prophet صلى الله عليه وآله وسلم

SECTION: 9

78. Establish ¹⁶⁸, prayer from the declining of the sun till the darkening of the night ¹⁶⁹, and the Qur'aan of the dawn ¹⁷⁰. No doubt Angels are present in the Qur'aan of dawn ¹⁷¹.

168. This means offer your Salaah regularly, correctly and with the presence of mind and heart. It should be remembered that offering Salaah is not attaining of perfection, but establishing it as a pillar of religion helps to achieve this. It is for this reason that the injunction of Allah Almighty at all places is to establish Salaah.

169. In this four Salaahs are included: Zohr, Asr, Maghrib and Esha, because all four of these are offered after Zenith until the last portion of the night.

170. By this is meant the Fajr Salaah.

79. And offer Tahajjud ¹⁷², in some portion of the night, this is especially for you in addition ¹⁷³. It is near that your Lord may make you stand at a place where all shall praise you ¹⁷⁴.

172. This means give up your sleep. HUIJOOD is an Arabic word which indicates to leave or give up and TAHAJJUD is to give up sleep. From this we learn that Tahajjud Salaah can only be at night. You cannot perform Tahajjud Salaah after getting up from an afternoon nap because the words "from the night" are used. We further learn that to sleep a little before performing Tahajjud is a condition for this Salaah, as without sleep there can be no

out of the city, no punishment came upon them. In fact, many of them received guidance to accept Islam. This is the favour of Allah Almighty and the mercy of the Holy Prophet. That the fire did not burn Hazrat Ebrahim (On whom be peace) and the knife did not slaughter Hazrat Ismail (On whom be peace) are an example of changes in the laws of Allah Almighty which could not have been effected by anyone else.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ
الَّيْلِ وَ قُرْآنَ الْفَجْرِ ۚ إِنَّ قُرْآنَ الْفَجْرِ
كَانَ مَشْهُودًا ۝

From this we learn that recitation of the Holy QUR'AAN in Salaah is obligatory. By mention of part is taken to mean the whole.

171. At the time of Fajr before the angels of protection and writers go, those of the day arrive on duty. Both these groups take part in Fajr Salaah. The angels of protection are sixty and writers are two. Sixty two angels are with every person. From this we learn that Salaah offered with the pious is good and the more we have of these the greater will be the reward of Salaah.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ
عَلَىٰ أَنْ يَبْعَثَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝

Tahajjud Salaah. A little nap after performing this Salaah, too, is Sunnat. The appropriate time for this Salaah is the last sixth portion of the night. Anyone who gets up from sleep without having performed Esha Salaah cannot perform his Tahajjud Salaah. Minimum Rakaats for it are two, and the maximum are twelve. The Holy Prophet صلى الله عليه وآله وسلم would perform eight Rakaats.

173. The truth of the matter is that Tahajjud

Salaah was obligatory upon the Holy Prophet ﷺ and upon the followers SUNNAT E MUAKKIDAH ALAL KIFAYA i.e. even if one person in the locality performs it, the rest of its people will be absolved of its obligation, but if no one performs it all the people will be guilty of omitting a Sunnah.

174. The Creator as well as all the creation. This is the very place from where the Holy Prophet ﷺ will open the doors of the main intercession. This place is

80. And submit like this, 'O my Lord, make me enter with a just entering ¹⁷⁵ and make me go forth with a just going and grant me from yourself a helping control ¹⁷⁶.

175. This means where I am to go should be with truth and from where I am to go out should be with honesty, exit from Makkah entry into Madina Munawwarah, go into the grave emerging from the grave on the Day of Judgement should be with dignity. Getting into worship and finishing from it should be with humility and fear of Allah Almighty (Tafseer

81. And say, 'Truth has come and the falsehood has vanished ¹⁷⁷. Undoubtedly the falsehood was certain to vanish ¹⁷⁸.

177. This means through the advent of the Holy Prophet ﷺ light came and darkness vanished, Islam came and infidelity disappeared; The Holy QUR'AAN came and Shaitaan vanished; good came and evil disappeared; guidance came and heresy vanished. But all this happened through the blessed presence of this glorious Groom, all this beauty and verdure is due to his auspicious existence. All this is brought by him ﷺ.

178. On the day of Conquest of Makkah when the Holy Prophet ﷺ

specifically granted to the Holy Prophet ﷺ of which all would be envious. From this we learn that people of greater rank should worship more. Also that the Holy Prophet's true position of Muhammad - the Praised one will rightfully be revealed at the Place of Mahmood because on that day the Holy Prophet ﷺ will become Muhammad - object of praise of the Creator and the creation.

وَقُلْ رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ
وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ
مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

Khazainul Irfaan). Whenever a believer decides to travel he should enter that place reciting this Dua.

176. Grant me such an army, servants, proofs with which I would be able to gain victory over the enemy from you. From this we learn that he with whom Allah Almighty is pleased, He appoints good helpers for him.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ
الْبَاطِلَ كَانَ زَهُوْقًا ﴿٨١﴾

entered the sacred Ka'bah a whip was in his blessed hand. He recited this verse and pointed towards an idol at which it would fall, though all these idols were fixed in iron and tin. From this we learn that the Holy Prophet ﷺ himself is truth. Those who become linked to the Holy Prophet ﷺ are the embodiment of truth and those who are not linked with him are the embodiment of falsehood. Any Salaah which is not linked with the Holy Prophet ﷺ such a prayer is not valid and if worldly affairs become linked with him, they are on truth.

82. And We send in the Qur'aan that which is healing ¹⁷⁹. and a mercy to the believers and it adds loss only to the unjust ¹⁸⁰.

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ
إِلَّا خَسَارًا ﴿٨٢﴾

179. Spiritual cure because spirit is the thing of a world of matter. Its nourishments and remedies should be of the same world. e.g. the body is a thing of the world of creations, its nourishments and remedies too are from the same world. Because the injunctions of the Holy QUR'AAN and Possessor of the Holy QUR'AAN صلى الله عليه وآله وسلم are of the world of matter, therefore they are spiritual nourishment. If you recite the entire QUR'AAN and blow on the impure clothes, they will not become pure. If the impurity is of this world then the water to clean it must also be of the same world. Even if the infidel is bathed in seven

oceans he will still remain impure. Only recitation of the Kalimah with sincerity will make him pure. This is because the impurity of infidelity is of that world therefore the water to purify it should also be of that world. It could also mean the Holy QUR'AAN is a remedy for all the outer and inner diseases. Therefore its blowing, its Ta'weez locket, etc. are permissible.

180. Observe, even today some people do not eat the food on which the Holy QUR'AAN is recited. For them the Holy QUR'AAN had indeed become a means of loss.

83. And when We bestow a favour on man, he turns away his face and moves far away towards himself, and when evil touches him then he becomes disappointed ¹⁸¹.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ
وَنَآجِبَانِيهِ ۚ وَإِذَا مَسَّهُ الشَّرُّ كَانَ
يَكُوفًا ﴿٨٣﴾

181. From this we understand that to forget Allah Almighty in our times of comfort, and making lengthy Duas when in difficulty and becoming despondent when there is a delay in their acceptance are all signs of an infidel or a

negligent person. Believers should make sure that they remain pure of these three faults. It should be remembered that here the word man denotes an infidel or negligent person.

84. Say, 'They all act in their own manner. Then your Lord knows who is best guided.

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۖ فَرَبُّكُمْ
أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

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85. And they ask you about the spirit. Say, 'The spirit is a thing in the command of my ¹⁸². Lord and you did not receive the knowledge but a little ¹⁸³.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ
مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ
إِلَّا قَلِيلًا ﴿٨٥﴾

182. By this is meant that the soul is the creation of the world of matter and you are of the physical world. Therefore you are unable to understand its true nature (*Tafseer ibn Arabi*). The infidels of Quraish went to the Jewish scholars and said teach us a plan through which we would be able to say to the Holy Prophet صلى الله عليه وآله وسلم that he is false. Those scholars asked them to put three questions to the Holy Prophet صلى الله عليه وآله وسلم; 1. the events of People of the Cave; 2. the incident of Zulqarnain; 3. The truth about the soul. Even if he gives answers to all three questions he is still not the true Prophet; if he does not give replies to all three questions he is still not the true prophet. If he gives replies to

86. And if We pleased, We could take away ¹⁸⁴, that We have revealed to you, then you would have found none to plead for you before Us.

184. This could have been done by erasing the Holy QUR'AAN from its pages and your

87. But mercy ¹⁸⁵. from your Lord. Undoubtedly His grace to you is greater ¹⁸⁶.

185. Allah Almighty through His blessings and kindness has taken upon Himself to preserve and protect the Holy QUR'AAN until Qiyamat. Just before Qiyamat takes place it would be erased from its pages and the hearts of Huffaaz. From this we learn that the knowledge of the Holy QUR'AAN and its memorisation is achieved through the great bounty of Allah Almighty.

88. Say you, 'If the men and Jinn all agree together to bring the like thereof, they would not be able to bring the same and even if in them one may be a helper of the other ¹⁸⁷.

187. Reason for its revelation:

the first two and does not answer the third, then he is a true Prophet. Thus they came to the Holy Prophet صلى الله عليه وآله وسلم and asked these three questions. The Holy Prophet صلى الله عليه وآله وسلم answered the first two in great detail, but he did not describe the true nature of the soul.

183. This means oh you inquirers, it is you who have been given less knowledge and not me. Allah Almighty has provided me with a great deal of knowledge. Soul itself has been created from the light of the Holy Prophet صلى الله عليه وآله وسلم. So how can he not have knowledge about it. For the details about the knowledge of the soul consult our book JAA-AL-HAQ.

وَلَيْنِ شَيْئًا لَّنْذَهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُكَ بِهِ عَلَيْنَا وَكِيلًا ^(۸۶)

hearts, as would be the case just before Qiyamat takes place.

إِلَّا رَحْمَةً مِّن رَّبِّكَ ^ط إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ^(۸۷)

186. In that Allah Almighty has made you the leader of all His Prophets, revealed the Holy QUR'AAN upon you, bestowed upon you the honour of being the chief intercessor, continued the process of creating Ulama (scholars) and saints in your religion until the Day of Judgement. Who is there who can understand your greatness in the true sense of the word!

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِشَيْءٍ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِشَيْءٍ وَ لَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ^(۸۸)

The polytheists of Arabia had said that if we

want to we can produce the like of the Holy QUR'AAN. Here this claim is refuted. If man cannot produce anything like the sun and the moon, then how would he produce anything like the Holy QUR'AAN? Thus, these Arabs made every possible effort to do this but they could

89. And undoubtedly We have in this Qur'aan described ¹⁸⁸, every kind of sayings in various ways, then most of the men accepted nothing but being ungrateful.

188. Here the word 'sayings' denotes strange, curious and marvellous meanings, their proofs, previous happenings, to instil fear, to give glad tidings, etc. Because the nature of human beings is different and the Holy QUR'AAN has come for all mankind, therefore it should include everything. Imaam Ja'fer ibn Mohammad Saadique says that the text of the

90. And they shall say, 'We shall never believe you until you cause a spring to gush forth for us from the earth' ¹⁸⁹.

189. Reason for its revelation:

When the leaders of the Quraish became totally frustrated, because they were incapable of opposing the Holy QUR'AAN, they gathered outside the Holy Ka'bah and asked the Holy Prophet صلى الله عليه وآله وسلم to come there. They then said that today we have called you for a decisive talk. If you so desire we are prepared to give you wealth, a beautiful wife, kingship of Arabia, if you are suffering from any mental ailment we are prepared to provide you with the best treatment. On hearing this the Holy Prophet صلى الله عليه وآله وسلم replied: "I do not desire any of these things but that you believe in the Oneness of Allah Almighty and accept me as His True Messenger. In this lies your safety. If not, I will bear your persecutions with patience and wait for Divine decision in this matter". To this they said:

91. 'Or you have a garden of date

not succeed in producing even one verse like that of the Holy QUR'AAN. It should be remembered, here that even the angels are included in the concept of jinn because they too are invisible to the eye (Tafseer Roohul Bayaan).

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ
مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا
كُفُورًا ۝٩٠

Holy QUR'AAN is for mankind in general, but its implied meanings and hints are for the specific people, its subtleties are for the saints and its truths are for the Prophets. Hazrat Maulana Rumi says: The Holy QUR'AAN in its visible form is for four types of people: Its visible text is for someone else, its concealed meanings are for someone else.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا
مِنَ الْأَرْضِ يَنْبُوعًا ۝٩١

Well, if you are a true Prophet then let four rivers flow in Makkah, let the mountains clear the jungles of Makkah, bring our forefathers back to life so that they can testify to your Prophethood or let an angel come down to testify on your behalf, or at least let there be excellent gardens and treasures of gold and silver in your possession. Omayyah added that I will only bring faith in you if you can reach the sky through a long ladder, and then bring from there such a book which we would be able to read. In response to their nonsensical demands this blessed verse was revealed (Tafseer Khazainul Irfaan). This tells us that demanding a miracle for the sake of confrontation is the way of the infidels, but requesting it for the sake of Faith is permissible.

أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّجِيلٍ وَاعْنَبٍ

palms and vines, then you cause springs to gush forth.

92. Or you may cause ¹⁹⁰, the heavens to fall upon Us in pieces as you have asserted, or bring Allah and the Angels as surety' ¹⁹¹.

190. You have said that the heaven will fall at the time of Qiyamat. So let it fall today.

93. Or you have a house of gold or you ascend up in heaven and we shall never believe even after your ascending up until you send down to us a book that we may read ¹⁹². Say you, 'Glory be to my Lord, who am I, but a being sent by Allah' ¹⁹³.

192. In that an angel should appear before us and gives a completed book to you i.e. we should be able to see the angel as well as him handing the book over to you. This entire nonsensical talk was spoken without any intention of bringing faith but rather for the sake of amusement and jest. Even if these demands were fulfilled they would not have declared faith.

193. The purpose of this answer is not to show that the Holy Prophet ﷺ was incapable of fulfilling any of these demands, but rather to show that your demands are unacceptable because after having seen any of these miracles, if you still fail to declare faith then you will be destroyed as is the Divine practice. This means the Holy Prophet ﷺ had the power to perform all these miracles, but was not given the permission to show these to them. The fire did

SECTION: 11

94. And what prevented ¹⁹⁴, men from believing when the guidance came to them, but this that they said, 'Has Allah sent down a man as a messenger?' ¹⁹⁵.

فَتَفْجَرُ إِلَّا نُهَرِ خَلَلَهَا تَفْجِيرًا ۝۹۱

أَوْ تُسْقَطِ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلَهِيبٍ وَابِلٍ كَيْبَلًا ۝۹۲

191. Who can verify about you in our presence.

أَوْ يَكُونُ لَكَ بَيِّنٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۚ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا ۝۹۳

not burn Hazrat Ebrahim (On whom be peace), the knife did not slaughter Hazrat Ismail, simply because they were not given the permission to act. Such is the nature of the Holy Prophet's ﷺ power that he made the stones to recite the Kalima, let fountains of water flow from his blessed fingers, many times angels appeared before the Holy Prophet ﷺ whom the Companions, too, had seen. In short, not to do is not the same as unable to do. It should be remembered that if the Holy Prophet himself says that he is a human, it is his high degree of excellence, but if we say this to claim equality with him, we would go out of the fold of Islam. Prophets have called themselves cruel and in error out of their humility, but we have no right to use such words for them.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۝۹۴

194. This tells us looking upon the human nature or human weakness of Prophets will stand as an obstacle for our faith. Those who only looked at Muhammad bin Abdullah remained infidels eg. Abu Jahl, but those who say Hazrat Muhammadur Rasoolullah became Companions, e.g. Abu Bakr Siddique (May Allah be pleased with him)

95. Say you, 'If there would have been angels in the earth walking about in peace ¹⁹⁶, then We would have certainly sent down an angel as a Messenger to them ¹⁹⁷.

196. It should be remembered that some angels are found on the earth but they do not dwell there. Their true place is the invisible world, therefore "walking about in peace" is used here. The stay of angels on the earth is like how officers and police from different areas are assigned to another area for the purpose of surveillance. Thus there is no inconsistency in the verse, because the presence of angels on the earth is proven from Hadith Shareef.

197. This means that had the earth been inhabited by angels as is found in the case of human beings, then the prophet sent would

96. Say you, 'Sufficient is Allah as a witness for me and you ¹⁹⁸, undoubtedly He knows and sees His bondsman ¹⁹⁹.

198. From the miracles of the Holy Prophet صلى الله عليه وآله وسلم is the recitation of the Kalima by inanimate objects, the obedience of the sun and the moon to the command of the Holy Prophet صلى الله عليه وآله وسلم are all examples of the testimony of Allah Almighty. A further example of this is the continuation of

97. And he whom Allah guides, he is on the straight path, and he whom He leads astray, then you will find no supporter for them but Him ²⁰⁰. And

195. This means that how is it possible that Allah Almighty should send a mere human being as a prophet. He should have sent an angel or at least a jinn for this work. Just look at the foolishness of these idiots, that they were expressing astonishment at the man being human, yet they were accepting wood and stones as their deities.

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ
يُشْشُونَ مُطَهَّرِينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ
السَّمَاءِ مَلَكًا رَسُولًا ①

have been an angel. Because prophets are sent for the purpose of propagation, only that person can preach to the people who is able to speak their language and understand their habits and customs, can understand their joys and sorrows. And this can only take place if the prophet is of their genesis or origin. It is rather surprising that these infidels were regarding the angels superior to human beings. For this reason they were saying, why had an angel not come as a prophet? In reality, a human being is superior to an angel. It is the angels who prostrated to man, and not vice versa.

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ②

the beloved servants of Allah Almighty being true believers until the Judgement Day.

199. The demands of these infidels too point out who was on the true path, who was gone astray, on what condition would a particular person die, are signs of their wretched end.

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَ مَنْ
يُضِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ

We shall raise them on the day of Resurrection on their faces, blind, dumb and deaf ²⁰¹. Their abode is Hell. Whenever it will become to be extinguished, We shall make it to blow in flames vigorously' ²⁰².

200. From this we learn that for the believers Allah Almighty has appointed helpers in this world and the Hereafter, because the absence of helpers is the punishment for the infidels. We further learn that only those derive benefits and blessings from the Holy QUR'AAN and Hadith in whose hearts Allah Almighty has planted the seed of guidance. The Holy QUR'AAN and Hadith are the downpours of mercy.

201. This tells us that on Judgement Day the conditions of the heart will be unfolded upon the various parts of the body. Those whose hearts were blind in the world, their eyes will be blind in the Hereafter, those whose heart were deaf here, there ears will be deaf there.

98. This is their punishment because they rejected ²⁰³, Our signs and said, 'When shall we become bones and broken particles, then shall we really be raised up as a new creation?' ²⁰⁴.

203. This tells all these punishments are for the infidels. The nature of punishment for the believers will be different, no matter how severe a sinner he may be. It should be remembered that rejection of one verse is rejection of all the verses. Similarly rejection of one attribute of the Holy Prophet صلى الله عليه وآله وسلم is not only rejection of the

99. And whether they see not that Allah made the heavens and the earth ²⁰⁵, that He can make the like ²⁰⁶, of them, and He has appointed for them a term in which there is no doubt ²⁰⁷. But the unjust refuse to accept but they are ungrateful.

دُونِهِ ۖ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَبُكْمًا وَصُتًا ۚ مَا لَهُمْ فِي جَهَنَّمَ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ۙ

But this will be during the early part of Judgement Day. Thereafter, everyone will be given sharp ears and eyes. Says Allah Almighty: "We have removed from you the covering, so today your sight is sharp" (S50:V22). So to say, from the grave he will go blind and deaf for his reckoning and after reaching there he will gain his sight. Thus there is no inconsistency in the verses. In different verses times are mentioned.

202. So that after this despondency will become a means of great difficulty for the infidels because they would be hoping that the fire of Hell would become cool. But the vigorous flaming of the fire again will sink their hopes.

ذٰلِكَ جَزَاؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَ قَالُوْا ءَاِذَا كُنَّا عِظَامًا وَ رُفَاتًا ءَاِنَّا لَسَبْعُوْنَ خَلْقًا جَدِيْدًا ۙ

Holy QUR'AAN, but of all the revealed Books. 204. By this is meant you will be raised to life once again in a different manner, without a sperm, but from just sand. And the nature of this body would be different to that. How is this possible? This question of the infidels was not for the purpose of genuine enquiry but for the purpose of rejection and ridicule.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ قَادِرٌ عَلٰۤى اَنْ يَّخْلُقَ مِثْلَهُمْ وَ جَعَلَ لَهُمْ اَجَلًا لَا رَيْبَ فِيْهِ ۚ فَاَبٰى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ۙ

205. This means without any matter or any example. If Allah Almighty can do this then is it difficult for Him if He creates you without any sperm?

206. It should be remembered that on the Day of Judgement the original limbs of the human body would be the same as those when he was in the world. Likewise, his soul too will be the same. However the component parts will be different. From this reason the infidels who are white here would be black there, and the believers who are black here would be white there. The bodies of the infidels would

100. Say you, 'If you had been the owners of the treasures of the mercy of my Lord, you would have surely held it back because of fear of spending' 208. And man is a great miser 209.

208. By this is meant oh infidels if you had become the owners of the bounties of Allah Almighty, you would not give a dime to anyone but rather spend everything on yourselves, and this expenditure, too, you have done with great caution so that it does not get depleted. Allah Almighty has made our Holy Prophet صلى الله عليه وآله وسلم the owner of all His bounties. Says Allah Almighty: "O beloved Rasool We have bestowed upon you an abundance of good" (S107:V1), and the Holy Prophet صلى الله عليه وآله وسلم says: "I have been given the keys of the treasures of the

be very big there, hence the word 'like them' is used here. The soul and the limbs in terms of originality will be the same, but in terms of component parts, it will be different in resemblance.

207. Everything has a determined time. Illness, cure, success, acceptance of prayer will all take place on their time. One should not make haste for acceptance. Pray to your Lord, but do not give advice to Him. In the same way the demand by the infidels to the Prophets to let the punishment come immediately was before its time.

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۖ وَكَانَ الْإِنْسَانُ قَتُورًا ۝١٠٠

world". He further says: "If I so desire, the mountains of gold would walk with me". Thus this verse is addressed to the infidels from which the Holy Prophet صلى الله عليه وآله وسلم is excluded. Therefore this verse cannot serve as a proof to show that the Messenger of Almighty Allah had no power or authority over the bounties of Allah Almighty.

209. Here the word 'man' denotes an infidel, a negligent and miserly man, not all the men. The generosity of the Holy Prophet صلى الله عليه وآله وسلم is unequalled in the entire world.

SECTION: 12

101. And undoubtedly we gave nine clear signs 210, to Musa, then ask the children of Israel; when he came to them, then Firawn said to him, 'O Musa! In my opinion you have been hypnotised' 211.

210. From these some were miracles and some were punishments which were sent to the Pharoah as indirect miracles e.g. The staff, The Bright Hand, the disappearance in the stuttering and stammering of the blessed tongue, the

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَمَسَّ لَهُ الْفُتُورُ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُوسُفُ مَسْحُورًا ۝١٠١

opening of the sea, the storm, the coming of the locusts, frogs, lice, blood etc.

211. This means oh Israelites when Pharoah has called Hazrat Musa (On whom be peace) by this, so if you call the Holy Prophet

as a magician it is not beyond you because it is the ancient habit of 102. He said, 'You know well that none sent these down except the Lord of the heavens and the earth ²¹², as opener of the eyes of the heart, and in my opinion, O Firawn, You are necessarily to be ruined' ²¹³.

212. From this we learn that Pharoah knew in his heart that Hazrat Musa (On whom be peace) was a Prophet, but verbally he rejected this, just as Shaitaan knew about the Prophethood of Hazrat Adam (On whom be peace), and Abu Jahl knew about the prophethood of the Holy Prophet ﷺ. Pharoah had already seen Mosaic miracles when Hazrat Musa (On whom be peace) was still a child.

213. Here the word 'opinion' is used to mean certainty. This tells us that the Prophets are fully aware of every person's end. Hazrat Musa (On whom be peace) had already

103. Then he desired to oust²¹⁴. them from the land then We drowned him and all his associates ²¹⁵.

214. This means that Pharoah wanted to annihilate Hazrat Musa (On whom be peace) and his followers from the surface of the earth. If he merely wanted to see them banished from Egypt, that they had done by leaving Egypt, yet Pharoah went in pursuit of them when they

104. And We said to the children of Israel after him, 'dwell ²¹⁶, in this land, then when the promise of the Hereafter will come, We shall bring you all rolled together ²¹⁷.

216. This means land on which Divine punishment had not come is permissible to inhabit. Pharoah was taken out of Egypt and then drowned. Otherwise, just to stop in the land which has been subjected to Divine punishment is prohibited, let alone inhabiting it. By this land is either meant Syria, or both

the infidels.

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَؤُلَاءِ إِلَّا
رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَ
إِنِّي لَا ظَنُّكَ يَفِرْعَوْنُ مَثْبُورًا ۝۱۲

informed Pharoah of his ruin, and that he will not receive Divine guidance to accept faith. The same happened as predicted. It should be remembered that the death of a person on obedience and villainy is part of the FIVE BRANCHES OF KNOWLEDGE which is taught by Allah Almighty to His Prophets. Our Holy Prophet ﷺ had informed that Hazrat Abu Bakr Siddique is from the inmates of Paradise, Hazrat Imaam Hussain (May Allah be pleased with them) is from Paradise, so and so will be an inmate of Hell, etc.

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ
فَاغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ۝۱۳

were leaving Egypt because he wanted to destroy them altogether.

215. Those men of Pharoah who were infidels were drowned, while some of the Qibtees who had accepted faith were saved. Mention of this is made in the Holy QUR'AN

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ
اَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ جُنَّاظِكُمْ لَفِيقًا ۝۱۴

Egypt and Syria.

217. This means the pious and the sinners, the believers and the infidels will all be gathered on the Day of Judgement together. Thereafter they would be sifted out. Says Allah Almighty: "And today he separates you, oh you culprits" (S36:V59).

105. And We sent down the QUR'AAN with truth and it has come down ²¹⁸. for truth and we have not sent you down but as a bearer of glad tidings and as a Warner ²¹⁹.

218.It came down in exactly the same way as Allah Almighty had revealed it. No change had taken place on the way. So, it has reached us just the way it was revealed. From this we learn that Hazrat Jibraeel, the Holy Prophet صلى الله عليه وآله وسلم and the Noble Companions are all the personification of trust and honesty. The following verse: "And We sent down QUR'AAN with Truth and it has come down for truth" (S17:V105), is a cure for every ailment. Keep your hand on the place of ailment and recite this verse then blow on it, if Allah Almighty wills, the person will be cured.

106. And We sent down the Qur'aan in pieces so that you may read it to mankind at intervals and We sent it down gradually bit by bit ²²⁰.

220.From this verse we learn a few issues:

1.The slow revelation of the Holy QUR'AAN is for the purpose of man's learning. The Holy Prophet صلى الله عليه وآله وسلم was already fully conversant with all its injunctions, as is seen from "to mankind" The Holy Prophet صلى الله عليه وآله وسلم was the practicer of the Holy QUR'AAN prior to commencement of his Prophetic mission.

2.The Holy Prophet's صلى الله عليه وآله وسلم method should be emulated in the recitation of the Holy QUR'AAN. Do not invent

107. Say you, 'Believe in it or believe in it not ²²¹. Certainly those who got knowledge before it was sent down do fall in prostration on their faces when it is recited to them ²²².

221.In this verse the infidels are not given the right for infidelity in fact, Allah Almighty has made His and His Prophet's صلى الله عليه وآله وسلم independence known i.e. We will not benefit, if you accept faith, neither will your infidel-

و بِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝١٥

This Dua was taught by Hazrat Khizr (On whom be peace) to Hazrat Muhammad bin Samaak (On whom be peace) (*Tafseer Roohul Bayaan*).

219.This means you are not responsible for their guidance, nor will he be questioned about it on the Day of Judgement. Says Allah Almighty: "And you shall not be questioned about the inmates of Hell" (S2:V119). Thus, this does not mean that you have not been given any authority. The Holy Prophet صلى الله عليه وآله وسلم with the permission of Allah Almighty is empowered to do things.

و قُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ۝١٦

your own rules of Tajweed.

3.The Holy QUR'AAN should be recited slowly and with pauses.

4.Just as the rules of recitation of the Holy QUR'AAN have been received from the Holy Prophet صلى الله عليه وآله وسلم similarly its mystical meanings and interpretation would be obtained from him. Interpretation through ones own opinion is totally prohibited. For further investigation of this consult our Tafseer Naeemi and the introduction to JAA-AL-HAQ.

قُلْ اٰمِنُوْا بِهٖ اَوْ لَا تُؤْمِنُوْا ۚ اِنَّ الَّذِيْنَ اُوْتُوْا الْعِلْمَ مِنْ قَبْلِهٖ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ۝١٧

ity harm Us in any way. It is you who will either benefit or lose out through it.

222.From this we learn that the scholars of the People of the Book were from before hand awaiting the coming of the Holy Prophet

and acknowledged the revelation of the Holy QUR'AAN. Thus, after seeing the Holy Prophet ﷺ and listening to the Holy QUR'AAN they accepted faith e.g. people like Hazrat Abdullah ibn

108. And they say 'Glory be to our Lord, undoubtedly the promise of our Lord is always fulfilled' 223.

223. This means the promise which was made in Our revealed Books has been fulfilled through the coming of the Final Prophet (Peace

109. And they fall down on their faces weeping, and this Qur'aan increases them in humble submission 224.

224. From this emerge two issues:

1. It is Sunnah to cry when listening to the recitation of the Holy QUR'AAN.

110. Say you, 'Call upon Him saying Allah or saying The Most Affectionate 225, whichever you call upon him, all these are his good names 226, and neither offer your prayer with loud voices 227. nor with low voices and seek a way in between.

225. Reason for its revelation:

Once the Holy Prophet ﷺ performed a lengthy Sajdah in which he was repeatedly saying *YA ALLAH YA RAHMAAN* - Oh Allah! Oh the Most Merciful! On hearing this, Abu Jahl babbled that we are being prohibited from worshipping two deities, but he is calling upon two Gods. In refutation of it, this verse was revealed in which it is told that though the names are two, the possessor of the name is One.

226. Even more than ninety nine names whose meanings are extremely pure and exquisite. Because the needs of the seeker were different, therefore the qualitative name of Allah Almighty too become different so that every beggar asks for his needs by calling upon His appropriate name in his Dua. From this we

Salaam etc. Therefore, oh believers you too should prostrate to emulate their practice. This Sajdah was either a Sajdah of gratitude or a Sajdah of Divine Grandeur.

وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ١٠٨

be upon him) and the revelation of the Holy QUR'AAN. And thus Our Books were proven true.

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ١٠٩

2. The recitation of the Holy QUR'AAN brings about softness and humility in the heart.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا ۚ وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ١١٠

learn that it is prohibited to remember Allah Almighty through unsuitable names. Do not call Him as Raam, Prabhoo, Parmatma, etc. It should be remembered the word KHUDA is not the name of Allah Almighty but its synonym just as Nourisher and Sustainer are the synonyms of *KHALIQ*, and saying this is permissible.

227. Thus, it is prohibited to lead the Salaah on the loudspeaker because a loudspeaker emits sound louder than it is required which is prohibited in Salaah. Likewise, when the followers are fewer in number, the Imaam should recite the Qira't very loudly.

Reason for its revelation: When the Holy Prophet ﷺ would recite the Qira't aloud in salaah, the infidels would on

hearing this hurl words of abuse at Allah Almighty. In response, this verse was revealed. Thus even today the believers recite the Qira't

111. And say, 'All Praise is due to Allah Who has no son ²²⁸, and no partner ²²⁹, in His Kingdom and He has no supporter ²³⁰, because of any weakness and proclaim His Greatness Magnifying ²³¹.

228.As was said by the polytheists of Arabia, the Christians and the Jews. The polytheists called the angels as the daughters of Allah Almighty, while the Jews were calling Hazrat Uzair (On whom be peace), and Christians were calling Hazrat Isa (On whom be peace) as the son of God.

229.As is the belief of the polytheists of Arabia and India. The Zorastrians believed that YAZDAAN is the creator of everything good, and AHARMAAN is the creator of everything evil. The belief of the Mo'tazilla sect is that every person is the creator of his own deeds. All these are means of making association in Kingdom.

230.In its refutation is made of these polytheists who were holding such beliefs that Allah Almighty enlisted the help of some because He is unable to take care of the

silently in Zohr and Asr Salaah as a reminder about the helplessness of the believers of that time.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ
لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ
لَهُ وَلِيٌّ مِّنَ الدُّلِّ وَكَبِّرْهُ تَكْبِيرًا ۝

management of the entire universe i.e. He is weak (Allah forbid!). In terms of Islamic beliefs, Allah Almighty has bestowed friendship out of honour on some of His servants e.g. the angels have been given the management of the world; and not out of weakness.

231.Recite the glory of Allah Almighty (*ALLAHO AKBAR*) in Salaah and out of Salaah. It is stated in a Hadith Shareef that Allah Almighty loves the following FOUR words: 1. *LA ILAHA ILLALLAH*; There is no god but Allah: 2. *ALLAHO AKBAR*; Allah is the Greatest: 3. *SUBHANALLAH*; Allah be praised: 4. *ALHAMDOLILLAH*; All praise is due to Allah. Some Sheikhs of the Qadiri order recite after every Salaah the verse from *WA QULIL HAMDO LILLAHI* till the end aloud and recite Takbir loudly.

١٨ سُورَةُ الْكَهْفِ مَكِّيَّةٌ ٢٩ رُكُوعَاتُهَا ١٢

SURAH AL-KAHF (THE CAVE) (MAKKAN)

Revealed before Hijrah 110 V : 12 S 1577 Words , 6360 Letters

SECTION 1

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. All praise to Allah who sent down the book upon his bondsman ¹, and has not put therein any crookedness².

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ١

1. From this, two issues emerge:

1. The revelation of the Holy QUR'AAN on the Holy Prophet صلى الله عليه وآله وسلم by Allah Almighty is a high degree of perfection of Divine phenomenon. Therefore, He has revealed Himself through the medium of this quality.

creation is the fettered or confined slaves of Allah Almighty (Roohul Mu'ani). It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم is Allah Almighty's true servant. The rest of the creation is dependent on him, and the Holy Prophet صلى الله عليه وآله وسلم is dependent on Allah Almighty.

2. The Holy Prophet صلى الله عليه وآله وسلم is the perfect and absolute servant of Allah Almighty, and this absolute slavehood is the highest praiseworthy quality of the Holy Prophet صلى الله عليه وآله وسلم. The rest of the

2. Neither is there any flaw or shortcoming in this passage of the Holy QUR'AAN, nor is there any contradiction in its meaning, neither are its prophecies false, nor is there any discrepancy in its subject matter.

2. The book of justice that may warn ³ of severe punishment from Allah, and that may give the believers who do good deeds the glad-tidings that for them⁴ there is a good reward.

قِيَمًا لِّيُنْذِرَ بَأْسًا شَدِيدًا مِّمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ٢

3. Either this Book or the Holy Prophet صلى الله عليه وآله وسلم should instill fear in the infidels, or the negligent people about the punishments of this world or the Hereafter.

Therefore, the restriction of good deeds is correct. In the terminology of the Saints, good deeds are those, which are performed for gaining the pleasure of Allah Almighty and His Prophet صلى الله عليه وآله وسلم. Thus, Salaah offered for show is a bad act, while eating, drinking, sleeping and remaining awake for the pleasure of Allah Almighty is piety.

4. It should be remembered that the Holy QUR'AAN is the giver of glad tidings to the pious believers, and a binder of hope for the sinful believers. Says Allah Almighty: "Despair not of the mercy of Allah" (S39:V53)

3. In it they shall abide forever.⁵

مَا كَثِيرٌ فِيهِ أَبَدًا ٣

5. From this we learn that no person who enters him. Paradise will have his reward taken away from

4. And that it may warn those who say, Allah has taken those for himself⁶.

6. These are the Christians, Jews and polytheists of Arabia. In this verse, mention of the specific

5. They have no knowledge about it nor their forefathers⁷. What a monstrous word it is. That comes out⁸ from their mouths. They are merely telling a lie

7. Here, the word 'knowledge' does not mean to know, but to have knowledge of things that represent truth. To know about wrong things is called compound ignorance. Thus, no objection can be raised at the verse.

8. Because saying such a thing necessitates

6. Then haply you will risk your life with grief after them if they believe not in this discourse⁹.

9. From this, two issues emerge:

1. The Holy Prophet صلى الله عليه وآله وسلم endeavours much more to spread the Message of Allah Almighty than what is demanded by the obligation of his position as a missionary and is more kind to the creation of

7. Undoubtedly we adorned the earth whatever is on it¹⁰, so that we may test them as to which of them is best in works.¹¹

10. This refers to man, animals, farming, gardens, etc. From this we learn that Allah Almighty has not created anything without its utility. Some things are bad, but their creation is not bad. The infidels are evil, but their creation is not evil. If the infidels were not created, then how would the believers have participated in Holy Wars and received the spoils of war and martyrdom? Due to the presence of the infidels, many acts of worship of the believers are established. For further

و يُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ

is followed by that of the common people.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۖ إِنَّ
يَقُولُونَ إِلَّا كَذِبًا ۝

the belief that Allah Almighty is transitory, is helpless, dependent, resembles creation and has an associate, etc. (God forbid). Thus, to believe of Him having children is the cause of severest infidelity.

فَلَعَلَّكَ بَاخِعٌ نَفْسِكَ عَلَىٰ إِثْرِهِمْ ۖ إِنَّ
لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۝

Allah Almighty than their parents.

2. Allah Almighty is so kind to the Holy Prophet صلى الله عليه وآله وسلم that even parents would not be so kind to their children, because He, at all times, takes care of all that affects Him.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا
لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝

information about this, consult Tafseer Naeemi in which the wisdom for the creation of the devil is outlined.

11. Who are those who adopt lawful things and abstain from prohibited things and who are those who differentiate between these two? It should be remembered that testing by Allah Almighty is not for His knowledge, but to make this apparent upon His servants so that nobody can raise objections regarding this on the Day of Judgement.

8. And undoubtedly whatever is on it, we shall one day leave it as a barren field. ¹².

12. By this is meant on Judgement Day there will be no trace of farming fields, gardens, etc.

9. Did you know that the men of the cave and of the forests side were of our a wonderful sign? ¹³.

13. The word 'Raqeem' is either a Roman word for a dog, or the name given to the jungle of the People of the Cave, or a name of their

10. When those youths took refuge ¹⁴, in the cave and said 'O our Lord, grant to us mercy from yourself and provide for us guidance in our affair.' ¹⁵.

14. From this, emerge a few things:

1. The Companions of the Cave are people.

2. That all of them are males.

3. That all of them are young and do not include children or old people as is indicated by the word 'youths'. The majority is of the view that they are seven in number: YAMLEEKHA, MAXIMILLAN, MARTOONIS, SANOONAS, SARINOONAS, ZOONAWAAS, KASTITONAS. The name of their dog is QATMEER (*Tafseer Khazin, Khazainul Irfaan and Mazhari*). These names have such power that if written and hung on the door, it protects the house from burning, if placed on top of goods they will not be stolen, if hung on a ship it will not sink, if written on a piece and thrown in a fire it will extinguish it, if placed in the neck of a child, it protects the child from excessive crying and infantile epilepsy. If these names are written and fastened on the arms of the prisoners they will obtain freedom and if an unwise/stupid person wears it as a Ta'weez, he will become wise and intelligent (*Tafseer Khazain*).

15. The following is a brief account of the Companions of the Cave. After Hazrat Isa (On

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ^٨

found on the entire earth. Therefore, why put your heart in such ephemeral things.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ ^٩ كَانُوا مِنْ آيَاتِنَا عَجَبًا ^٩

settlement/village, or the name of the state in which their names were engraved and hung at the door of the cave.

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ^{١٠}

whom be peace) was raised to the heavens, the common people became polytheists. In the city of Ephesus, these seven men had remained devout believers. This was the period of the rule of Emperor Daqyanus (Emperor Decius -248 AD) who was a very cruel king, bent on killing every believer. These people fled from this city and took sanctuary in a nearby cave to save their faith and slept therein. They had a few coins and a dog with them. The dog slept at the mouth of the cave. The name of the mountain was Banjlos, while the cave was called Jeerom. Through Divine power, these people had slept for three hundred years. In the meantime, Emperor Daqyanus had died and several kings ruled after him. Eventually, Emperor Theodorus, a pious believer, who ruled for sixty years sat on the throne. During his reign, people began to reject Judgement Day. So he offered a dua asking Allah Almighty to show such a sign, which will serve as a proof of resurrection. The Companions of the Cave awoke at that time. Their faces were lively and jolly. They said to Yamleekha: "Go to the market and buy some food. But do not inform anyone of our whereabouts". When Yamleekha came to the city, he found things

were totally different. He went to a bakery to buy bread. When he gave the money to the baker, the baker said this coin is three hundred years old and was used during the reign of Emperor Daqyanus. How did you get it? He was taken to the governor who said that perhaps you have laid your hands on a treasure. Please tell me where it is? To save himself, Yamleekha related the full story. After hearing this extraordinary tale, the Emperor, some of his officers and citizens of the city went to meet these persons at the cave. Emperor Theodorus embraced them with joy and inform-

11. Then we smote their ears many years in the cave.¹⁶

16. Two issues emerge from this:

1. The miracles of the saints are true. The Companions of the Cave are the saints of the Israelites. Their existence for so long, without any food or water, is a miracle.

12. Then we raised them up that we might see which of the two groups most rightly tell the period of their stay there.¹⁷

17. By this is meant people will disagree of the period of staying in the cave by these

SECTION 2

13. We relate to you their story with truth. They were some men who believed¹⁸. in their Lord We increased them in guidance.

18. Through their own inspiration, or through the blessings of their companionship

14. We solaced¹⁹. their hearts when they stood up and said. Our Lord is He Who is the lord of the heavens and earth. We shall not worship any god²⁰. beside Him. If we did so. Then necessarily we uttered crossing the limit.²¹

ed his subjects that if Allah Almighty can wake them after three hundred years sleep, He can most surely raise the dead on the Day of Judgement, as well. These Companions then, once again, went back to sleep. The Emperor ordered for a mosque to be built at the door of the cave. Every year people would gather there and celebrate the occasion like the day of Eid (*Tafseer Khazin, Khazainul Irfaan, etc.*). From this we learn that celebrating Urs of the saints is an ancient custom, which is practised by the believers.

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ
عَدَدًا ۝

2. A miracle can be enacted by a saint, even when he is asleep, as well as after his physical demise. The preservation of their bodies by sand, too, is a miracle.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ
لِمَا لَبِثُوا أَمَدًا ۝

19. dwellers of the cave. Let us see who would be able to give the correct figure.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۖ إِنَّهُمْ
فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ۝

with the disciples of Hazrat Isa (On whom be peace).

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا
رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ
دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ۝

19. By this is meant Allah Almighty had kept them on the path of guidance and gave them the power and strength to speak in the presence of the emperor.

20. Here, the word "Dua" is used to denote worship and not to call. It does not mean we will not call on anyone besides Allah Almighty. Calls are made day and night for

15. These our people have taken for themselves gods besides Him. Why then do they not bring for them a bright authority? Then who is more unjust that he who fabricates a lie against Allah. 22.

22. After relating their story to the emperor,

16. And when you have separated²³, yourselves from them and from all that which they worship beside Allah. Then take refuge²⁴ in the cave. Your lord will unfold for you His mercy and will prepare an easy arrangement of your affairs. 25.

23. This means do not stay with these infidels. Let us go away and take shelter at some place where we can hide from them and engage ourselves in the worship of Allah Almighty. We have full hope that Allah Almighty will certainly provide for us a safe haven. From this we learn that during times of mischief, separation from people is a means of safety.

24. From this we learn that it is forbidden

17. And O beloved! You will see²⁶, the sun when it rises. Moves away from their cave to the right and when it sets. Turn away from them on the left. 27. where as they are in the open space²⁸, of the cave, this is of the sign of Allah. he whom Allah guides is on the right way²⁹, and he whom he

doing worldly and religious deeds. Hazrat Ebrahim (On whom be peace) had called upon dead animals. In every Tashahud we call upon the Holy Prophet صلى الله عليه وآله وسلم to send greetings.

21. This means they had told Daqyanus, we will not worship idols made by you.

هَؤُلَاءِ قَوْمًا اتَّخَذُوا مِنْ دُونِ اللَّهِ
لَوْ لَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ۝١٥

they began to converse among themselves.

وَإِذِ اعْتَزَلْتُمُوهُمْ وَ مَا يَعْبُدُونَ إِلَّا اللَّهَ
فَآوَا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ
رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ۝١٦

to stay with the infidels under false pretences. One should go away from there at the earliest opportunity. Says Allah Almighty: "Is the earth of Allah not wide?" Observe, the Companions of the Cave did not adopt this pretentious behaviour.

25. This means Allah Almighty is going to solve all your problems because you remained firm in your religion.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ
كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ
تَقَرَّبُ إِلَهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ
مِنْهُ ۚ ذَلِكَ مِنْ آيَاتِ اللَّهِ ۚ مَنْ يَهْدِ
اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِلْ فَلَنْ

sends astray for him you will never find a supporter to guide.³⁰

26. This tells us that the Holy Prophet صلى الله عليه وآله وسلم had seen the Companions of the Cave, as well as the direction they are facing in their sleep, as is mentioned in the events of Me'raaj.

27. This means their cave had been facing south, so that when the sun rises it is on the left side, and at sunset it comes on the right side so that at no time does sunshine fall upon them. This is the most appropriate explanation for it.

28. That at all times fresh air is reaching them. This means despite being in an open ground, they are protected from sunshine. Or, it may be their miracle, or perhaps the direction is such. The first statement lends more weight

SECTION 3

18. And you might deem them awake and they sleep ³¹, and we turn them about to the right and to the left ³², and their dog has stretched his forelegs at the threshold ³³. of the Cave. O listener! If you had a look peeping at them, then you would have run away ³⁴. turning your back and would have surely filled with terror of them.³⁵

31. This tells us that they are asleep even now. They are alive, not dead. Their eyes are open so that the one who may look at them will think that they are awake. If they were dead, they would not be called "awake", because a corpse is not called one who is sleeping.

32. Twice a year, or only once a year, on the day of Ashurah. The first saying is that of Hazrat Abu Huraira, while the second is that of Hazrat Abdullah ibn Abbas (May Allah be pleased with them) (*Roohul Mu'ani and Khazainul Irfaan*). From this, two issues emerge:

1. The works of some special servants of Allah Almighty are called Allah's works because this changing of sides is the work of the angels, yet, Allah Almighty is saying We are turning them

تَجَدَّلَهُ وَلِيًّا مُرْشِدًا ۝١٤

because Allah Almighty had declared this among His Signs.

29. One who is on the path of guidance acknowledges the miracles of the Saints of Allah Almighty, but one who is misguided will always reject their miracles. He will either enter into discussion or pass verdicts of polytheism.

30. From this we learn that there are neither any helpers for the misguided people, nor do they have any guide. Whereas the believers have both. Today all those who are found without any religious guides and mentors are groping in heresy.

وَتَحْسَبُهُمْ آيِقَاطًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ
لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَلَّيْتَ مِنْهُمْ رُعبًا ۝١٨

about.

2. The Companions of the Cave are alive, because only the living change their sides, not the dead. Allah Almighty has the power that these persons should not turn sides and yet remain preserved from decay.

33. From this we learn that the companionship of these pious persons had such an effect on the dog, that it became worthy of mention in the Holy QUR'AAN and people began to recite incantations in its name, and it gained eternal life. Sand cannot decompose its body. If the dog can achieve these blessings, then what about those who have gained the companionship of the Prophet? We further learn that to seek the companionship of the

pious is greater than every type of worship because the benefit of this is not just limited to human beings only.

34. From this we learn that miracles are shown by saints in their subconscious state as well, because this sleep and position of awe, of the Companions of the Cave, is their miracle.

35. This awe and imposing state of these Companions is a means of their protection. During the Battle of Rome when Hazrat Amir Muawiyah (May Allah be pleased with him) reached this cave he tried to enter it, but Hazrat Abdullah ibn Abbas (May Allah be pleased with him) stopped him by reciting this very verse. Then Hazrat Muawiyah sent a group of

19. And likewise we did rouse them that they might question ³⁶. one another. One spokesman of them spoke ³⁷. 'How long have you stayed here, some of them spoke. we stayed a day or part of a day ³⁸, others spoke, your Lord knows well how long you stayed', ³⁹ now then send one of you with this silver to the city' ⁴⁰, then let him look for which food is the cleaner ⁴¹, there, and that he may bring ⁴², for you provision from it and let him be courteous ⁴³. and let him not inform anyone about you.

36. In this is given the wisdom of waking of the Companions of the Cave after three hundred years –that is those who saw them would strengthen their own faith, while the faith of the Companions, too, would become very strong.

37. This refers to Maximillan who is the oldest amongst them, and also their leader (Khazainul Irfaan).

38. Because Allah Almighty wanted the people to see this miracle of His saints, He therefore made them unaware about this world, in a state of sleep and turned their attention towards Him, just as Allah Almighty had kept Hazrat Uzair (On whom be peace) unaware about his external environment in a death-like

men in it, but all of them were burnt to ash (Tafseer Khazainul Irfaan). It is quite apparent that this address is made to the believers and not the Holy Prophet صلى الله عليه وآله وسلم because when he saw Allah Almighty he did not become frightened; while the Companions of the Cave are His mere servants. Says Allah Almighty: "The eye deviated not nor crossed the limit" (S53:V17) i.e. My Beloved on seeing Me did not even wink nor did he go astray. Also, it is stated in some traditions that on the night of Me'raaj, the Holy Prophet صلى الله عليه وآله وسلم had seen the Companions of the Cave. Allah Almighty and His Rasool صلى الله عليه وآله وسلم know best!

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ
قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا
لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا
رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ
بِوَرَقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ
أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ
وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ①

condition, so that his miracle could be seen. Otherwise, the true servants of Allah Almighty are fully aware of everything, whether they are asleep or when they leave this physical world. Says Allah Almighty: "Heavy upon him is your suffering" (S9:V128). The Holy Prophet صلى الله عليه وآله وسلم says: My eyes sleep, not my heart". It is for this reason that the Wudhu of the Holy Prophet صلى الله عليه وآله وسلم would not break from sleep, because he was never unconscious or unaware of things. All the Prophets, during the night of Me'raaj, performed their Salaah behind the Holy Prophet صلى الله عليه وآله وسلم. Many Prophets had joined in the Farewell Pilgrimage. Therefore, the Holy QUR'AN is saying here:

“Likewise We did inform them” (S18:V21). Therefore, the saying of the Wahabis that the beloved servants of Allah Almighty become totally unaware of the conditions in the world, is incorrect. If this were the case then greetings would not be extended to the dead in the graveyard, because there is no greeting for those who are unconscious.

39. Because these pious persons had entered the cave when the sun was rising and awoke when the sun was setting. Because of this they thought that they had slept for that day. From this we learn that to exercise interpretation of Islamic law is permissible because these pious persons described the time of their sleep through assumption and interpretation. We further learn that whatever injunction, when overwhelmed by assumption, should not be given any credence. When they saw that their hair and nails had grown so long, they expressed hesitation as to how their hair could have grown so long in a matter of a day. Then they said; Allah Almighty alone knows how long we have slept.

40. The coin of Decius (Daqyanus), which they had taken with them in the cave. From this we learn that keeping money and supplies when on a journey, is not going against trust in Allah Almighty.

41. From this, emerge a few issues:

20. Undoubtedly, if they would know you, then they would stone you or make you revert to their faith and if it was so, then you would never get any good. 44

44. From this, emerge a few issues:

1. If you do not have the power to declare your faith openly, then it is permissible for you to conceal it, but staying among the infidels would not be lawful. At the first opportunity, you should migrate from there. Thus, they cannot be used as proof for adopting pretentious living.

2. Turning to infidelity should be regarded with the same contempt as falling into a fire.

1. Doing business with the infidels is permissible.

2. The food cooked by a non-Muslim is not prohibited for a Muslim to eat, because all the shopkeepers in the city were infidels. For many years Hazrat Musa (On whom be peace) ate at Pharaoh's. Our Holy Prophet صلى الله عليه وآله وسلم ate at Hazrat Abu Talib's house prior to the announcement of Prophethood. However, it is stated in *Bukhari Shareef* that even prior to the announcement of Prophethood, the Holy Prophet صلى الله عليه وآله وسلم never ate from what was sacrificed to the idols.

3. Eating tasty, wholesome food is not against the rules of piety.

42. They were made to feel hunger, so that through it, they could show their miracle, in order for people to believe in the miracles of saints. Otherwise, Allah Almighty who had thus far kept them asleep without any food; had the power to suppress their hunger at this point in time as well. From this we learn that it is not difficult for Hazrat Isa (On whom be peace) to remain in the heavens without consuming food. This very thing is proven in the case of the Companions of the Cave, as well.

43. It should be remembered that the second LAAM of this word WALMUTA-LATTAF is in the first half of the Holy QUR'AAN, while the TA is in the second half.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ۝٢٠

3. A pious and god-fearing person should place his trust in his faith and piety. He should at all times seek the bounty and mercy of Allah Almighty. Observe, the Companions of the Cave feared that today we have to mix with infidelity because they were not in a position to act otherwise, and if they remain there any longer, perhaps their hearts would become inclined towards infidelity and not be able to return to Islam and thereby destroy their

Hereafter. This is the intended meaning of 'will not benefit'. Thus, there is no

inconsistency in the verse.

21. Likewise we did inform of them that the people might know that Allah's promise is true and that hour, there is no doubt about it, ⁴⁵, when they began disputing among themselves about their affair. Then they said. 'build over their cave any building.' ⁴⁶. their Lord knows well about them. Those who prevailed in their affair said, 'we swear that we shall erect over them a mosque,' ⁴⁷.

45. This is the wisdom behind awakening the Companions of the Cave, letting them feel hungry and sending them to the market place. This tells us that sometimes, even the eating and drinking of the pious becomes a means of faith for the people.

46. From this we learn that erecting a dome on the graves of the pious is permissible, because Allah Almighty has related this statement of theirs without any refutation, which serves as a symbol of permissibility and justification.

47. From this we learn that it is an excellent act to have a mosque built in the

22. Now they will say. 'they are three and the fourth one is their dog'. ⁴⁸, and some will say, 'they are five and sixth one is their dog, without seeing, guessing at random, ⁴⁹, and some will say they are seven and the eight one is their dog.' ⁵⁰, say you, 'My Lord knows them but a few, ⁵¹, so debate not about them, but the discussion to the extent outwardly expressed' ⁵², and ask not to any man of the book about them. ⁵³.

48. This means during the time of the

وَكَذَلِكَ أَخْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ٢١

surrounds of the pious, because acceptance of Salaah is greater there. It is for this reason that the reward of one Raka'at in the Mosque of the Holy Prophet صلى الله عليه وآله وسلم is fifty thousand times better than other mosques because of his close proximity. Here, 'themselves' is used to denote it is near them, and not in their actual place of rest. We further learn that visiting the shrines and places of the pious people is an ancient tradition of the believers. The purpose for building the mosque or tomb was to make things easier for the visitors to this place.

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَاجِعًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تَبَارَفُ فِيهِمْ إِلَّا مِرَآءَ ظَاهِرٍ ٢٢ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ٢٣

Holy Prophet صلى الله عليه وآله وسلم the people

relating the story about the Companions of the Cave are in disagreement about its facts, i.e. each one is giving different figures concerning the number of these Companions.

49. Both these estimations are incorrect, i.e. they are neither three nor five.

50. This means the believers who speak after obtaining the information from the Holy Prophet صلى الله عليه وآله وسلم is not refuted by Allah Almighty. This tells us that this statement is correct and that the Companions of the Cave are seven in number (*Roohul Mu'ani, Khazai-nul Irfaan*).

51. This tells us that a few servants of Allah Almighty have been given the knowledge about the actual number of the inmates of the Cave. The Holy Prophet صلى الله عليه وآله وسلم is certainly included in this. Hazrat Abdullah ibn Abbas and Hazrat Alli (May Allah be pleased with them) say that they, too, are amongst those few to whom Allah Almighty has provided the knowledge in respect of the correct number

SECTION 4

23. And never say of anything that I will do this tomorrow.

24. But that Allah please ⁵⁴, and remember your Lord when you forget ⁵⁵, and say like this' it is near that my Lord might make me see the right path nearer than this' ⁵⁶.

54. Reason for its revelation:

When the people of Makkah enquired from the Holy Prophet صلى الله عليه وآله وسلم about the condition of the Companions of the Cave, he told them that he would relate it later. But, because the Holy Prophet صلى الله عليه وآله وسلم had forgotten to say, "If Allah wills", revelation was delayed for a number of days. At that point in time Allah Almighty had not yet acquainted the Holy Prophet صلى الله عليه وآله وسلم about the full details of the Companions of the Cave.

55. By this is meant if you forget to recite

of the Companions of the Cave (*Tafseer Roohul Mu'ani and Khazainul Irfaan*). The writer of *Tafseer Roohul Bayaan* has listed the names of these Companions differently.

52. This means do not enter any debate with these people on this subject to reveal their ignorance. Such debates are against the noble status of people possessing the purity of character. Limit your discussion to the details, which are explicitly described in the Holy QUR'AAN. From this we learn that Allah Almighty has given His Beloved Prophet صلى الله عليه وآله وسلم a detailed account of the Companions of the Cave, but had prohibited him from revealing these details. This is because these opponents of Islam are not worthy of it.

53. Because he has been informed about it by Allah Almighty, it is not necessary for him to ask these enemies of Islam about matters concerning it.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ
غَدًا ۚ

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا
نَسِيتَ ۚ وَ قُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي
لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ۝

INSHA-ALLAH (if Allah wills) in the beginning, then you should recite it as soon as you remember. The author of (*Tafseer Roohul Bayaan*) has commented that at the time of revelation of this expression, the Holy Prophet صلى الله عليه وآله وسلم recited INSHA-ALLAH. From this we learn that if a person had forgotten to perform his Salaah, he should do so as soon as he remembers.

56. By this is meant that the types of miracles given to me are such that they are far greater than these. You are merely testing me by asking me about the incident of the

Companions of the Cave, but remember that one day I will stand on my pulpit and narrate to you every event that would be taking place

25. And you stayed in their cave three hundred years. Nine more ⁵⁷,

57. This means three hundred years as per solar months, and nine years more as per lunar months. Because the practice of calculation of the year was in accordance with solar months,

26. Say you,' Allah Knows well how long they stayed. ⁵⁸. for Him alone is all the unseen of heavens and earth. What excellent He sees and what excellent He hears⁵⁹. they have no protector⁶⁰. beside him and he associates no one in His order. ⁶¹.

58. On hearing this verse, the people of Najraan said the period of three hundred years is fine, but why the increase of these nine years. In response, this verse was revealed to inform them that you do not understand the difference between the solar and lunar months. It should be remembered that the solar calendar has ten days more than the lunar calendar. In terms of this in a period of three years, one month has to be added to it, and in thirty-six years there is a difference of one full year. This is an estimated difference. Thus, for every hundred years there is a difference of three years.

59. By this is meant the hearing and seeing capacity of Allah Almighty is so strong and powerful that you would express

27. And recites what has been revealed to you of the book of your Lord ⁶², there is none to alter His words and never you will find refuge beside Him ⁶³.

62. This tells us that recitation of the Holy Qur'aan is an act of worship, no matter whether one understands what he is reading or not.

before Judgement Day. Thus, all this took place as prophesized, which is recorded in Hadith Shareef.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَأَزْدَادُوا تِسْعًا ٢٥

the same has been used i.e. the people of Arabia had added nine more years to the period stated by the People of the Book.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ
الْغُيُوبِ وَالْأَرْضُ أَبْصَرُ بِهِ وَأَسْمَعُ
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ
فِي حُكْمِهِ أَحَدًا ٢٦

astonishment at these. The words how excellent He sees and how He hears are used to denote intense astonishment.

60. This means there is no true helper of the inmates of the heavens and the earth besides Allah Almighty. Or, there is no real helper for the infidels. Those whom they are regarding as helpers are under a delusion. Thus, this verse does not contradict the following verse: "Only Allah is your Friend and His Messenger" (S5:V55).

61. The true and absolute authority is Allah's, all other rulers besides Him are merely superficial and worldly rulers. Thus, this verse does not contradict the following verse: "Then appoint an arbiter from the side of the family" (S4:V35).

وَإِذْ قُلْنَا لِمَنْ أَشْرِكُ بِكَ
رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ
مِنْ دُونِهِ مُلْتَحَدًا ٢٧

63. Anyone who tries to evade or put off divinely sent calamities and difficulties, is opposing Allah Almighty. Thus, this verse is

not contradicting the following verse: "And I heal the born blind, and the leper by the command of Allah" (S3:V49). Because the

warding off of calamities by the pious people is done through the command of Allah Almighty.

28. And keep yourself familiar to those who call upon their Lord in the morning and evening ⁶⁴, seeking His pleasure ⁶⁵, and your eyes should not see you like the adornment of the life of this world? And obey not him whose heart We have made neglectful of our remembrance and who followed his own desire ⁶⁸, and whose affair exceeded the limit.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝

64. This tells us that to be in the company of the pious is a good act, even if they are destitute, while being in the company of the evil, is evil even if they are wealthy. Furthermore, the remembrance of Allah Almighty with utmost devotion during morning and in the evening is an act of great excellence. Says Allah Almighty: "Therefore remember the name of your Lord, and devote yourself to Him exclusively, leaving all others" (S73:V8). It also intimates the persons who are pious but poor, are most liked and dear to the Holy Prophet صلى الله عليه وآله وسلم, because their hearts are broken and the Holy Prophet صلى الله عليه وآله وسلم is a solace to the broken-heart.

of urine. May Allah Almighty keep us closely connected with this perfume.

66. From this we learn that the Holy Prophet's blessed attention is always on the pious persons of his Ummah. No matter where or in whichever time they may be, they are always in front of the Holy Prophet.

This helps to prove the issue of HAAZIR and NAAZIR - the question of being Omnipresent and Omniscient.

67. This means you will not approve of it, because Oh My Beloved Prophet صلى الله عليه وآله وسلم We have created your nature. We are fully aware that you do not have any inclination towards them. This question is for negation.

68. In this there is guidance for all the Muslims until the Day of Judgement not to pay heed to the negligent, the arrogant, the hypocrites and the wealthy. Sincere and pious destitute and the poor believers should be obeyed. Listening to these wealthy can destroy your world and the Hereafter, while being with these destitute believers can rectify both worlds. Therefore, most Prophets and saints were from the poor.

65. Reason for its revelation:

The leaders of the Quraish had said that we would accept Islam, but we feel ashamed to be with the poor and destitute believers. If you, Oh Muhammad صلى الله عليه وآله وسلم separate them and keep them apart from your blessed company, then not only us, but also a large crowd would accept Islam. In response to this, the above verse was revealed. From this we learn that a handful of sincere believers are better than a crowd of pretentious people. A little perfume is far better than a large quantity

29. And say 'the truth is from your Lord. Then who so will, let him believe and who so will, let him

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّآ

disbelieve. ⁶⁹. Undoubtedly We have already prepared for the unjust a fire whose walls would surround them ⁷⁰, and if they complain for water, then they will be like molten lead ⁷¹. that will burn the faces. What a bad drink it is and hell what an evil place to stay. ⁷².

69. This means because of you, my poor Companions would not be separated from my company - whether you accept Islam or not. Thus, this command is used for the purpose of expressing anger. This does not mean that Allah Almighty had given permission or choice of accepting or not accepting Islam. From this we learn that there is a great status for the poor Companions in the eyes of Allah Almighty.

70. Because you feel ashamed of yourselves to be in the company of the poor, and Paradise is the place set-aside for the poor, you would therefore be kept in Hell, wherein

30. Undoubtedly those who believed and did good deeds We shall not waste the reward of those whose works are good. ⁷³.

73. That neither the reward of their good deeds would be decreased, nor would they be totally destroyed on condition that he himself may not have destroyed his own good deeds.

31. For them there are gardens ⁷⁴, for habitation beneath which streams flow. They will be adorned therein with bracelets ⁷⁵, of gold and will wear green garments ⁷⁶, of silk and heavy brocade. Leaning therein on raised couches, and the paradise, what a good resting place.

74. This means for eternal habitation, from where they will never be taken out, nor will anyone experience death therein. May

أَعْتَدْنَا لِلظَّالِمِينَ نَارًا^{٦٩} أَحَاطَ بِهِمْ
سُرَادِقُهَا^{٧٠} وَ إِنْ يَسْتَعْجِلُوا يُغَاثُوا
بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ^{٧١} بِئْسَ
الشَّرَابُ^{٧٢} وَسَاءَتْ مَرْتَفَقًا^{٧٣}

there will be just the leaders.

71. From this we learn that this boiling hot water and this food is set-aside for the infidels only. Allah Almighty will save the sinful believers from these, because believers will not receive the punishment of infidelity.

72. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said, that water would be thick and coarse like the sediment of the oil. When it would come near to the mouth the skin would burn and peel off. Some other scholars say it is molten lead. May Allah Almighty protect us from it! (Tafseer Khazain).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا^{٧٣}

Allah Almighty does not lay waste to anybody's good deeds. If man himself does this, then it is his wish.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ
تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَ يَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ
سُدُسٍ وَ اسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى
الْأَرَآئِكِ نَعْمَ الثَّوَابُ^{٧٤} وَ حَسَنَتْ مَرْتَفَقًا^{٧٥}

Allah Almighty grant this to us!

75. Every inmate of Paradise will be adorned with three bracelets, one of gold, one

of silver and one of pearls, reaching that part of the hand where the water of ablution can reach. It was forbidden for man to wear jewellery in the world because holy wars were taking place there. If they had worn bracelets, how would they have picked up swords? Because there would be no war taking place in Paradise, it

SECTION 5

32. And state to them the position of two men ⁷⁷, that to one of them we provided with two gardens of grapes and covered them with date palms and we placed agricultural farming in between. ⁷⁸.

77. This means let the believers and the infidels listen to those two examples, so that every party will be able to take a lesson from it and give a thought to their end. From this we learn that the analogy of the jurists is correct. Furthermore, the Ulama should relate examples when explaining an issue to the believers.

33. Both gardens brought forth their fruits ⁷⁹, and gave nothing short in it, ⁸⁰ and We caused to flow streams amidst both. ⁸¹.

79. This means the excellent harvest was obtained in both gardens of dates and grapes - they bore much fruit.

80. This means neither the growth of fruit

34. And he had fruits, ⁸², then he said to his companion. And he used to argue ⁸³, with him; 'I have greater wealth ⁸⁴. then you and am stronger in respect of men.'

82. This means that besides this garden, the owner also possessed a great deal of wealth, gold and silver. Or, besides the orchards of grapes and dates, he also possessed other fruit gardens.

83. This means this arrogant infidel and his believing neighbour were having a debate

would be permissible for man to wear jewellery there.

76. From this we learn that Allah Almighty dearly loves the colour green. Thus, the earth of Paradise is green, the souls of the martyrs are green, the dome of the Holy Prophet صلى الله عليه وآله وسلم is green, etc.

وَأَضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ط

78. It should be remembered that it is a pleasant sight to see green gardens surrounded by lush green fields. From these, the owner is able to fulfill all his requirements - he obtains food from the fields and fruit from the gardens. Dates and grapes are exquisite nourishment and fruit.

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ط

was less nor did the fruit fall off after their growth. There was a full harvest of ripened fruit.

81. A flowing river between the gardens is a means of obtaining its beauty and lushness.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ط

with one another, in which this boastful infidel, in an attempt to disgrace the believer, would say this. Thus, this talk of his became a criminal act.

84. From this we learn to brag and boast is the way of infidels, while expressing gratitude and praise at obtaining Divine favours is the way of

life of the believers. Says Allah Almighty: *"And publicize well the favours of your Lord"*

35. And he entered in his garden while wronging his soul. He said, ⁸⁵, 'I do not think that it will ever perish.' ⁸⁶.

85. This means he was an infidel, an ungrateful wretch as well as arrogant. After receiving all these bounties of Allah Almighty, he showed such ingratitude and imperfection. This tells us that the worldly wealth is a means of becoming sinful, for a negligent person. The author of Tafseer Roohul Bayaan wrote that the name of this ungrateful person was Kitros, and

36. And I don't think that the hour will ever come, ⁸⁷, and even if I am returned ⁸⁸. to my Lord. Then I shall surely, get a better place of return than this garden. ⁸⁹.

87. This means I do not even suspect that Qiyamah would take place, in fact, I am certain that Qiyamah would never take place. Therefore, this would not be taken as an objection against this verse that the infidels are of the belief that the Day of Judgement would not take place.

88. From this we learn that hoping for Paradise after doing evil deeds is the way of the

37. His companion replied to him while arguing with him, do you disbelieve in Him Who created you from dust ⁹⁰, then from a purified drop of water, then made you a right man?. ⁹¹.

90. From this we understand that the rejection of Islamic beliefs, like the Day of Judgement, is in reality rejection of Allah Almighty because this infidel had not rejected Allah Almighty. In fact, he had said that if "I were to return to my Lord". But because he

38. But I say only this that He, Allah, is my Lord and I associate none with my Lord., ⁹².

(S93:V11). In a like manner, to regard a believer as disgraceful, too, is the work of an infidel.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۚ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ۝

that this story is not only related for the sake of illustrating a moral, but it is a true happening.

86. This means for my entire life. This does not signify eternity because even the foolish infidels know that one garden cannot last for all times. Therefore, this should be its appropriate meaning.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۚ وَلَئِنْ رُدِّدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ۝

infidels. Do not hope to reap wheat after sowing barley.

89. This means, in the first place, Judgement Day will never take place, and if it were really to take place, then even there I would be receiving gardens. Just as I received wealth and comfort in this world, I would receive the same there as well. Receiving of wealth in this world is a sign of Divine approval.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ۝

had rejected the Day of Judgement, his believing neighbour had addressed him as well.

91. That Almighty Lord who can create you as a human being out of sand and sperm, can most surely resurrect you after death on the Day of Judgement.

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ۝

92.From this we learn that a believer should always disclose his beliefs, and reveal

his good deeds so that others can follow him. This is an act of reward and not of show.

39. And why it was not so that when you entered in your garden then you would have told, as Allah wills we have no power but the help ⁹³, of Allah, if you see me as less than you in wealth and offspring.

وَلَوْ لَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرِنَ أَنَا أَقَلُّ مِنْكَ مَالًا وَلَدًا ۝٣٩

93.From this, emerge two issues:

seems that the infidels with their bad looks will necessarily stumble you" (S68:V51).

1.There is such a thing as an evil eye and the following should be recited to protect oneself against it: MASHA ALLAH LA QUWATA ILLA BILLAH: "As Allah wills, we have no power but the help of Allah" (S18:V51). Says Allah Almighty: "And it

2.The believer sees through the Light of Allah Almighty. Whatever prophecy was made by the believer always came true. In reality, punishment descended upon his gardens.

40. Then it is near that my Lord will give me something better ⁹⁴, then your garden and send down thunder bolt ⁹⁵, from heaven on your garden, then it may become a bare plain ground. ⁹⁶.

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۝٤٠

94.Either in this world or in the Hereafter. But, the former meaning holds more weight, because this infidel had viewed the worldly garden of this believer with contempt. The discussion, which follows, is regarding worldly punishment.

96.This tells us that a believer sees through Divine light and his estimation and assumption is always accurate. Whatever was said by this believer, the same came to pass. This is the miracle of the believer or of his intuition. If this were the condition of a believer's inspiration and sagacity, then what would be the status of the knowledge and sagacity of a saint and a Prophet? This is much beyond our estimation.

95.The thunderbolt from heaven comes down on your garden in your own lifetime, so that while seeing the garden being destroyed you would utter words of regret.

41. Or its water sink ⁹⁷, in the ground, then you could never be able to find it.

أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ۝٤١

97.This means the water of the river and the wells would become so dry that it would

not be visible to the eye, or, that it would go so low that it would be out of reach.

42.And his fruits were encompassed,⁹⁸, then he remained wringing his hands ⁹⁹, for what he had spent in that garden

وَ أُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَفْتَقَ فِيهَا وَ هِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَ

and it had fallen ¹⁰⁰, on its trellises and he is saying Oh: ' if I would not have associated anyone with my Lord'. ¹⁰¹.

98.This means that everything happened as foretold by the believer i.e. lightning or heavenly calamity befell the fruit laden trees, through which the entire garden was burnt to ash. From this we learn that due to one's ingratitude, gardens and fields can become desolate.

99.Due to grief and regret man rubs his hands, or bites his finger or sucks his palm. The above image is described here.

100.This means that those top branches of the grapes on which the shrubs of the grapes had spread, had fallen down. The stems of the

43. And he had no party to help him against Allah, nor was he able to take revenge.¹⁰².

102.This means neither were his supporters and wellwishers able to rebuild the destroyed garden, nor was he able to do this.,

44. Here it becomes clear that the authority is of Allah, the true. ¹⁰³. his reward the best and best is the end of believing in him.

103.By this is meant seeing such incidents makes man perceive Allah Almighty's power

SECTION 6

45. And relate to them the example of the life of the world it is a water We sent down ¹⁰⁴, from the heaven, then the greenery of the earth because of it came out thickly and then it became dry grass which the wind scatters ¹⁰⁵. And Allah is powerful over everything ¹⁰⁶.

104.The world has been compared to heavenly water and not to water of the well, because heavenly water is not within one's

يَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ٣٢

dates, too, had been uprooted. In short, the garden was so badly damaged that no watering could bring it back to life.

101.This tells us that his repentance was accepted; because expression of regret at sins in one's worldly life is called repentance. Here, mention is not made whether his repentance was accepted or not, and whether he was given back the garden or not. It is quite evident that his repentance was accepted, but he did not get the garden back as is stated in the following verse.

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ٣٣

because now he did not have the power and strength, physical or material. By taking revenge, signifies ability to set another garden.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ٣٤ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ٣٥

through positive knowledge, in fact, through absolute knowledge.

وَاضْرِبْ لَهُم مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ٣٦ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ٣٧

control. Also, one has no real information about its coming or not, and that sometimes it falls more than necessary and sometimes less

than its need, and sometimes not at all. The very same is the condition of this world. For a most exquisite commentary of this verse consult MAWAIZ-E-NAEEMIYAH. It should be remembered that those worldly activities, which are connected with religion, are no longer just worldly activities anymore. They will not perish, but will become eternal: *"And the lasting are the good deeds"* (S18:V46). Allah Almighty further says: *"And say not of those who are killed in the path of Allah as dead"* (S2:V154). However, the world, which is bereft of religion, is going to perish. All types of evil are of this world, which is bereft of religion.

105. This means that due to the present

46. The wealth and sons are an adornment ¹⁰⁷, of the life of this world and the lasting are the good things¹⁰⁸, their reward is better with your Lord and is best in hope.

107. When these can be utilized for worldly purposes, and if both are made as a means of achieving the Hereafter, then these become lasting good deeds. It is reported in a Hadith Shareef that a pious son is a continuous charity, who will continue to benefit the father, even in his grave, until Judgement Day.

108. This means those good deeds which

47. And the day We shall cause the mountain¹⁰⁹, to move and you will see the earth clean open ¹¹⁰, and We shall raise them, We shall not leave any one of them ¹¹¹.

109. In that after being uprooted from the earth they would be roaming like clouds. They would fall down in thin particles. Hence, there is no inconsistency in the verses.

110. This means no mountain will remain on the earth, nor any caves or trees and no

48. And all shall be presented before your Lord standing in rows. Undoubtedly you have come to Us

condition of the field its existing greens is not reliable. Who knows when hot air will blow, it leads to destruction. Likewise, the wealth of the world, youth, beauty, strength, etc. is not to be trusted or relied upon. A minor calamity can ruin all these. The only time you can really depend on the lush green fields and pregnant cattle is when they are ready for production.

106. This means Allah Almighty has absolute power to create and destroy everything. The world has been compared to greenery because it becomes fresh and mellow and verdant in everyone's eyes, then it withers completely to such an extent that let alone its fresh greenery, no sign is left that it had ever existed.

الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا
وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٣٦﴾

are not wasted and destroyed in this world, but will accompany us in the Hereafter. In these acts of worship, good deeds, charity whose rewards continue to accrue etc., are all included. Some Ulama have said that by this is meant those girls who are given in marriage to those men, through which they are increased in number.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٣٧﴾

buildings either. The entire earth will become a desolate ground.

111. This means no one will remain in the grave, all would be resurrected - human beings as well as other creations.

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا
كَمَا خَلَقْنَاهُ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ

same as We have made you at first¹¹², but you thought that We would never fix any time of the promise.

112. This means nude bodies and bare legs, and uncircumcised like they were born from their mother's wombs. Criminals and sinners

49. And the book shall be put ¹¹³, then you will see the culprits fearing for what is written therein and will say, 'Oh! Woe to us, what happened to this writing? It left neither any small sin nor a big sin that has not been encompassed ¹¹⁴, and they found all that they did before them ¹¹⁵. And your Lord is not unjust to anyone ¹¹⁶.

113. Everyone's book of deeds will be in his hand, that of the believers will be in their right hand and that of the infidels in their left hand.

114. From this, emerge three issues:

1. Every sin of the infidels is recorded, whether major or minor, not only their beliefs of infidelity.

2. Good deeds of the infidels are not recorded because the condition for good deeds is the correction of beliefs which he did not accept, or that his worldly comforts had already become the reward of his good deeds. Says Allah Almighty "And whatever work they had done, We have purposely made them minute particles of dust scattered" (S25:V23).

3. Every infidel is duty bound to Allah Almighty to do good deeds and to refrain from doing sinful deeds, i.e. it is obligatory upon him to accept faith and perform his Salaah. And alcohol is prohibited for him and thus he will be punished for disobeying both these commands, even if religiously he is not duty bound to these conditions. It should be remembered that here 'small' signifies minor sins and 'big' denotes major sins, e.g. kissing

الَّذِينَ نَجَعَلْ لَكُمْ مَوَعِدًا ٣٨

will be raised for punishment; the believers for rewards, the saints and Prophets would be present to testify.

وُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ٣٩ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ٤٠

and hugging a strange woman would be regarded as a minor sin, but committing adultery with her would be a major sin.

115. From this we learn that no one would be an illiterate on the Day of Judgement, everybody would be able to read and know Arabic, as the writing of the book of deeds would be in Arabic. In fact, soon after death everybody's tongue becomes Arabic because the questions in the grave would be in Arabic and everyone answers in Arabic. On the Day of Judgement everybody would be able to read his or her book of deeds. It should be remembered that, here, the word 'present' denotes the presence of the writing of these deeds. It could also mean that the evil deeds of the infidels would be presented in different frightening forms.

116. In that uncommitted sins might be recorded, or someone may be given more punishment than his crime. In short, full justice would be meted out to the infidels and the believers would be bestowed with the grace and bounty of Allah Almighty. It should be remembered that bounty is not contrary to justice, but injustice is contrary to justice.

SECTION: 7

50. And remember when We ordered angels to prostrate ¹¹⁷, before Adam, then all prostrated save Iblees (Devil). He was of the jinn ¹¹⁸, and then he went out ¹¹⁹. of the command of his Lord. do you take him and his offspring's for friends ¹²⁰. apart from Me? And they're your enemies what an evil exchange the unjust got ¹²¹.

117.The prostration of respect was for Hazrat Adam (On whom be peace), who was made the object of Sajdah. This does not mean prostration would be for worship and the object of prostration would be Allah Almighty. Thus, Hazrat Adam (On whom be peace) is the person for whom this Sajdah was made, but the actual object of worship is Allah Almighty.

118.Because Iblees was dwelling with the angels, he was included in this order. It should be remembered that he is the remote ancestor of the jinns, just as Hazrat Adam (On whom be peace) is of man. His first name was Azazeel, but after he had gone astray, his title became Iblees, the deceiver.

119.From this we learn that at first, Shaitaan was an obedient servant of Allah Almighty, now he has become disobedient.

120.This tells us that friends other than

51. I had neither made them sit before Me while heavens and earth, nor while creating ¹²², themselves, and nor it is benefiting to My dignity that I should make My supporters to those who lead astray to others ¹²³.

122.This means We had not called the devil and his progeny at the time of the creation of the heavens, the earth and of man. So, in what way have they become my associates?

123.From this, emerge two issues:

1.Allah Almighty has not made anyone His associate due to any weakness on His part. He is free of such limitations. He Himself says: "Who has not taken Him as a son and no

وَ إِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَقْتَبِخُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۖ بِئْسَ لِلظَّالِمِينَ بَدَلًا ۝

Allah Almighty are Shaitaan and his progeny, while the pious are true friends of Allah Almighty. The friends of Allah Almighty are totally different to friends not linked to Allah Almighty. Whenever mention is made of those not linked to Allah Almighty, it signifies Shaitaan and his progeny. Says Allah Almighty: "They are supporters of the devil" (S2:V247). This verse is a commentary of all those verses in which prohibition is made to accept such supporters of the devil.

121.This means, at first, Paradise was your home. I then expelled your enemy, the devil, out of your home for your sake. Thus, your heart is the house of Allah Almighty. So why don't you expel Shaitaan from My house! Shaitaan became my enemy because of you and now you have made him your friend.

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ ۖ وَمَا كُنْتُ مُتَّخِذَ الْبَاطِلِينَ عَضْدًا ۝

one is a partner in His kingdom" (S17:V111).

2.Allah Almighty has placed the control of worldly things in the hands of His beloved servants in order to show how beloved they are to Him; like the angels, the Prophets and Saints are made to manage the affairs. But no creational affairs are assigned to His wretched and cursed servants. Therefore "to those who lead astray" is mentioned here.

52. And the day when He will say, 'call My associates whom you fancied¹²⁴, then they will call them, they will not answer¹²⁵, them, and We shall set a field of destruction between them¹²⁶.

124. This means call upon your false gods to come to your assistance. This would be done to expose how powerless and helpless they are.

125. This means they would not be able to help them. Otherwise, verbally they would be

53. And the guilty will see the fire and will believe that they are to fall¹²⁷. in it and will find no way of return from it.

127. Because there would be many signs in
SECTION: 8

54. And undoubtedly we have explained in varied¹²⁸, manner all kinds of examples in this QUR'AAN for the people, and the man is over everything most contentious.¹²⁹.

128. Because the temperaments and habits of people are different, some accept things through proofs, some out of fear and others out of greed. Yet, the Holy QUR'AAN has come for everybody, and as such, it contains information

55. And what hindered men from believing when guidance came to them and from asking forgiveness¹³⁰, from their Lord, but that the traditions of the ancients should come to them or that the varied torments should come upon them.¹³¹.

130. Here, 'guidance' either refers to the personality of the Holy Prophet صلى الله عليه وآله وسلم or the Glorious QUR'AAN. Because the Holy Prophet صلى الله عليه وآله وسلم is the Final Guide and the greatest Guide, therefore he is presented here as an absolute guide. What it

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ٥٢

replying to tell them that you yourselves had gone astray, and it was not us who did this to you, as is described in other verses.

126. Mobiq - a field of destruction, is either one of the layers of Hell, or it could mean a place of utter destruction.

وَرَأَى الْجُرُمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ٥٣

front of them, of being inmates of Hell.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ٥٤ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ٥٥

on everything.

129. Here, the word 'man' refers to Nadar bin Harith who remained stubborn till the very end and failed to accept faith.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ٥٥

means is after the coming of such complete guidance, the rejection of faith by these stubborn people is indeed a prelude of the coming of severe Divine punishment. Those who do not receive guidance from the Holy Prophet صلى الله عليه وآله وسلم will not receive.

guidance from any other source.

131. This tells us that he who fails to accept, through proofs and explanations, is

56. And we send not the messenger but as bearers of glad tidings and warners ¹³², and those who are infidels contend ¹³³, with falsehood that they may subvert ¹³⁴, the truth where with, and they took My signs and what they were warned of, as a joke.

132. In this verse Allah Almighty has revealed the independence of His Prophets, that they have been given the responsibility of giving glad tidings and giving warnings. They are not duty bound for your guidance. Thus, if the entire world were to go astray, it would do no harm to them in any way. Yet, not accepting guidance would bring about their own destruction. These great sages are the

57. And who is more unjust that he who when he is reminded of the signs of his Lord turns away his face from them and forgets what his hands have sent forward ¹³⁵. We have put covers ¹³⁶ on their hearts that they may not understand Quran and in their ears a heaviness. ¹³⁷. and if you call them towards guidance they will never find the way. ¹³⁸

135. This tells us that to forget the previous sins is the way of the cursed wretches, while remembrance of the sins and forgetting the good deeds, is the way of the pious. Always remember your sins and the good deeds of others.

136. The linking of these covers, etc. towards Allah Almighty is the own doing of the human beings i.e. due to their stubborn nature and hostility, Allah Almighty has placed coverings on their hearts and heavy weights on their ears, just as it can be said Allah Almighty

inviting trouble. The only cure for stubbornness is Divine punishment.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنْذِرِينَ ۚ وَ يُجَادِلُ الَّذِينَ كَفَرُوا
بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَ اتَّخَذُوا
آيَاتِي وَ مَا أُنْذِرُوا هُزُوًا ﴿٥٦﴾

reflection of Allah Almighty's grandeur.

133. Because they were taking the Prophets to be ordinary human beings like them and claiming equality with them. They entered into debates with them.

134. This means they are trying to extinguish the light of the sun through their puny puffs of breaths.

وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ آيَاتِ رَبِّهِ
فَاعْرَضَ عَنْهَا وَ نَسِيَ مَا قَدَّمَتْ يَدُهُ
إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَ فِيْ أُذُنِهِمْ وَقْرًا ۚ وَإِنْ تَدْعُهُمْ إِلَى
الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

caused the deceased to die i.e. He created death.

137. This is so because they do not have your dignity and respect in their hearts. The Holy QUR'AAN only reaches those hearts in which love for the Beloved Possessor of the Holy QUR'AAN has been inculcated. It is for this reason that an infidel is made a Muslim through; first, reciting Kalimah Tayyibah, thereafter the Holy QUR'AAN is taught to him. Thus, from this verse it does not necessarily mean that those infidels would be innocent.

From this we learn that faithless people do not obtain true understanding of the Holy QUR'AN, as can be seen today.

138. From this are meant those infidels

58. And your Lord is the Forgiver full of mercy. If He would have seized them for what they did then he would have hastened torment ¹³⁹ for them. But for them there is an appointed time ¹⁴⁰ against which they will not find any refuge.

139. Allah Almighty says if He were quick to pounce for every sin committed, then by now Divine punishment would have descended upon them already. By Allah Almighty there is no haste as only that judge is hasty who fears the disappearance of the criminal. But, where will the sinner of Allah Almighty run? He is at

59. And those towns: we have destroyed were destroyed when they committed injustices, and We had appointed a fixed time for their destruction.¹⁴¹

141. This means even the previous infidels, too, were not subjected to hasty punishment

SECTION 9

60 And recall; when Musa ¹⁴², said to his servant, ¹⁴³ 'I shall not desist until I reach there where two ¹⁴⁴, seas have joined, or I go on for ages.¹⁴⁵

142. Hazrat Musa (On whom be peace) delivered an excellent lecture to a group of Israelites. After the lecture, someone asked whether there is any greater Alim or scholar than him? The reply was in the negative. To this, Allah Almighty said that Oh Musa, Hazrat Khizr (On whom be peace) is greater and more knowledgeable than you. He (Musa), then, asked Allah Almighty for his whereabouts. He was told to find him at a place where two seas have joined. As a sign of identification of that place, Allah Almighty said that there the fried

whose death on infidelity is within the knowledge of Allah Almighty and not to all the infidels in general, because many of them accepted Islam.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤْخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ٥٨

all times under His total control. Allah be Praised! A true king is he, from whom no one is beyond control.

140. That is Judgement Day, or day of death, or the day appointed for his burial, or the day on which he suffers complete annihilation at the hands of the believers.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ٥٩

instead, their day of destruction was appointed and they were destroyed on that day.

وَإِذْ قَالَ مُوسَىٰ لِقَتْلِهِ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ٦٠

fish would come to life and go back into the sea, there would be an underground passage made in the water. At such a place Hazrat Khizr (On whom be peace) would be found. Taking the fish, Hazrat Musa (On whom be peace) set out for this place accompanied by Hazrat Yusha (On whom be peace). This incident is described here.

143. That servant was Hazrat Yusha ibn Nun ibn Ifrasheem ibn Yusuf (On whom be peace). He was also his nephew, his worthy successor and his able student. From this we

understand that a student is a servant of the teacher.

144. This refers to the Persian Sea and the Mediterranean Sea, which was an appointed place for the meeting between Hazrat Musa and Hazrat Khizr (On them be peace). Hazrat Musa (On whom be peace) made a firm intention of going there.

145. From this incident, many issues are ascertained:

1. To undertake a journey for the sake of seeking knowledge is the way of life of the Prophets.
2. To undertake a journey to meet your teacher.
3. It is Sunnah to go to him instead of calling him to your home.
4. It is a blessed act to desire for an increase in one's knowledge.
5. It is a good thing to provide provisions for the journey.
6. To take a suitable companion for the

61. Then when they both reached the meeting place of two seas they forgot their fish! ¹⁴⁶. and it found its way in the sea making an underground passage. ¹⁴⁷.

146. There was a large block of stones below, which was the fountain of the water of immortality. Both of them rested there. When the fried fish, which they had brought with them, came into contact with this water, it became alive and swam into the water and became a niche or an arch therein. Hazrat Yusha (On whom be peace) was awake, but he forgot to mention this to him. Both men then moved on from this place.

62. Then when they had passed over from there. Musa told his servants, bring my breakfast, we have hardship in this journey. ¹⁴⁸.

148. When Hazrat Musa (On whom be peace) had left the place where two seas have

journey.

7. Respect for the teacher is absolutely necessary.

8. One should not raise an objection at what is being said by the teacher.

9. If saints sometimes do anything that may seem contrary to the laws of Shariah, it is based on reasons unknown to us. In reality, that work is not against the laws of Shariah at all, and as such one should not be hasty in becoming suspicious or distrustful of them. However, this can be said about the deeds of perfect religious guides only.

10. Knowledge is not gained from books only; it can be gained from the company of the teacher as well. The company of the pious has alchemic power. If a touch of the experienced artisan can change the value of a common thing to one of greatness, then how much will a common man not gain through the company of a saintly person?

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۝٢١

147. This was either due to the miracles of the Prophet or due to the miraculous effect of this blessed water that Hazrat Khizr (On whom be peace) was frequenting it. The air of the land in which pious servants of Allah Almighty dwell has the effect of granting life to the people. Hence, every grain of Madina Munawwarah, too, can have the curative effect for all our physical illnesses.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي جَدَّاءَنَا
لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ۝٢٢

joined, he began to feel pain. This tells us that a student regards it as a Sunnah to bear pain.

63. He said, please see, when we took rest that rock, then undoubtedly I forgot the fish, and the Satan (devil) made me forget ¹⁴⁹ so that I may mention it and it took its way in the sea, it is strange.

149. This tells us that Shaitaan can never mislead a Prophet of Allah Almighty, nor can he tempt them to commit a sin. However, he

64. Musa said, ' that is what we wanted; ¹⁵⁰, then turned back retracing their footsteps.

150. Because the very purpose of the disappearance of this fried fish is the sign of

65 Then they found a bondsman ¹⁵¹, from Our bondsmen, whom We gave mercy from Ourselves and bestowed him Our inspired knowledge. ¹⁵².

151. This refers to Hazrat Khizr (On whom be peace) whose actual name is Balyaan ibn Malkan ibn Falikh ibn Amir ibn Shalikh ibn Araf Khashad ibn Saam ibn Nuh (On whom be peace). His appellation is Abul Abbas and his title is Shareef Khazir, having Zabar on the letter Kha and the Zer on letter Dwad. He is among those four Prophets who would be alive until the Day of Judgement two upon the earth i.e. Hazrat Khizr and Hazrat Ilyas (On whom be peace), and in the heaven Hazrat Idris

66. Musa said to him. ' should I remain with you on the condition that you will teach me of the right things which you have been taught. ¹⁵³.

153. From this, emerge a few issues:

1. The staying of the student with the teacher.
2. For the student to serve his teacher.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ
فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنُصْنِيهِ إِلَّا
الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي
الْبَحْرِ عَجَبًا ۝١٤٩

can cause them to do certain things in a forgetful way.

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۚ فَارْتَدَّا عَلَى
أَثَارِهِمَا قَصَصًا ۝١٥٠

reaching our place of destination. This is exactly what Allah Almighty had said.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً
مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ۝١٥١

and Hazrat Isa (On whom be peace) (Tafseer Roohul Mu'ani). The reason for calling him Khizr is, if he were to sit on a dry ground, greenery would begin to grow there. In addition, there are other traditions mentioned about him as well.

152. This means without being tutored by anyone they are born Aalims and most Prophets possess inspired knowledge (Ilm e Laduni); Hazrat Adam (On whom be peace) too, was provided with this knowledge.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ
تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ۝١٥٢

3. The respect of the teacher by the student.

4. For the Prophet to follow someone in order to gain mystical knowledge.

67. He said. ' you can never stay with me.' 154.

154. From this we learn that Allah Almighty had bestowed knowledge of the Unseen upon Hazrat Khizr (On whom be peace). It is because of having this knowledge that he was able to tell Hazrat Musa (On whom

68. And how you will keep patience over that which your knowledge encompasses not? 155?

155. This tells us Shariah is a name given to outward knowledge while Tareeqat is based on hidden knowledge and mystic secrets. Hazrat Musa (On whom be peace) was the Imam

69 Musa said. ' soon if Allah wills, you will find me patient, 156. and I shall not disobey you in any affair. 157.

156. This means, I will exercise full control over myself. This statement of Hazrat Musa (On whom be peace) was not based on his specialized knowledge, but on assumption and conjecture. For this reason he had said "If Allah wills" while this was not said by Hazrat Khizr (On whom be peace). Also Hazrat Musa

70. He said. ' if you remain with me, then ask, 158, not anything, unless I myself mention it. 159.

158. From this we learn that Hazrat Musa (On whom be peace) is the Prophet of Israelites, and his religious laws were not binding on Hazrat Khizr (On whom be peace). If this incident had transpired during the time of our Holy Prophet ﷺ, then Hazrat Khizr (On whom be peace) would have been duty bound to him.

159. From this, emerge two issues:

1. The knowledge which, Hazrat Musa (On whom be peace) desired to obtain from Hazrat Khizr (On whom be peace) was not of Shariah, but it was Mystical knowledge of Allah Almighty. If it is was knowledge of

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ①

be peace) that he would not be able to exercise patience, which is exactly what transpired. Whatever he said was not based on assumption or conjecture, but on positive knowledge.

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ②

of Shariah, but Hazrat Khizr (On whom be peace) was the expert of Tareeqat. Therefore, the works, which Hazrat Khizr did, outwardly seemed to be against Shariah.

قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ③

(On whom be peace) stated that he would find him among those who are patient and not that he would exercise patience.

157. This means whatever command you give me I will act upon it. From this we learn that the teacher is the higher authority, while the pupil is subservient to him.

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ④

Shariah, then that would have been revealed to him by Allah Almighty through Hazrat Jibraeel (On whom be peace) without sending him to Hazrat Khizr (On whom be peace). Also, Hazrat Khizr (On whom be peace) would have instructed him through symbolism not through verbal statements and passages, as is the practice of the Ulama.

2. The mystical knowledge is not taught verbally but through companionship and visual communication. "It is ordered from Madina and concealed in the hearts. The drink of Tauheed is not given from the cups but instilled through visual contact".

SECTION 10

71. Now both of them set out, until when they embarked in a boat, 160, he cleaved it. Musa told . ' have you cleaved it in order to drown 161, he cleaved it in order to drown its passengers, undoubtedly you have done a wrong thing.' 162.

160. The inmates of the ship recognizing Hazrat Khizr (On whom be peace) boarded it without paying the ticket. It should be remembered that Hazrat Khizr (On whom be peace) did not board the ship due to any necessity or want, but it was due to prudence and expedience, which is mentioned ahead. Otherwise, Hazrat Khizr (On whom be peace) is certainly protected from drowning.

161. Because he had broken that portion of the ship which is always in the water. Thus, water did not get into the ship. From this we learn that through the blessings of the miracles

72. He said , ' did I not tell you, that you would not be able to stay with me.'

73. Musa said,' catch me not 163. for what I forgot and put not difficulty in my affair on me.'

163. I did not remember the oath you had taken from me, nor the promise I had made to you. In Shariah, there is no sin for doing anything inadvertently. Therefore, you, too, should overlook my error.

74. Again both of them set out until when they met a boy 164, he killed him, Musa said, ' have you killed an innocent soul without his having killed another? 165? Undoubtedly you have done a hideous thing' 166.

فَانْطَلَقَا^{قنه} حَتَّىٰ إِذَا رَاكِبًا فِي السَّفِينَةِ
خَرَقَهَا^ط قَالَ أَخْرَقْتُهَا لِتُغْرِقَ أَهْلَهَا^ج
لَقَدْ جِئْتَ شَيْئًا إِمْرًا^{٤١}

of the pious, ships that had sunk begin to float. Had Hazrat Khizr (On whom be peace) broken the upper part of the ship, then Hazrat Musa (On whom be peace) would not have said that he would drown the passengers.

162. This means I am certain that you would not drown if the ship were to be broken, but the other passengers on board would drown, and it is not a good act to drown innocent passengers. Therefore, Hazrat Musa (On whom be peace) had not uttered that you would be drowned but that you would make the passengers on board the ship to drown.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا^{٤٢}

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا
تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا^{٤٣}

Furthermore, the religious guides should not become over zealous in making mureeds disciples in a hurry, but should always put a sincere Mureed to a test (*Tafseer Roohul Mu'ani*).

فَانْطَلَقَا^{قنه} حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ^{لا}
قَالَ أَقْتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ^ط
لَقَدْ جِئْتَ شَيْئًا لَّكْرًا^{٤٤}

164. The name of the one who was handsome and of big built was Jaseewar and was playing

with children. Hazrat Khizr (On whom be peace) took him behind the wall and severed his neck from the body.

165. This means innocent, because he was still a minor, and not duty bound to laws of Shariah. By saying "without his having killed another" suggests that if a mature and sensible boy were to kill any believer intentionally, blood money would be taken from him.

75. He said, 'Had I not told you, 167, that you could never keep company with me'? 168?

167. Here, the word 'for you' is used which is not the case in the earlier instance, so that, it should convey the meaning that, here, the expression of anger is greater.

168. From this full incident one understands that a law giving Prophet can become subservient to another Prophet. Hazrat Musa (On whom be peace) is a Prophet to whom a Book was given; yet he went to Hazrat Khizr (On whom be peace) to be under his guidance. Thus, when Hazrat Isa (On whom be peace) comes back to earth just before Qiyamah and leads the life in accordance with the religious laws (Shariah) of the Holy Prophet

76. Musa said, 'if I ask anything of you after this, then keep not my company 169, with me; undoubtedly, your excuse is already fulfilled from my side 170'.

169. Do this by separating me from your company. This does not mean that you yourself choose to remain aloof from me, because this would be against the practice of respect.

77. Again both went on till they came to the people of a village 171, they asked the villagers for food 172, out they refused 173, to entertain them, then the two found a wall about to fall, he set it up

Otherwise, Hazrat Musa (On whom be peace) would not have said the above words after the word 'innocent'.

166. By first he had said "you have done a wrong thing" but here he says "hideous thing" because a broken ship could be repaired, but a dead person cannot be made alive. Thus, this action was more severe than the first act.

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ

مَعِيَ صَبْرًا ٥٥

it would not be out of place. The Qadyanis cannot say that one Prophet cannot follow another Prophet. Although Christianity, presently, is abrogated, Mosaic religion at that time was not, and despite this, Hazrat Musa (On whom be peace) still became the follower of Hazrat Khizr (On whom be peace). Although Hazrat Musa (On whom be peace) was a Prophet, his prophethood had not manifested itself there. Likewise, before Qiyamah the prophethood of Hazrat Isa would not manifest itself at that time, and this great Prophet would live life as a follower of our beloved Prophet صلى الله عليه وآله وسلم.

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ٦ قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ٦١

170. This means you would be excused for separating me from you because of three errors committed by me. No objection of breach of promise can be raised against you.

فَانْطَلَقَا ٧ حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ٨ قَالَ لَوْ شِئْتُ لَتَّخَذْتُ عَلَيْهِ

right 174. Musa said, 'if you had wished, you could have taken a wage for it 175'.

171. That place was called Intakia, which at that time was a large city. From this we learn that in Arabic language even cities, too, are referred to as *QARYA*. Furthermore, hospitality is not dependent on knowing the guest. Whoever comes to meet us is our guest and as such he has certain rights and privileges.

172. This refers to the rights of a guest, and not that question which is against the status of Prophets. It is for this reason that "*refused to entertain them*" is used here. From this we learn that a guest can demand his rights of hospitality.

173. Tafseer Roohul Bayaan on the authority of Tafseer Kabir states on revelation of this verse that the people of Intakia brought a large amount of gold before the Holy Prophet

صلی اللہ علیہ وآلہ وسلم and requested that the Holy Prophet صلی اللہ علیہ وآلہ وسلم should change the letter *BA* of *ABWA* to letter *TA* so that the meaning would then become the people

78. He said, 'this is the separation 176, between me and you'; now I shall tell you the explanation 177. of those things over which you could not have patience 178.

176. It means this is the time for separation. Your objection has become the cause of our separation. From this we learn that the religious guide and the teacher should overlook one or two mistakes of their mureeds (disciples) and students respectively. They should not be separated at their first mistake.

177. It means I will make you aware of the secret and wisdom behind these deeds so that you would be able to go away fully satisfied.

79. As for the boat, it belonged to certain poor people 179, who were working in the sea, then I intended to make it faulty 180. and behind them there was a king who used to seize every perfect boat forcibly 181.

أَجْرًا ١٥

of Intakia had carried out their hospitality and thus we would not be put to disrepute and become an object of disgrace. This request was turned down by the Holy Prophet صلی اللہ علیہ وآلہ وسلم saying that it would result in distortion of Allah Almighty's words i.e. the Holy QUR'AAN.

174. That wall was hundred feet high, which Hazrat Khizr (On whom be peace) miraculously straightened just by pointing his hand towards it, as this wall had bent and was on the verge of falling. Therefore, Allah Almighty used the singular verb "He set it up". If both of them had repaired it through the use of bricks, then the dual form of the verb *AQAMA* would have been used.

175. Because one should not show kindness to those who are ungrateful. As we are hungry, money obtained for our labour would have been useful to us.

قَالَ هَذَا فِرَاقُ بَيْنِي وَ بَيْنِكَ ١٦
سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْطِعْ عَلَيْهِ
صَبْرًا ١٧

178. It should be remembered that Hazrat Musa (On whom be peace) had shown further desire to be under the tutelage of Hazrat Khizr (On whom be peace), but did not put this into practice. Neither did he act upon this knowledge thereafter. The purpose of all this was that Allah Almighty wanted to show Hazrat Musa (On whom be peace) that there are people who possess greater knowledge than him.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ
فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ
وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ١٨

179. In which they were working as labourers and not as its owners, because a destitute is he who does not own anything. Or, they have been called indigent out of compassion. Thus, the words "working in the sea" are used in the latter part of the passage. In short, this verse is not against Imam Abu Hanifa (On whom be peace)

180. This tells us that defectiveness should not be linked with Allah Almighty. Therefore, Hazrat Khizr (On whom be peace) linked it with him and said, "I had wished". Otherwise, everything he did was in accordance with the wishes of Allah Almighty.

181. So that he would allow defective ships to pass by. Thus, he made the ship defective so that these poor people on board would be safe and after going through, these people would

80. And as for the boy, his parents were Muslims, then we feared that he might involve them in contumacy and infidelity 182.

182. From this we learn that some Saints of Allah Almighty do have the knowledge of people's end, as well as about their good fortune and misfortune, because Hazrat Khizr (On whom be peace) had prior knowledge about

81. Then he intended 183, their Lord might give them one better than he in purity and nearer in affection 184.

183. This tells us that just one singular case can be used to denote Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم because in the word "Then we intended" the plural form signifies Hazrat Khizr (On whom be peace) as well as Allah Almighty.

184. Thus, Allah Almighty blessed these parents with one pious daughter who was

82. As for that wall, it belonged to the two orphan 185, lads of the city and underneath it was their treasure

repair it. From this we understand that for the purpose of correction it is permissible to use things of another person without seeking his permission. If there is a fire in anyone's house, it is permissible to destroy a certain portion of his house; which may become a danger to others; without seeking permission of the owner. In fact, doing this would be a commendable act. The name of that king was Jalandi bin Karkar who was the king of Qurtaba, in Spain. The labourers on the ship were unaware of his intentions. This tells us that for the king to seize any possession of the subject by force is included in usurpation. This is a prohibited act. Payments of penalty are prohibited, and auctioning and purchasing of these things, too, is prohibited. This is a sale by a person who is not its owner.

وَأَمَّا الْعُلَمَاءُ فَكَانَ أَبَوُهُ مُؤْمِنَيْنِ
فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا ۝٨٠

the misfortune of this boy. Hazrat Nuh (On whom be peace) says: "And they will beget none but an evil doer, an ungrateful" (S71:V27).

فَأَرَادْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ
زَكَاةً وَأَقْرَبَ رُحَمَاءَ ۝٨١

married to a Prophet and in whose progeny there were seventy prophets (Tafseer Roohul Mu'ani). Jaisoor's father's name was Zubair and mother's name Sahawi. It should be remembered that killing of a Saint or a scholar on the basis of fear of infidelity is not allowed now. This was from the distinctive features of Hazrat Khizr (On whom be peace).

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ
فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا

and their father was a noble ¹⁸⁶, man; then your Lord desired ¹⁸⁷, that those two should reach to their maturity ¹⁸⁸, and bring forth their treasure as a mercy ¹⁸⁹, from your Lord, and this I did, not for my own bidding ¹⁹⁰. This the significance of those things on which you could not have patience¹⁹¹.

185. Their names were Ihraam and Hareem. The name of their father was Kasteh who was a pious person and a globetrotter. Gold and silver were buried under this wall and these boys were heirs to this treasure.

186. This tells us a father's piety can come to the rescue of the son and it is a proof for mediation and intercession. Therefore, since Prophets are like fathers to their followers, the Holy Prophet's صلى الله عليه وآله وسلم pious deeds would come to the rescue of sinners like us. Says Allah Almighty: "*And those in whose wealth there is a known right. For one who asks for, and for one who could not even ask for and remains deprived*" (S70: Vs24-25). Hence, we also have the right in the good deeds of the Holy Prophet صلى الله عليه وآله وسلم. Remember, that he was the father of these two boys as stated in the book *SAWWAIQE MUHARRIQAH*. It is stated in Tafseer Roohul Bayaan that the pigeons of the Sacred Haram are all descendents of that female pigeon which had laid the eggs at the Cave of Thaur during the night of Hijrah. If Allah Almighty has given so much honour to these pigeons through the blessings of this one female bird, then imagine the honour and dignity of the children (descendants) of the Holy Prophet صلى الله عليه وآله وسلم until the Day of Judgement.

187. This tells us that if the Orchard of Khyber was the hereditary property of the Holy Prophet صلى الله عليه وآله وسلم and rightful claim of Bibi Faatimah (May Allah be pleased with her), then Allah Almighty would most certainly have bestowed ownership of it to her. No one would have taken it away from her. If He had sent Hazrat Khizr (On whom be peace) to protect the estate of his pious father, and saved it through the building of a wall over it, then it

وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ
يَبْلُغَا أَشُدَّهُمَا وَيُخْرِجَا كَنْزَهُمَا
رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ
أَمْرِي ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ
عَلَيْهِ صَبْرًا ۝

is impossible that He would have wasted the inheritance of Bibi Faatimah (May Allah be pleased with her). This tells us that the Orchard of Khyber was in reality not the property of the Holy Prophet صلى الله عليه وآله وسلم, but rather a public property.

188. From this we learn that only minor children are regarded as orphans. A child who has reached the age of majority will not be regarded as an orphan.

189. The protection of the property of these boys is the mercy of Allah Almighty upon them. Through the medium of their father, He had sent a Prophet to repair their broken wall. Allah Almighty be praised! Mediation and intercession is a thing of great excellence.

190. In fact, he did this through the inspiration and revelation of Allah Almighty. It should be remembered that there is a difference of opinion about the prophethood of Hazrat Khizr (On whom be peace). But the truth of the matter is that he is a prophet because it seems a bit far-fetched that Allah Almighty would have placed Hazrat Musa (On whom be peace), a Prophet, under the tutelage of a saint. Those who regard a saint as superior to a Prophet on the basis of this verse, are infidels (Tafseer Madarik). Hazrat Khizr and Hazrat Ilyas (On whom be peace) are both alive. (Tafseer Khazain)?

191. Saying this, Hazrat Khizr (On whom be peace) parted from Hazrat Musa (On whom be peace) with the following advice. You should become the benefactor of humanity and not cause any harm to them, always be of jovial countenance, without being sulky, do not flatter the people; do not go anywhere without a valid reason; do not laugh excessively; do not let any

sinner feel ashamed after he has repented; always shed tears at your faults, do not

procrastinate; always be mindful of the Hereafter (*Roohul Mu'ani*).

SECTION 11

83. And they ask ¹⁹², you about Zulqarnain, say, you, 'I recite to you an account of him'. ¹⁹³.

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ ۖ قُلْ
سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ۞

192. The Jews had asked the Holy Prophet صلى الله عليه وآله وسلم as a matter of test, to inform them that, which is that king who had travelled from East to West. In response to it, this verse was revealed.

193. The name of Zul-Qarnain was Iskinder bin Failqoos. He was a Greek. He became king of the world. Hazrat Khizr (On whom be peace) is a cousin as well as his minister. Some Ulama have accepted him as a prophet.

In total, four kings had been given the kingship of the world. Two were believers. Hazrat Sulaiman and Iskinder Zul-Qarnain, two were infidels: Bakht Nasir and Namrood. Zul-Qarnain had lived to an age of sixteen hundred years. He died in a village called Zoor, near Jerusalem. He is called Zul-Qarnain because he had travelled to both rays of the sun, i.e. East and West.

84. Undoubtedly, We gave him a control in the earth and bestowed him a means of everything ¹⁹⁴.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ
كُلِّ شَيْءٍ سَبَبًا ۞

194. We had granted him all the necessities

required for a kingdom.

85. Then he followed a way ¹⁹⁵.

فَاتَّبَعَ سَبَبًا ۞

195. This means he had departed for a specific purpose. Here, the word "course" denotes journey, while provisions signify a

special purpose for the journey. Or "course" could mean path/route.

86. Till when he reached the place of sun setting ¹⁹⁶, he found it setting in a spring of black mud ¹⁹⁷, and he found a people there. We said, 'O Zulqarnain, either you punish ¹⁹⁸ them or do good to them'.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا
تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عِنْدَهَا
قَوْمًا ۖ قُلْنَا يَذَا الْقَرْنَيْنِ إِمَّا أَنْ
تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ۞

196. This means the place where population in the West comes to an end, beyond which there was no possibility of population, as there was only quagmire and bergs of ice. Here, this verse does not contradict science. Heavens and the earth are spherical. The sun, in reality, does not set at any given time. But, it rather disappears from our sight.

197. This means that from what was perceived one could gather that the cold in the West was so intense that it changed the water into icebergs. Here, day and night is for the duration of a year. At the time of sunset it seems as if it is setting in this iceberg, just as the traveller at sea perceives the sun setting in the water.

198. This tells us that some servants are granted power and authority by Allah Almighty to punish those who they desire and pardon 87. He submitted, as one who did injustice, we shall punish 199, him soon, then he will be returned towards your Lord, he will strike him with an evil 200.

199. This means those who would remain in infidelity, and will not accept faith, despite our propagation, we would cause them to die.

200. From this we understand that the

88. And one who believed and did good deeds then the recompense for him is the good; and soon We shall speak to him easy affairs.²⁰¹.

201. By this means we would put them to lighter labour and give them greater pay. This

89. Again he followed a way. ²⁰²

202. This means returned from here and travelled to the East, either to capture those countries or in search of the Fountain of Elixir. In fact, traditions have it that he did not obtain the Fountain of Elixir, but Hazrat Khizr (On

90. Until, when he reached the place of sun-rising ²⁰³. he found it rising on a people for whom We had Not put any shelter against the sun.²⁰⁴

203. This means towards the East there is that place where human population had ceased, though there too, the earth is spherical, and everywhere there is sunshine.

204. This means there was no trace of any tree or sign of any building. Neither did these

91. So is the talk. And whatever he had, Our knowledge encompasses all.²⁰⁵.

205. This means Zul-Qarnain had so much military equipment, such a massive army, so much material for his kingdom, or was such an

those whom they wish.

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثَكْرًا ﴿٨٤﴾

punishment, which the infidel and an apostate receive in this world, will not be counted in the punishment of the Hereafter. Its eternal punishment is totally different.

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ ۖ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٥﴾

means a believer is entitled to every type of leniency.

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٨٦﴾

whom be peace) did. Some are of the opinion that although Zul-Qarnain, too, had come to that region, but due to Divine wisdom he did not find it (*Tafseer Khazainul Irfaan*).

حَتَّىٰ إِذَا بَدَغَ مَظْلِمَ الشَّيْءِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٨٧﴾

people have any cloth to cover their bodies. The earth there was so soft that nothing could be built on it. These people would hide in a cave after sunrise and after sunset would come out to do their work. They were surviving on fish only.

كَذَٰلِكَ ۖ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٨٨﴾

accomplished ruler that only We (Allah Almighty) knew of it, and which is far beyond our perception.

92 Again he followed a way²⁰⁶.

206. It means the path between East and
93. Until when he reached²⁰⁷, between
two mountains, he found inside them
some such people who deemed not to
understand any word. 208.

207. While moving in a northerly direction, wherever population was coming to an end there he saw two magnificent mountains on the other side of which Yajooj and Majooj had settled. They would come out from the path between the two mountains to cause death and destruction. This place was situated on the

94. They ²⁰⁹, said,' O Zulqarnain, undoubtedly, Yajuj (Gog) and Majuj (Magog) create mischief ²¹⁰, in the earth , should we then fix some tribute for you on the condition that you may set up a wall between us and them' ²¹¹.

209. Or communicated through signs, or they may have found such an interpreter who could understand the languages of both, Zul-Qarnain and these people. Or, that Allah Almighty had given Zul-Qarnain the knowledge of all the languages and he found no difficulty in speaking or understanding any language.

210. He was from the descendents of Hazrat Yafath bin Nuh (On whom be peace). He was very strong and extremely mischievous. On this side he would come and destroy people's fields and gardens. He would take all the dry things, to this extent, that he would even eat serpents and scorpions, as well as humans and beasts. It should be remembered

95. He said,' that upon which my Lord has given me control is better ²¹², then help me with strength, ²¹³ I may make a strong barrier between you and them'. ²¹⁴.

212. This means Allah Almighty has provided me with all types of provisions and

ثُمَّ اتَّبَعَ سَبِيًّا ۖ (٩٢)

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ
دُونِهِمَا قَوْمًا^{٩٣} لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝

قَالُوا يٰذَا الْقَرْنَيْنِ اِنَّ يَاجُوجَ
وَمَا جُوجَ مُفْسِدُونَ فِي الْاَرْضِ فَهَلْ
نَجْعَلُ لَكَ خَرْجًا عَلٰى اَنْ تَجْعَلَ بَيْنَنَا
وَبَيْنَهُمْ سَدًّا ۝٩٢

that Hazrat Nuh (On whom be peace) had three sons, Saam, Haam, and Yafath. Arabs and the Romans are children of Saam. The Negroes and the people of Noba are that of Haam, while the Turks and Yajooj and Majooj are children of Yafath (*Tafseer Roohul Mu'ani*). Yajooj and Majooj were so tall that some among them were as tall as three hundred and sixty feet (*Tafseer Rooh*)?. Their entire body was covered in hair.

211. This means that money you would take from us and management would be done by you. You should build such a wall that Yajooj and Majooj (Gog and Magog) would not be able to come on the other side and we would be able to live in peace and security.

قَالَ مَا مَكْنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي
بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝٩٥

wealth. Therefore, I do not need anything from you.

213. From this we learn that it is permissible to seek assistance from people, and it is not against the concept, of "And beg You alone for help" (S1:V4). To seek helpers in opposition to Allah Almighty is polytheism. Zul-Qarnain sought the assistance of the people regarding this work. Hazrat Isa (On whom be peace)

96. Bring to me the pieces of iron,²¹⁵, till when he leveled the wall up to the sides of the two mountains, he said, 'blow', till when he made it a fire, said he, 'bring me, that I may pour molten copper on it'.²¹⁶.

215. Thus, he dug the foundation up to the water, collected stones of molten copper and built steel sheets, top and bottom and stuffed it with wood and coal. Fire was set to it through which the steel smelted into a column. And in this way the wall was raised to the height of the

97. Then Yajuj and Majuj could neither climb over it, and nor could make a hole in it.²¹⁷.

217. This means due to the height and glossiness of the wall they were unable to scale

98. He said, 'this is a mercy from my Lord', then when the promise of my Lord will come, will break it into pieces²¹⁸, and the promise of my Lord is ever true'.²¹⁹.

218. This tells us that Allah Almighty had provided Zul-Qarnain with knowledge of the unseen because the incidents that would be taking place just before the Day of Qiyamah i.e. the complete shattering of this wall and the escape of Gog and Magog were foretold by him at that very point in time. Thus, the very things would be taking place just before the Day of Judgement.

219. It is reported in the Hadith Shareef that Gog and Magog are daily digging this wall. Just before it is about to break, they tell themselves we will complete the rest of the

had said: "Who shall become my helpers towards Allah" (S3:V52).

214. This means we would spend the materials and wealth, but physical work must be done by you, either by taking payment or voluntarily. The second meaning is more appropriate. It is apparent that those people were prepared to provide the material as well.

اَتُونِي زُبَرَ الْحَدِيدِ ط حَتَّىٰ اِذَا سَاوَىٰ بَيْنَ
الصَّدَفَيْنِ قَالَ انْفُخُوا ط حَتَّىٰ اِذَا جَعَلَهُ
نَارًا قَالَ اَتُونِي اُفْرِغْ عَلَيْهِ قَطْرًا ط ٩٦

mountain.

216. So that this molten copper could become the plaster for the wall, just as it is the practise of putting cement on the walls when plastering them.

فَمَا اسْطَاعُوا اَنْ يَّظْهَرُوهُ وَمَا اسْتَطَاعُوا
لَهُ نَقَبًا ط ٩٧

it, and because of its extreme strength and compactness they were unable to dig holes in it.

قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي ط فَاِذَا جَاءَ
وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ط وَكَانَ وَعْدُ
رَبِّي حَقًّا ط ٩٨

work the next day. When they come the following day they find the wall to be stronger than before. Through the order of Allah Almighty, before Qiyamah they would say that if Allah Almighty wills we will break it tomorrow. Through the blessings of saying "If Allah wills" they would find the wall in the same broken state as they had left it the previous day. Thus, they will then be able to bring it down and come out of it on the other side. They would cause great mischief. Besides Jerusalem, Madinatul Munawwarah and Makkatul Mukarramah they will reach

every other place. Then, due to the Prayer of Hazrat Isa (On whom be peace) they would be

99. And on that day We shall leave them that one group of them will surge ²²⁰, one group of them the trumpet shall be blown, then we shall gather them all-together.²²¹.

220. Due to their greater numbers.

221. From this we learn that Gog and

100. And We shall bring the Hell before the infidels. ²²².

222. Hell would be brought in sight of the infidels, which they would be able to see. From this we learn that some of the believers

101. That upon whose eyes there was covering from My remembrance and could not hear the truth ²²³.

223. Because they had malice in their hearts for the Holy Prophet ﷺ. Those hearts, which are bereft of the

SECTION: 12

102. Do then the infidels think ²²⁴, that they will make my bondsmen ²²⁵, as their supporters ²²⁶, beside Me? Undoubtedly We have already prepared hell for the hospitality of the infidels ²²⁷.

224. By this is meant the Jews and the Christians, or it could denote all infidels.

225. This means either Hazrat Isa (On whom be peace), or Hazrat Uzair (On whom be peace), or the idols, because all of them are servants of Allah Almighty.

226. It should be remembered that the literal meaning of the word *DOEN* is to curtail (Al-Mufridaat, Raghib) i.e. to be separated, to be cut off or "Cut short" (S48:V27). Therefore, "Those besides Allah" are those people who are cut off from Allah Almighty i.e. without any link. However those "cut from Allah" are of two types. The first is the actual, and in the

destroyed (Tafseer Khazainul Irfaan).

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ
وَنُفِخَ فِي الصُّورِ فَجَعَلْنَاهُمْ جُوعًا ٩٩

Magog would come out of their captivity just prior to Qiyamah.

وَعَرْضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ١٠٠

will have no contact with Hell at all, i.e. it will remain concealed from them.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ
ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ١٠١

love for the Possessor of the Holy QUR'AAN, this great Book will not find its place in them.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا
عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ١٠٢

beliefs of the infidels the actual ones are the idols, etc. The second group of those cut off from Allah are those prophets whom the infidels have accepted as deities and thereby cut them off from Allah Almighty i.e. the belief of Christians regarding Hazrat Isa (On whom be peace) as the son of God. Thus, in terms of their beliefs these prophets are those cut off from Allah Almighty, but in actuality these Prophets are true Friends of Allah Almighty. Therefore, in mentioning the authority of the Prophets of Allah Almighty says: "With my permission" or "With the permission of Allah Almighty". If you believe in the Prophets as

servants of Allah Almighty then they are given the authority to do everything. But, if you cut them off from Allah Almighty then they will not be able to do anything. An electric wire will supply current if it is connected to a powerhouse, but the moment it is disconnected it is rendered useless. Says Allah Almighty: "And at the other side of them he saw two women..." (S28:V23). Allah Almighty further says: "Then she put the screen away from them" (S19:V17). In another verse it is stated: "This provision is specially for you and not for the believing men" (S33:V50). It is further stated "And besides them, there are two other gardens" (S55:V62). In all these verses the word "Besides" is used to denote separate and distant.

227. The word "cut off from Allah" is mostly used for those who are cursed in the court of Allah Almighty. The saints of Allah Almighty are those beloved to Him. Supporters cut off from Allah Almighty are those idols that polytheists had made as their

103. Say you, 'shall I tell you. Whose actions are worst?

104. Those whose all struggles were lost in life of the world and they imagine that they are doing good work 228.

228. From this we learn that a pious person who, through consistent efforts, tries to do good deeds but which turn out to be futile is more unfortunate than the immoral and sinful

105. These are the people who disbelieved in the signs 229, of their Lord and in his meeting. Therefore all their deeds are in vain 230, and We shall not establish any weight for them on the day of judgement 231.

229. From this we learn that the good deeds of the infidels are a wasted entity, and that infidelity destroys piety. Thus, the slightest insult and disrespect of the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity,

deities. Says Allah Almighty: "And call upon all your helpers besides Allah" (S2:V23). It is further stated: "Undoubtedly you and whatever you worship besides Allah" (S21:V98). In all these verses 'besides Allah' refers to idols. Says Allah Almighty: "Do you take him and his offspring for friends apart from Me?" (S18:V50). It is further stated: "Supporters of infidels" (S2:V257). Here, the word 'besides Allah' denotes those in opposition to Allah Almighty. The Prophets and Saints have no connection with this verse. Otherwise, the object of this verse is to show that after offending Me they claim to befriend My Prophets. Or, it could mean they make My Prophets and Saints as deities. This tells us that to worship anyone besides Allah Almighty is infidelity, even if it involves the worship of Prophets and Saints, or that of the idols. Only Allah Almighty is worthy of worship. The destination of the infidels is indeed the fire of Hell.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ١٠٣

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ١٠٤

person, because such a person is living under the false belief that he is pious. May Allah Almighty protect us!

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَ لِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا ١٠٥

because raising our voice above the voice of the Holy Prophet صلى الله عليه وآله وسلم results in confiscation and forfeiture of all one's good deeds. Says Allah Almighty: "Lest your good deeds become vain while you are unaware"

(S49:V2).

230. This tells us that the good deeds of the infidels are all in vain because that branch which is cut off from the tree cannot become green by just watering it. He, who has cut off the servitude of the prophet, will not be able to benefit from any good deeds. Even the smallest good deed of a believer is useful because it is connected with the tree.

231. Or, it could mean that, the good deeds of the infidels would not be weighed at all.

106. This is their recompense, the hell for they disbelieved and took My signs and My messenger in mockery²³².

232. From this we understand that the worst type of infidelity is the infidelity incurred through the disrespect and belittling of the Holy Prophet صلى الله عليه وآله وسلم, for which the person would be punished in this world as

107. Undoubtedly, those who believed and did good deeds, the gardens of paradise are for their hospitality²³³.

233. *FIRDOUS* is the most superior part of Paradise and is uppermost in situation. Above it is the Throne of Allah Almighty from where rivers flow into it. The word 'hospitality' is

108. They shall dwell in it forever, not willing to change the place therefrom²³⁴.

234. Just as people are continuously in the process of abandoning unsuitable places and purchasing good suitable places, similar things

109. Say you, 'if the sea be the ink for the words of my Lord, then necessarily, the sea would be exhausted and the words of my Lord would not come to an end²³⁵ though We may bring the likes of it for help'²³⁶.

235. Reason for its revelation:

Once a group of Jews said in the presence of

There will be no scale for them at all. Or else, they will be weighed, but will be of no weight. They will appear to be big and weighty but in the scale they will be devalued and without any weight. This tells us that the true weight is given to the good deeds by faith and sincerity. Observe, the Kharijites of Kufa, in appearance were pious worshippers, but in the light of the injunction of the Hadith Shareef, they are out of the fold of Islam.

ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا
وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا ①

well as in the Hereafter. It should be remembered that the Friends of Allah Almighty and the Ulama are the deputies of the Holy Prophet, and as such their insult is, in truth, the insult of the Prophet (Tafseer Roohul Mu'ani).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ②

used here to show that the inmates of Paradise would be treated with utmost cordiality, like that of guests. Other than that, these inmates would be the owners of it forever.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ③

will not take place in Paradise because every place therein is most beneficial and beautiful.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي
لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي
وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ④

the Holy Prophet صلى الله عليه وآله وسلم that two verses of your Holy QUR'AAN are always

contradicting one another. In one verse it is said that you are given little knowledge. In another verse it is stated that whoever is given wisdom he is granted abundance in good. Since wisdom, has been granted to us, therefore how is it that we have been given less knowledge? As a reply to their objection, this verse was revealed in which it is said that no matter how much knowledge the creation may have obtained, but in comparison to the knowledge of Allah Almighty, it is totally insignificant. Here, "*Words of Allah*" denote the knowledge and Wisdom of Allah Almighty. 236. Here, mention is being made of two oceans, while in another verse seven oceans are mentioned. This tells us that the sciences of

110. Say you, 'apparently in facial outlook of a man ²³⁷, I am like you, I receive revelations ²³⁸, that your God is one God, then whosoever hopes to meet his Lord, he should do noble deeds ²³⁹. and associate not any one in the worship of his Lord ²⁴⁰.

237. The Holy Prophet صلى الله عليه وآله وسلم is the mirror of the beauty of Allah Almighty. The full image will only come in the mirror when its one side is clear and the other side is totally covered with different ingredients i.e. it is darkened. The Holy Prophet صلى الله عليه وآله وسلم on one side is light, but on the other side there is a cover of human nature on him so that through these diverse natures he can become a complete mirror. Here, mention is made of his side, comprising of human nature while in the verse: "*There has come to you from Allah a Light*" (S6:V15), mention is made of the other side. By using the command 'say' it is hinted that in terms of expressing humility only you Oh Beloved Prophet صلى الله عليه وآله وسلم can call yourself human, no one else has the permission to call you in this way. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other among you*" (S24:V63). If the king says to the subjects that I am your servant he does so out of humility, but if the same is said of him by

Allah Almighty are limitless. Furthermore, we learn that the entire knowledge of all the Prophets in comparison to that of Allah Almighty is not even like a drop in the ocean, because that is a ratio of the limited with the limited, while this, in comparison, is the ratio of the limited with the unlimited. Some Sufi sages comment that Hazrat Isa (On whom be peace) is the word of Allah Almighty, Hazrat Musa (On whom be peace) is the interlocutor of Allah Almighty, but our Holy Prophet is the highest form of interlocution of Allah Almighty. The praiseworthy qualities of our Holy Prophet are beyond description.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ
أَنبِيَآ إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

another person, he will be punished.

238. This means I am a human who is blessed with Divine revelation. One usually says that a human being is the most rational animal. Thus, just as the word rational has distinguished man from lower animals, the word revelation has distinguished the Holy Prophet صلى الله عليه وآله وسلم among all other human beings. Only in outer appearance does the Messenger of Allah صلى الله عليه وآله وسلم reflect human nature, but in reality he is the resplendent light of Allah as is stated in the verse: "*There has come to you from Allah a Light*" (S6:V15). This can be understood as in the case of Hazrat Jibraeel who whenever he assumed human form, his clothes would always be white and his hair would be black. In spite of this, his true nature is one of light. It should be remembered that Prophets have referred to themselves as cruel, unjust, deviators, wrong-doers, etc. but they said it out of humility. If we were to use these words

regarding them we would become infidels. In the same way, the Holy Prophet ﷺ, was asked to call himself as a human being. If we use this word to claim equality with him, then we would be out of the fold of Islam. The Arabic words of the Holy QUR'AAN are unique and incomparable. Hence, they constitute the inimitable Book of Allah Almighty. Likewise, the Holy Prophet ﷺ does have in him human qualities, but these are unique and incomparable. Hence, he is the Prophet of Allah Almighty. This incomparability is being

described by "I receive revelation".

239. This means he who wishes to see the vision of Allah Almighty. This means Allah Almighty would speak to everyone but only the believers will be blessed with His vision.

240. It is stated in the Hadith Shareef that whoever memorizes the first ten verses of Surah Kahf would be protected from the mischief of Dajjal, and whoever recites this complete Surah at least once a week he would be protected from all forms of calamities for a complete week (Tafseer Khazainul Irfaan).

آيَاتُهَا ٩٨ سُورَةُ مَرْيَمَ مَكِّيَّةٌ ٢٣ رُكُوعَاتُهَا ٦

SURAH MARYAM

(MAKKAN) Revealed Before Hijrah

98 Verses and 6 Sections, 780 Words

SECTION 1

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Kaaf-Ha-Ya, Ain-Saad

كَهْيَعَصَّ ١

2. This is the record of that mercy of your Lord which he showed to his bondsman Zakariya 1.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ٢

1. Hazrat Zakariya (On whom be peace) is from the children of Raheem bin Sulaiman bin Dawood (On whom be peace), and these men are from the descendants of Hazrat Harun (On whom be peace) and Hazrat Harun is from the progeny of Ladi bin Yaqub bin Is'haaq bin

Ibrahim (On them be peace). From this we learn that having a pious son is a Mercy of Allah Almighty. In this Surah, a pious son is called a mercy, especially when such a son is given in one's old age.

3. When He called His Lord secretly 2.

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا ٣

2. This tells us that it is better to offer a prayer secretly. Says Allah Almighty: "Call your Lord humbly and secretly" (S7:V55). At

the time of this prayer, Hazrat Zakariya was eighty years old and without any children.

4. He submitted, 'O My Lord, my bone is weakened ³ and the flame of oldness appeared from the head ⁴, and O my Lord, I never remained unsuccessful after calling You ⁵.

3. This means I have already become so old that even a strong thing like my bones, too, have become weak, let alone my flesh and blood. The essence of this discussion is to show the weaknesses, which set in due to old age, have reached their limits.

4. This means all the hair of my head have become white. Not a single hair is black. At first, Hazrat Ibrahim's (On whom be peace) hair had become white.

5. This means until today You have accepted all my prayers. From this we learn that the duas of the Prophets are always

5. And I fear my relations after me⁶, and my wife is barren ⁷, then bestow me from Yourself any one may take over my work ⁸.

6. That my uncle's sons (cousins) after me would distort the religion because they were the worst people among the Israelites (*Tafseer Khazainul Irfaan, Roohul Mu'ani*). In short, this dua is for a religious purpose.

7. His wife's name is Isha bint Faqooz who is the sister of Hanna; Hanna is the mother of Bibi Mariam. Thus, she is the maternal aunt of Bibi Mariam and Hazrat Zakariya is the

6. He should be my heir and be the heir of the children of Yaqub ⁹ and O my Lord! make him acceptable ¹⁰.

9. As far as knowledge and prophethood and not for the reason of material wealth, because wealth of the Prophets does not become hereditary estate. It is for this reason "of the children of Yaqub" is used here. From this we learn that to appoint your son as your successor or your deputy is not inappropriate.

قَالَ رَبِّ إِنِّي وَ هَنَ الْعَظْمُ مِنِّي وَ
اشْتَعَلَ الرَّأْسُ شَيْبًا وَ لَمْ أَكُنْ
بِدُعَائِكَ رَبِّ شَقِيًّا ۝

accepted in the court of Allah Almighty. It is for this reason that they are approached to make duas for others. From this, two issues emerge:

1. At the time of making dua it is important to mention your helplessness and deficiency to Allah Almighty.

2. Mentioning of Allah Almighty's previous favours and bounties, too, is the way of the Prophets and a means of acceptance of the dua. It is as if the servant is making the blessing of Allah Almighty as a means of blessing itself.

وَ إِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَ رَأَائِي وَ
كَانَتْ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ
لَدُنْكَ وَلِيًّا ۝

maternal uncle of Bibi Mariam. At that point in time, Hazrat Isha's age was more than seventy years.

8. From this we learn that prayer for a son is a Sunnah of the Prophets, only so that he becomes a means of one's salvation for the Hereafter. However, expressing dissatisfaction and disappointment at the birth of a daughter is the way of the infidels.

يَرْثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَ
اجْعَلْهُ رَبِّ رَضِيًّا ۝

Thus, we cannot criticize Hazrat Amir Muawiyah for nominating his son Yazid as his successor because his son's sinfulness and impiety became fully known after the father's death.

10. This means prophethood was conferred upon him.

7. O Zakariya! We give you glad tidings ¹¹ of a son whose name is Yahya. We have not made anyone of this name before him ¹².

يُزَكِّرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ
يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ①

11. Allah Almighty spoke to Hazrat Zakariya through the medium of the angels. In another place it is said: "Then the angels called him" (S3:V39). This verse is a commentary of the verse under discussion.

Yahya was a devotee of Allah Almighty as well as a hermit without equal. From this we learn that we give names to our children, while Allah Almighty Himself gives names to His Prophets and becomes the guardian of their names and deeds. Hazrat Isa (On whom be peace) had foretold that our Holy Prophet's صلى الله عليه وآله وسلم name would be Ahmad (S61:V6).

12. This means just as his name is unique and incomparable, some of his deeds, too, would be matchless and unique. Thus, Hazrat

8. Submitted he. 'O my Lord, from where shall I have a son when my wife is barren ¹³ and I have reached the condition of being emaciated due to old-age.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتْ
أُمْرَاتِي عَاقِرًا وَ قَدْ بَلَغْتُ مِنَ الْكِبَرِ
عِتْيًا ①

13. Either both of us would be made young once again, or that we would be given a son in our present physical condition. In it there

is no rejection of the power of Allah Almighty. Its reply is so it is i.e. in this very condition of old age you shall be given a son.

9. He said, 'so it is¹⁴, your Lord said, that is easy to Me and indeed I made you before at a time when you were nothing ¹⁵.

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٍ وَ
قَدْ خَلَقْتكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ①

14. This means you and your wife would remain as old as you are and in this very state you would be given a son. Your youth will not be returned to you.

15. Thus, He who has the power to make the non-existent, existent, has the power to grant you a son in your old age as well. There is nothing astonishing or incredible about this.

10. Submitted he, 'O my Lord, give me any sign ¹⁶'. He said, 'your sign is this that you speak not for three nights, being healthy¹⁷.

قَالَ رَبِّ اجْعَلْ لِي آيَةً ① قَالَ آيَتُكَ
أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ①

16. A sign that would give me an indication that my wife is pregnant, so that from that very moment I can engage myself in expressing gratitude to You.

of Allah Almighty and not be utilized for talking to people. This tells us that he would not suffer from being a mute, because the blessed Prophets are protected from such a disability. Thus, the word "being healthy" is used here.

17. This means during these three days his tongue would be engaged in the remembrance

11. Then he came out to his people from the mosque ¹⁸ and he beckoned

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ

to them, continue glorifying morning and evening ¹⁹.

18. This means he came to the Mosque to perform his Salaah on his favourite Musalla (carpet) where the worshippers were awaiting his arrival. This incident took place long after his dua and the receiving of the glad tidings, because the dua of Hazrat Zakariya (On whom be peace) was made during the childhood of Bibi Mariam, and at the time of the birth of Hazrat Isa (On whom be peace) she was either

12. O Yahya, (John) hold fast ²⁰ to the book. And We bestowed him prophethood in his childhood ²¹.

20. This means Hazrat Yahya (On whom be peace) was born. In his childhood We said this to him. From this we learn that Prophets are the students of Allah Almighty and not of any human being, because hereby 'book' is meant the Holy Tauraat and by "hold fast" denotes total practice of it. Action without knowledge is not possible.

21. This tells us that Hazrat Yahya (On whom

13. And kind heartedness from Us and purity. And was utmost God fearing ²².

22. This means We had directly granted Hazrat Yahya (On whom be peace) knowledge, compassion, purity, piety, and integrity and in addition made him an obedient son of his

14. And was well-behaved towards his parents and was not arrogant, disobedient.

15. And peace is on him the day when he was born and the day, he will die and the day when he will be raised ²³ alive.

23. This tells us that Hazrat (Yahya) (On whom be peace) is in the protection of Allah Almighty during his birth, life, death, grave, resurrection, etc. At the time of his birth,

إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝

twenty years or thirteen years old. In spite of this, Hazrat Isa (On whom be peace) is of the same age as Hazrat Yahya (On whom be peace). In fact, only six months separate the two (*Tafseer Roohul Mu'ani*).

19. This tells us that on such occasions Prophets preach through signs as well. No time of theirs is wasted from propagation.

يَجِيءُ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ
الْحُكْمَ صَبِيًّا ۝

be peace) is from those Messengers who was bestowed with prophethood in his childhood. In this is the indication of the acceptance of dua of Hazrat Zakariya because he had asked for Hazrat Yahya (On whom be peace) to be His chosen servant i.e. to bestow prophethood upon him. Allah Almighty accepted everything asked by him.

وَخَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ۝

parents. Thus, no sin ever became evident from him. He achieved all these qualities in the first three years of his life.

وَبَرًّا بِوَالِدَيْهِ ۖ وَلَمْ يَكُنْ جَبَّارًا
عَصِيًّا ۝

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ ۖ وَيَوْمَ يَمُوتُ ۖ وَ
يَوْمَ يُبْعَثُ حَيًّا ۝

Hazrat Yahya (On whom be peace) was not touched by Shaitaan, as is done to other children (*Tafseer Roohul Mu'ani*).

SECTION: 2

16. And remember, Maryam ²⁴ in the book; when she went apart from her family towards a place in the east ²⁵.

24. This means We are revealing the events of Bibi Mariam in the QUR'AAN so that you Oh My Beloved Prophet صلى الله عليه وآله وسلم can recite these to the people so that the fame and the purity and chastity of Bibi Mariam, is proclaimed throughout the four corners of the world. Thus, there is nothing objectionable about the verse. Besides Bibi Mariam, the QUR'AAN has not mentioned the name of any woman. The meaning of the word Mariam is a

17. Then she put a screen ²⁶ away from them, then We sent our spiritual ²⁷ towards her, and he appeared before her in the shape of a healthy man ²⁸.

26. Either to take a bath or for the purpose of engaging in worship, so that no one would be able to see her. At that point in time, Bibi Mariam was either thirteen or twenty years old.

27. This means Hazrat Jibraeel on whom there is an overwhelming effect of spirituality, or is the companion of the spirit of Allah Almighty, or who is Rooh - i.e. one who is appointed to bring revelation, or one who bestows a soul, for it is due to his breath and blowing that Hazrat Isa (On whom be peace) was conceived, and through the dust of the

18. She said, 'I beg refuge of the most Affectionate from you if you are afraid of God ²⁹.

29. You must go away from here because I am alone in the bathroom. At that point in time, she had already worn her clothes, after taking her bath. These words of hers reveal the

19. He said, 'I am only a messenger of your Lord, that I may give you a pure son ³⁰'

وَإِذْ كُرِيَ فِي الْكِتَابِ مَرْيَمُ إِذِ انْتَبَذَتْ
مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۝١٦

worshipping woman, a devotee. From her childhood she had been in the service of Al-Aqsa Mosque in Jerusalem and constantly engaged in worship therein.

25. She went to the bathroom, on the eastern side of Baitul Muqaddas from her aunt Isha's house, to take a bath (*Roohul Bayaan*); or she went to the eastern portion of this sacred Mosque to worship in seclusion (*Tafseer Khazainul Irfaan*).

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝١٧

hoof of his mare, life was bequeathed in the calf of Samari.

28. From this we understand that the word *BASHR* is used to denote the face and outer image of a human. When Hazrat Jibraeel (On whom be peace) would appear in the human form, his angelic nature had not changed, just as our Holy Prophet صلى الله عليه وآله وسلم who is human in form, but in reality he is Light. There is a big difference between outer form and reality.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ
كُنْتَ تَقِيًّا ۝١٨

true nature of her purity and piety, that instead of screaming for anyone, she took refuge in Allah Almighty, so that no one should come to know of this incident.

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ
لَكَ غُلَامًا زَكِيًّا ۝١٩

30. This tells us that through the permission of Allah Almighty, Hazrat Jibrael (On whom be peace) can give a son. Likewise, one can obtain children as well as all types of bounties from the court of the Holy Prophet ﷺ. From this we know that the bounties of Allah Almighty can be linked to His servants. Thus, we can say that the Holy

20. She said, 'from where shall I have a son, no man has touched me, nor I am an unchaste?

21. He said, 'so it is ³¹. Your Lord has said, this is to me, and that We make it a sign for the people and a mercy from Us, and this matter is already decreed ³².

31. That you shall be granted a son without you being touched by a man, so that through this miraculous deed the absolute power of Allah Almighty can be revealed and made manifest.

32. Therefore there can be no change in this (it should be remembered that there can be a change in the fate which is pending, but not in the fate which is inevitable). By saying this, Hazrat Jibrael (On whom be peace) blew in the upper garment of Bibi Mariam, as a result of which she conceived. From this we learn that there is power in the blowing of the pious servants. Also, through this, emerge a few issues:

1. The birth of Hazrat Isa (On whom be

22. Now Maryam conceived it, then she went away with him to a far off place ³³.

33. The jungles of *BAITUL LAHM* are situated six miles from the city of Ayliya. She left the same night under the cover of darkness, because signs of labour pains had become visible and she could not divulge this secret to anyone due to the feeling of shame. On the

Prophet ﷺ does give faith, honour, children, Paradise, etc. Hazrat Rabeeah beseeched the Holy Prophet ﷺ that I am asking you for Paradise. We further learn that there is no need to seek a veil or cover from angels, as they are not human beings. Observe, there is no cover from animals.

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۝

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ ۚ وَنَجْعَلُهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ۝

peace) was neither from the sperm of a father nor a mother.

2. From one capacity Hazrat Isa (On whom be peace) is a human; from the other he is a spirit. It is for this reason that he is called the Spirit of Allah Almighty.

3. Because he was born through the blowing of an angel, therefore his blowing had the power of giving life to the dead, cure the sick, could put life in sand, etc.

4. That sometimes the effect and quality of the original transfer into the offshoot. Hence the effect and qualities of Hazrat Jibrael (On whom be peace) was in Hazrat Isa (On whom be peace). While the former is the Holy Spirit, the latter is Spirit of Allah Almighty.

فَحَلَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ۝

night of Me'raaj Hazrat Jibrael (On whom be peace) had asked our Holy Prophet

ﷺ to recite two Raka'ats at that place, because it is the birth place of Hazrat Isa (On whom be peace) (*Nisai, Baihaqi - vide Tafseer Roohul Bayaan*).

23. Then the pains of the child birth brought her to the trunk of a palm-tree ³⁴. She said, 'Oh, would that I had died before this and had become a thing forgotten, lost ³⁵.

فَاجَاءَهَا الْمَخَاضُ إِلَى جَذْعِ النَّخْلَةِ
قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ
نَسِيًّا مَنْسِيًّا ٢٣

34. This tree was dry and had no leaves or branches. Only the bare stem had remained. For this reason the Holy QUR'AAN has called it as "trunk of the palm tree" and not palm tree. She sat resting against this root in severe labour pain.

35. From this we learn that there was a long period of time between Hazrat Mariam's (May Allah be pleased with her) conception

and delivery, she had not delivered the baby immediately. It is stated in traditions that none besides Joseph the Carpenter knew of her pregnancy. One day, the mother of Hazrat Yahya told Bibi Mariam (May Allah be pleased with her) that when I come in your presence the baby in my womb prostrates to the baby in your womb.

24. Then one called ³⁶ from under neath her, grieve not undoubtedly, your Lord has caused to flow a rivulet below you ³⁷.

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ
جَعَلَ رَبُّكَ تَحْتَكِ سَرِيًّا ٢٤

36. Hazrat Jibraeel (On whom be peace) called Bibi Mariam from the sloping part of the jungle and told her this.

37. This river came into being either from

the wing of Hazrat Jibraeel (On whom be peace) or from the heel of Hazrat Jibraeel (On whom be peace). Thus, its water is curative, like we have the water of Zam-Zam today.

25. And shake towards yourself holding the trunk of the palm ³⁸ tree; fresh and ripe dates will fall upon you ³⁹.

وَهَزَيْتِ إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسْقِطُ
عَلَيْكَ رُطْبًا جَنِيًّا ٢٥

38. Where she was sitting at the time of labour pains, there was a palm tree, which was in the form of a dry trunk. She was told to shake this and out of your blessed touch this trunk will instantly become green and fruit bearing. Instantly its fruit will ripen and fall on you, which you can eat. The reason for letting her touch the tree was to inform that the mere touch of a saint can transform a dry withered trunk to a lush green tree. If their hands can do this, their gaze, too, can change dry impious

heart to one of piety.

26. Then eat and drink and cool your eyes ⁴⁰; then if you see any man, then say ⁴¹, I have vowed a fast to the Most Affectionate ⁴², so I shall not speak to anyone today ⁴³.

39. In this there is a proof of the miracle of a saintly lady or it reflects the bounty and link with a Prophet because it is incredible for fruit to fall from a dry tree. We further learn that at the time of delivery the women should be fed with dates, which would ease all difficulties. Even today, the ladies at the time of labour are given dry dates to eat, on which a person had prayed. Proof for doing it, is this blessed verse.

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَمَا تَرَيْنِ
مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ
لِلرَّاحِمِينَ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا ٢٦

40. This means eat the dates, drink water and cool your eyes through this beautiful son of yours. To call the son comfort of one's eyes is proven from this verse.

41. This means through signs, because during those days it was forbidden to speak during silent fasting, i.e. if anyone asked you that how was this baby born, then reply them through signs that I am fasting, I cannot speak.

42. This means I have today observed the fast of silence. So, Oh Mariam, begin your fast from now. It should be remembered that Bibi

27. Then she brought him to her people ⁴⁴, taking him in her lap. They said, 'no doubt you have committed a very vile thing' ⁴⁵.

44. From this we learn that Bibi Mariam was safeguarded from childbirth bleeding and fatigue. Otherwise, women after childbirth are not in a position to walk about, while Bibi Mariam immediately came with the baby to the people as the dates and the water from unknown source provided her with complete healing and strength. This tells us that the

28. O sister of Harun ⁴⁶! Your father was not a wicked man and nor was your mother an unchaste woman'.

46. By Harun is meant one pious person from the Israelites, who was well known for his piety. His name was Harun, meaning Oh pious lady like Harun. It could also mean Harun who was the religious brother of Bibi Mariam who, too, was extremely pious. Or, it could refer to Hazrat Harun (On whom be peace). Because

29. Then Maryam pointed towards the child ⁴⁷. They said, how can we talk to him who is a baby in the cradle ⁴⁸.

47. This means ask this boy. She had pointed to him with fear and forgot to say the actual words.

48. This means the boy is fit to be cradled,

Mariam had eaten the dates before the morning and had drank water. She had been made to fast from the morning, that she should not eat anything nor speak to anyone. Thus, in this there is no teaching about any lies. From this we learn that silence is the best answer to the ignorant.

43. In their religion there was a fast of silence, but this is abrogated in the current Shariah. The word 'then say' signifies talking through signs and not verbally, otherwise the fast would have been nullified.

فَاتَتْ بِهِ قَوْمَهَا تَحِيَّهً ط قَالُوا يَرِيمُ
لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ۝۲۷

blessed things of the pious have the power to provide strength and healing.

45. This incident took place at the time of Zohr, and the birth of Hazrat Isa (On whom be peace) took place at night. At that time he was half a day old. There are a few sayings regarding this (*Tafseer Roohul Bayaan*).

يَاخْتَهُرُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ
وَمَا كَانَتْ أُمُّكَ بَغِيًّا ط ۝۲۸

she was from his descendants, she is referred to as his sister, just as the Arabs call Bani Tameem brother of Tameem. Otherwise, there was a difference of one thousand eight hundred years between the two. Thus, there is no inconsistency in the verse.

فَأَشَارَتْ إِلَيْهِ ط قَالُوا كَيْفَ نُكَلِّمُ مَنْ
كَانَ فِي الْهَيْدِصِيَّا ۝۲۹

otherwise Hazrat Isa (On whom be peace) was in his mother's arms and not in a cradle. The meaning is Oh Mariam, are you making a fool of us by saying such a thing?

30. The baby said, I am a bondsman of Allah, he gave me the Book ⁴⁹ and made me the communicator of unseen news (the prophet) ⁵⁰.

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَنِيَ الْكِتَابَ وَ
جَعَلَنِي نَبِيًّا ۝

49. By this is meant the Injeel (New Testament). This tells us that Hazrat Isa (On whom be peace) was aware of the Injeel before its revelation, just as our Beloved Prophet

ﷺ, too, was fully aware of Quranic injunctions before its revelation. It should be remembered that Hazrat Isa (On whom be peace) was blessed with prophethood at the age of thirty. Thus, his duty as Messenger is before his Prophethood (*Tafseer Roohul Bayaan*).

50. From this we learn that prophets are

31. And he made me blessed wherever I may be ⁵¹ and enjoined on me prayer and poor due ⁵² so long as I live.

born with the mystical knowledge of Allah Almighty. The Holy QUR'AAN says: "You did not know the Book before it, nor the details of the laws of the Religion" (S42:V52). In it there is a negation of understanding, not of knowledge i.e. he did not know this through his intellect. Observe, Hazrat Isa (On whom be peace) at birth had delivered an exquisite talk about the Oneness of Allah Almighty, about his prophethood as well as about the matters regarding his good actions.

وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ ۖ وَأَوْصَنِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝

51. This means wherever he is, he is the benefactor of people, and I am the provider of good and a beneficial teacher of them. This tells us that the personality of a Prophet is noble and his name is a means of obtaining blessings.

52. This refers to the purity of the body and spirit, because Zakaat of wealth is not

obligatory on the Prophets, and Hazrat Isa (On whom be peace) had never accumulated wealth, so how could Zakaat have become obligatory on him? It should be remembered that here, 'living' refers to living on the earth, because Namaaz is not obligatory upon him in the heaven.

32. And dutiful to my mother ⁵³ and not made me vigorous, unfortunate ⁵⁴.

وَبَرًّا بِوَالِدَتِي ۖ وَلَمْ يَجْعَلْنِي جَبَّارًا
شَقِيًّا ۝

53. This tells us that he was born without a father; otherwise he would have said one showing kindness to the parents. It is for this reason that the Holy QUR'AAN refers to him as Hazrat Isa (On whom be peace), son of Sayiddah Mariam.

54. This tells us that Prophets are totally innocent in respect of defective beliefs, sinful actions, defective intellect and hard-heartedness, because people of defective beliefs are irreligious and wicked.

33. And the same peace on me the day I was born and the day I die and the day I am raised alive ⁵⁵.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ ۖ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا ۝

55. This tells us that Prophets at the time of birth, in their lifetime, at their time of death

and in the Hereafter, are under the protection of Allah Almighty. We further learn that these

gracious personalities are fully aware of their end result. Anyone who says that the Holy Prophet صلى الله عليه وآله وسلم had no knowledge about what would be his own result; is rejecting the veracity of these verses. It should be remembered that the first thing which Hazrat Isa (On whom be peace) spoke about was his own servitude or slavehood to Allah Almighty, because people were on the verge of calling him the son of Allah Almighty, which he refuted. Also, he spoke about the innocence

34. This is Isa the son of Maryam, ⁵⁶ a word of truth ⁵⁷ in which they doubt ⁵⁸.

56. From this we learn that he was born without a father, otherwise he would have been linked to the father. Says Allah Almighty: *"Call them after their fathers"* (S33:V5).

57. This means the one who speaks the truth - i.e. I am the servant of Allah Almighty.

58. That the Jews were calling Hazrat Isa (On whom be peace) a magician, and the Christians were calling him the son of God. They forgot his teachings. It should be

35. It is not befitting to Allah that He should take Himself anyone as son, Holy is He. When He decrees anything, thus then He says to it, 'be', it becomes at once ⁵⁹.

59. It is the excellence of His Power, but the law is that all the worldly activities take place with a degree of slowness. He made the

36. And Isa said 'undoubtedly Allah is my Lord and your Lord, then worship Him. This path is straight ⁶⁰.

60. This is the statement of Hazrat Isa (On whom be peace). In between, Allah Almighty

37. Then the parties differed ⁶¹: then misery is for the infidels from the presence of a great day ⁶².

and chastity of his mother, because every person would be able to think that such a pure child can only be born from the womb of a pure and chaste mother, because an illegitimate baby and an illegitimate off-spring cannot be a saint. The status of Prophethood is very elevated. The allegation was levelled against the mother, but he spoke about his own attributes and virtues as an expression of Divine favours. This is the way of the Prophets.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ
الَّذِي فِيهِ يَتَتَرُونَ ۝۳۳

remembered that Hazrat Isa (On whom be peace) was born fifty-six years after Alexandra the Great had conquered Babel, became Prophet at the age of thirty, and was raised to the heavens at the age of thirty-three. Bibi Mariam lived for six years after him. Bibi Mariam took him to Egypt, due to the fear of King Herodus. He stayed in Egypt until he was twelve years. Then, after the death of Herodus he was brought back to Syria.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ
سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّا يَقُولُ
لَهُ كُنْ فَيَكُونُ ۝۳۵

heavens in six days. Thus, there is no inconsistency in the verse.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝۳۶

states His words as a parenthetical clause.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ۝۳۷

61. After Hazrat Isa (On whom be peace) was taken to the heavens, the Christians became divided into many sects. The Yaqubiyah sect claimed that Hazrat Isa (On whom be peace) is God who had personally come upon the earth and has now gone back to the heavens. The Nastooriah sect began to claim that he is the son of God. The

Malikaniyah sect was claiming that he was the servant of Allah Almighty, and His Messenger. This sect was made up of believers (*Tafseer Madarik and Khazainul Irfaan*).

62. Because the Christian sects were made up of believers, therefore it is said that there is misery for the infidels, and not for every Christian.

أَسِمْ بِهِمْ وَ أَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِن
الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ٣٨

38. How much they will hear and how much they will see⁶³ the day they will come to Us, but today the unjust are in open error.

63. This means they would be given so much punishment and they would see so much

39. And warn them of the day of regret⁶⁴ when the matter would have been decreed⁶⁵ and they are in negligence and they believe not⁶⁶.

64. On the Day of Judgement every pious person and evildoer would express regret; the evildoer for committing sins, and the pious for not doing enough good deeds, as is reported in Ahadith. For this reason the Day of Judgement is also called the Day of Sorrow or Regret.

65. In that the inmates of Paradise would

40. Undoubtedly We shall inherit the earth⁶⁷ and whatever is thereon and they shall return towards Us⁶⁸.

67. On the Day of Judgement none, besides Allah Almighty, will have apparent ownership of anything. In the world people are kings in a metaphorical sense as well as owners and masters. Here, this is what is meant by inheritance. Otherwise, Allah

SECTION: 3

41. And remember Ibrahim in the book. No doubt, he was truthful⁶⁹.

69. The truthful is he who never has an inclination to utter a lie, a true person never talks a lie. Hazrat Ibrahim (On whom be

torment that it would be beyond your imagination.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ
وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ٣٩

be sent to Paradise, and the inmates of Hell into Hell. Death, too, would be slaughtered. Now, all can stay eternally in their respective abodes without ever experiencing death.

66. This means these people neither believe in the Day of Judgement, nor make any preparations for it.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا
وَإِلَيْنَا يُرْجَعُونَ ٤٠

Almighty is completely free and independent from the actual meaning of inheritance.

68. The believers returned joyfully, and the infidels by force. In short, all have to return to Allah Almighty, but the nature of their going would be different.

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ
صَدِّيقًا نَبِيًّا ٤١

peace) never spoke a lie. Those three things, which he had spoken from the Tauraat, were not untrue. They were absolutely true, like

calling his wife Sarah as his religious sister, etc. It should be remembered that a lie by nature is not bad. Sometimes a lie becomes an

42. When he said to his father ⁷⁰, 'O my father, why do you worship that which neither hears nor sees and nor it is of any use to you ⁷¹.

70. Here, the word father refers to Hazrat Ibrahim's (On whom be peace) uncle Azar and not his actual father i.e. Taarukh. Uncle is commonly referred to as father, because since the time of Hazrat Adam (On whom be peace) up to Hazrat Abdullah none in the predecessors of the Holy Prophet صلى الله عليه وآله وسلم whether males or females had been polytheists.

Allah Almighty says: "And your movements among those who offer prayers" (S26:V219).

43. 'O my father! Undoubtedly' there has come to me that knowledge which has not come to you ⁷², then follow me ⁷³, I shall guide you to straight path.

72. Therefore you should not feel ashamed or regard it as below your dignity to acquire knowledge from me. From this we learn that an uneducated father should not feel ashamed to be a student of a learned son, nor should a common father feel the same at becoming a disciple (Mureed) of a Sufi son.

44. O my father! Serve not the devil⁷⁴(Shaitaan) Undoubtedly the devil is disobedient against the most affectionate ⁷⁵.

74. Do not commit infidelity by worshipping the devil. It should be remembered that an infidel and the polytheist become followers of the devil through their infidelity and polytheism. Here, the word 'serve' signifies one who serves or worships and does not mean creation, because in this regard even the devil

act of worship, e.g. like an innocent person, out of humility, says, I am a terrible sinner, or I am cruel.

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۚ

We are seeing the movement of your Noor (Light) in pure ancestors and pure stomachs.

71. This means he will not be able to remove difficulties from you in the matters of the world as well as of religion as this is the quality of Allah Almighty. Otherwise, stones and iron are greatly beneficial in this world and are of much utilitarian value. They are our servants, not our lord. Hence, there is nothing objectionable about the verse.

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۚ

Furthermore, Prophets are blessed with Divinely inspired knowledge (Ilm-e-Laduni). They come to teach and educate the world, not to learn from it.

73. This tells us that even if the prophet's fathers are elder due to fatherhood, they become their followers and remain subordinate to them.

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۚ

is the creation and servant of Allah Almighty.

75. He became disobedient by refusing to prostrate to Hazrat Adam (On whom be peace). Obedience to one who is disobedient leads the person towards disobedience. It deprives the person of the bounties and blessings and leads him towards suffering and punishment.

45. O my father! I fear that the torment of the Most Affectionate may reach you ⁷⁶. Then you become the companion of the devil (Shaitaan).

يَا بَتِّ إِنِّي أَخَافُ أَنْ يَسَّكَ عَذَابٌ
مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ٣٥

76. If you do not take refuge in me you will be caught up in Divine punishment. From this we learn that to come under the protection of the Prophets is a means of saving oneself from Divine punishment. From these verses we learn that to address an infidel father and an

infidel son with words of honour and respect is permissible. It is important to fulfill their religious rights as fathers. However, they should not be regarded inwardly as your friends, but continue to give guidance to them.

46. He said, 'do you turn your face from my gods O Ibrahim? No doubt, if you would not desist ⁷⁷; then I shall stone you, and be away from me for a good long time.

قَالَ أَرَأَيْتَ أَنْتَ عَنْ إِلَهِتِي
يَا بُرْهِيمُ لَنْ لَّمْ تَنْتَهَ لَا تُرْجِسْكَ وَ
أَهْجُرْنِي مَلِيًّا ٣٦

77. By refraining from insulting my idols

and preaching unity of Allah Almighty to me.

47. He said, 'now enough ⁷⁸, peace be to you ⁷⁹, I will beg my lord forgiveness ⁸⁰ for you, no doubt, he is kind enough to me.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي
إِنَّهُ كَانَ بِي حَفِيًّا ٣٧

78. By this is meant I extend distant greetings to you. **Religious Issue:** It is forbidden to extend greetings of peace to an infidel, because in it there is a prayer for forgiveness and Paradise while offering a prayer of forgiveness for an infidel is totally forbidden. Says Allah Almighty: "It is not worthy of the Prophet and the believers to ask forgiveness for the polytheists, even though they may be relatives" (S9:V113). This greeting was not one of salutation, but one of desertion to express displeasure.

79. I will pray for you at the time of Tahajjud Salaah or at any other which is conducive to the acceptance of Dua. This tells us that the best relationship a son can have with the father is to bring him on the path of guidance through his efforts or prayers.

80. By praying to Allah Almighty to grant his father Divine help to accept faith so that he can become worthy of forgiveness by becoming a believer. Otherwise, such a prayer for an infidel is forbidden.

48. And I shall be apart from you and from from all those whom you worship besides Allah ⁸¹ and I shall worship my Lord, it is near that by serving my Lord, I may not be unfortunate ⁸².

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ
وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ
بِدُعَاءِ رَبِّي شَقِيًّا ٣٨

81. From this, emerge two issues:

1. Feigning piety and hypocrisy in Islam is forbidden, because Hazrat Ibrahim (On whom be peace) did not conceal his religion.

2. It is forbidden to keep company with people of irreligious beliefs, because Hazrat Ibrahim (On whom be peace) severed the relationship with his infidel uncle.

82. This means all worshippers of idols are wretches while worshippers of Allah Almighty are fortunate people. From this we learn that the worship of Allah Almighty is a means of removing misfortune and acquiring good fortune. Therefore, no believer should

49. Then when he departed from them and from their deities besides Allah⁸³ We gave him Ishaque and Yaqub⁸⁴. And made each of them Prophets the communicator of unseen news.

83. By departed means migrated from Babel towards Syria. From this we learn that hypocrisy and pretentious piety is an evil act, for Hazrat Ibrahim (On whom be peace) did not stay in Babel under pretentious cover.

84. From this, emerge a few issues:

1. A pious son is a great favour and bounty of Allah Almighty.
2. Allah Almighty had granted Hazrat Ibrahim (On whom be peace) such a long life that he was able to see his grandson Hazrat

50. And we gave them our mercy⁸⁵ and put for them true lofty renown⁸⁶.

85. Being very wealthy, and the father of blessed Prophets, the honour of constructing the sacred Ka'bah, the honour of having the Holy Prophet صلى الله عليه وآله وسلم from his progeny, in short, countless blessings of distinction.

86. The Christians, the Jews, the Muslims

SECTION: 4

51. And remember⁸⁷ Musa in the book, no doubt, he was the chosen one and was a messenger the communi- cator of unseen news⁸⁸.

87. Hazrat Musa (On whom be peace) is from the offspring of Hazrat Yaqub (On whom be peace). Here, he is being mentioned before Hazrat Ismail (On whom be peace) so that there would not be a big gap in the listing between

call himself wretched and unfortunate. If we were unfortunate, we would not have obtained the Kalimah of the Holy Prophet صلى الله عليه وآله وسلم. Peace be upon him whose remembrance, never saturates Peace be upon him in whose gathering destiny never sleeps.

فَلَمَّا اَعْتَزَلَهُمْ وَ مَا يَعْْبُدُونَ مِنْ دُونِ
اللّٰهِ ۚ وَ هَبْنَا لَهٗ اِسْحٰقَ وَ يَعْْقُوبَ ۖ وَ
كُلًّا جَعَلْنَا نَبِيًّا ۝۳۹

Yaqub (On whom be peace).

3. Due to the blessing of an acceptable migration, Allah Almighty grants worldly favours and bounties to the immigrant refugee. It should be remembered that Hazrat Ismail (On whom be peace) is older than Hazrat Is'haq (On whom be peace), but because Hazrat Is'haq (On whom be peace) is the father of many Prophets, he is mentioned with great distinction.

وَ هَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَ جَعَلْنَا لَهُمْ
لِسَانَ صِدْقٍ عَلِيًّا ۝۵

and all people of religion praise him, in fact even some polytheists, too, respect him by calling him Krishna. One religious Hindu himself said that the person whom you call Hazrat Ebrahim (On whom be peace) is called Krishna by us, and who you call Ismail is known to us as Arjun.

وَ اذْكُرْ فِي الْكِتٰبِ مُوسٰى ۚ اِنَّهٗ كَانَ
مُخْلَصًا ۚ وَ كَانَ رَاسُوْلًا نَّبِيًّا ۝۵۱

the grandfather and the grandson. Otherwise, in terms of time Hazrat Ismail (On whom be peace) appeared long before Hazrat Musa (On whom be peace).

88. Messengers are ours, and Prophets

belong to the creation. Therefore, Messengers are given priority over the Prophets. It should be remembered that the Apostleship is linked

with the Creator, while Prophethood is linked with the creation (*Tafseer Roohul Bayaan, etc*).

52. And We called ⁸⁹ him from the right side of the Mount (Tur) and drew him near for telling our secrets⁹⁰.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَ
قَرَّبْنَاهُ نَجِيًّا ۝

89. Mount Tur is a small hill along the road between Egypt and Madyan where Hazrat Musa (On whom be peace) was bestowed with Prophethood, while bringing his wife Bibi Safoorah from Madyan to Egypt. This was the call: "Oh Musa, verily I am Allah". The word "Aiman" refers to either the right side of Hazrat Musa (On whom be peace) coming from Egypt, or a blessed direction.

interlocutor). It should be remembered that all the words of secret, which Allah Almighty spoke to Hazrat Musa (On whom be peace) were disclosed to the Holy Prophet

90. Hazrat Musa (On whom be peace) spoke directly, without the medium of Hazrat Jibraeel (On whom be peace). Therefore, he gained the title of *KALEEMULLAH* (God's

صلی اللہ علیہ وآلہ وسلم, but the secret talk that took place between Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم on the night of Me'raaj were not disclosed to anyone. Instead, it is referred to as "Now He revealed to His bondsman whatever He revealed" (S53:V10). This tells us that while all the others are distant friends, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an intimate friend.

53. And gave him out of Our mercy his brother, the communicator of unseen news (a prophet) ⁹¹.

وَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ
نَبِيًّا ۝

91. This tells us that Prophethood was granted to Hazrat Harun (On whom be peace) due to the prayer of Hazrat Musa (On whom be peace). From this we can understand the greatness of those who are beloved to Allah

Almighty. The bounty that you can receive through their prayers will not be found in the treasures of kings. So, if you do obtain children or other worldly favours through their prayers, then what difficulty is there in it?

54. And remember ⁹² Ismail in the book, undoubtedly, he was true in promise ⁹³ and was a messenger, a communicator of unseen news (prophet).

وَإِذْ كُنَّا فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ
صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ۝

92. Who is the eldest son of Hazrat Ebrahim (On whom be peace) and the Holy Prophet's glorious grandfather.

word, Hazrat Ismail (On whom be peace) stands out prominently in this quality. Once a person said to him till I come back, wait for me here. He stood there waiting for him for three days. At the time of his sacrifice, he fulfilled the promise of exercising patience.

93. All the promises, which he made with Allah Almighty and the people, will be fulfilled. Although all Prophets are absolutely true to their

55. And he bade ⁹⁴ his family

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

members to pray and to give poor due (Zakaat) and was pleasing to his Lord ⁹⁵.

94. This command was not only given to his kith and kin, but to his servants and his entire people.

95. This tells us that to order your children to perform their Salaahs is loved by Allah

56. And remember Idris ⁹⁶ in the book, undoubtedly he was a man of truth, the communicator of unseen news.

96. The name of Hazrat Idris (On whom be peace) is Shareef Akhnokh. He is the great grandfather of Hazrat Nuh (On whom be peace), and is from the children of Hazrat Sheeth (On whom be peace). The genealogy of Hazrat Nuh (On whom be peace) is as follows: Nuh bin Mak, bin Muta wash Lakh, bin Akhnokh (Idris) bin Bard, bin Salos, bin

57. And We raised him up to a lofty building ⁹⁷.

97. After death, giving life and sent him into Paradise with the same body. It should be remembered that four Prophets are alive; two are on the earth: i.e. Hazrat Khizr and Hazrat

58. These are they on whom Allah bestowed His blessings ⁹⁸ from the communicators of unseen news, of the offspring of Adam and of them whom We bore ⁹⁹ with Nuh and of the offspring of Ibrahim ¹⁰⁰ and Yaqub ¹⁰¹ and of them whom We guided and chose. Whenever the verses of the Most Affectionate are recited ¹⁰² to them, they fell down prostrating and weeping ¹⁰³.

98. Therefore be with them. Says Allah Almighty: "Guide us on the Straight Path. The Path of those whom You have favoured" (S1: Vs5-6).

Almighty and is a way of the Prophets. If a person is a regular Musallee but he fails to make his children as such, he is in danger of being punished by Allah Almighty.

وَإِذْ كُنَّا فِي الْكِتَابِ إِدْرِيسُ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ^{٥٦}

Qainaan bin Anosh bin Sheeth bin Adam (On whom be peace). Hazrat Idris (On whom be peace) was the first person to write with a pen, wear sewn clothes, made scales and measures, wear armour, waged holy war against the children of Qabeel, invented arithmetic and calculation (*Tafseer Khazainul Irfaan. Tafseer Roohul Mu'ani*).

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ^{٥٧}

Ilyas (On whom be peace), one is in the heavens i.e. Hazrat Isa (On whom be peace) and one is in Paradise i.e. Hazrat Idris (On whom be peace).

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ^{٥٨}

99. This means Hazrat Ibrahim (On whom be peace) is the grandson of Hazrat Nuh (On whom be peace) and the son of that son of Hazrat Nuh (On whom be peace) who was in

the ark i.e. Hazrat Saam.

100. Hazrat Is'haaq and Hazrat Ismail (On them be peace).

101. Hazrat Musa, Hazrat Harun, Hazrat Zakariya, Hazrat Yahya and Hazrat Isa (On them be peace). From these verses we learn that parents gain honour through pious children.

102. When those verses, which were in the books of these Prophets, were being recited, people who were on the right path would weep and fall into prostration. Therefore, Oh Muslims you, too, prostrate so that you can imitate them. Therefore, Sajdah of Tilawat here is Wajib on the believers. This tells us

59. Then after them came those degenerate ¹⁰⁴ who wasted prayer ¹⁰⁵ and followed their lusts, then soon they will encounter a valley of the hell ¹⁰⁶.

104. Christians, Jews and other followers of these pious people who were acting contrary to their teachings.

105. From this we learn that laziness in performing Salaah is the root of all sins. There are many forms of this laziness, e.g. not performing Salaah, performing it out of its prescribed time, not performing it with

60. But those who repented and belie-ved and did good deeds ¹⁰⁷ then these people will enter Heaven and they will not be wronged in the least ¹⁰⁸.

107. From this verse we learn that it is important, first, to show total disgust for infidelity, then accepting faith, then doing good deeds. This should be the sequence.

61. Gardens of dwelling which the most Affectionate ¹⁰⁹ promised to His bondsmen in the unseen ¹¹⁰ undoubtedly His promise to come.

109. The use of the word "merciful" hints that whoever will receive Paradise will be due to the Mercy of Allah Almighty and not just by his own efforts.

that imitation of the pious is an act of piety.

103. From this, emerge three issues:

1. To recite from the book of Allah Almighty, and to listen to its recitation is the way of the previous Prophets, i.e. their inherent quality.

2. To recite the Holy QUR'AAN with sincerity and humility is an act of piety.

3. To weep out of love for Allah Almighty and His Prophet صلى الله عليه وآله وسلم or due to the fear of Divine punishment at the time of Quranic recitation or listening to its recitation is most beloved to Allah Almighty and the Sunnah of most of the previous Prophets.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا
الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ
يَلْقَوْنَ غَيًّا ۝٥٩

congregation without any valid reason, not performing it at all, to perform it for show, etc.

106. Ghai is a name of a valley in Hell from whose heat other regions of hell seek refuge. In here, the adulterers, usurers, those disobedient to parents and those who bear false testimony, would be kept (*Khazainul Irfaan*).

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝٦٠

108. In that the reward of their good deeds should be decreased without any reason. If the good deeds of any believer is seized or decreased, it is due to his own doing.

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ
بِالْغَيْبِ ۖ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ۝٦١

110. This means in that state when Paradise was concealed from the believers, and they were far away from it. Then they believed in this promise.

62. They will not hear therein any word vain ¹¹¹, but only greetings of peace ¹¹². And for them there is their provision morning and evening ¹¹³.

111. This means neither will they utter any unlawful and worthless words in Paradise, nor will anyone talk to them in this way. In this, a command is hinted that while in the world safeguard yourselves from all types of worthless talks. Do not speak anything improper.

112. The inmates of Paradise will extend greetings to one another or the angels will greet them, or they will hear greetings extended to them from Allah Almighty. This means

63. This is the Garden which We shall cause to inherit to that of Our bondsmen who is duty-bound righteous ¹¹⁴.

114. This means the inherited Paradise will only be granted to the pious people. The inmate of Paradise will include in his share the portion of the infidel. But bestowed Paradise

64. (And Jibrael said to the beloved Prophet), 'we angels do not descend but by the command ¹¹⁵ of your honourous Lord. His is whatever is before us and whatsoever is behind us and whatsoever is in between ¹¹⁶ and your honourous Lord is never forgetful.

115. The author of *Roohul Bayaan* states that in this verse Allah Almighty has reproduced those words of Hazrat Jibrael (On whom be peace), which he had uttered in the presence of the Holy Prophet صلى الله عليه وآله وسلم. Once, when the infidels had enquired from the Holy Prophet صلى الله عليه وآله وسلم about the People of the Cave, he replied that he would inform them the following day. But revelation had not come for fifteen or forty days. Thereafter, when Hazrat Jibrael (On whom

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۚ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ۚ

greeting of peace in this world is a heavenly speech. There, too, greetings would be extended at the time of meeting and departure.

113. This means eternally, because there will be no morning and evening. Some scholars have said that in this time the angels would be bringing food for the inmates of Paradise according to their honour. Or else, they themselves would be eating whenever they desire food. There will be no restriction placed on this.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۚ

will be obtained without any good deeds, e.g. for the minor children of the believers or to those people who are created to fill it.

وَمَا نَنْتَزِلُّ إِلَّا بِأَمْرِ رَبِّكَ ۚ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ۚ

be peace) came with the revelation, the Holy Prophet صلى الله عليه وآله وسلم asked him why he had not come with any revelation during these days. To this he replied: "I am a commissioned servant of Allah Almighty. Whenever I am ordered, I come to you".

116. The word 'before' signifies the Hereafter, 'behind' signifies the world, and 'in between' signifies the prophecies and state of affairs from the beginning of time until its end.

65. Lord of the heavens and earth and what is in between, then worship Him and remain firm ¹¹⁷ in His worship. Do you know any other of His name ¹¹⁸?

117. This tells us that worshipping during both happy times and difficult times is an act of excellence, and those who are well liked by Allah Almighty. There is no excellence in the worship performed during happy times only or difficult times only. May Allah Almighty grant us guidance to act upon this.

118. This refers to the glory and dignity of Allah Almighty, that even the infidels had not

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۖ هَلْ تَعْلَمُ
لَهُ سَمِيًّا ۝١٥

named any idols as Allah Almighty. It is said here that since no one is associated in His Name, then how would He be associated with a deed? Allah Almighty had not given the name Muhammad to any other Prophet or Saint before the Holy Prophet صلى الله عليه وآله وسلم. This name of the Holy Prophet صلى الله عليه وآله وسلم too, had been kept unused.

SECTION: 5

66. And the man says, 'shall when I die, then necessarily soon be brought forth alive? ¹¹⁹

119. Reason for its revelation:
This verse had been revealed regarding Waleed

67. And does the man not remember that We made him before when he was nothing ¹²⁰.

120. This means Oh Waleed when Allah Almighty had brought you to life, when you were not in existence and did everything for you, then why should it be difficult for Him to

68. So by your Lord ¹²¹, We shall gather ¹²² them and the devils together, and shall bring them around the Hell falling on their knees.

121. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is such a beloved, that Allah Almighty takes His Oath through the reference of the Holy Prophet صلى الله عليه وآله وسلم e.g. through the oath of your Lord.

122. This tells us that anyone who is linked with that person; his end will take place with him. The resurrection of those linked with the

وَيَقُولُ الْإِنْسَانُ إِذَا مَاتَ لَسَوْفَ
أُخْرِجُ حَيًّا ۝١٦

bin Mugheerah and Ubay bin Khalaf who had rejected life after death.

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ
قَبْلُ وَلَمْ يَكُ شَيْئًا ۝١٧

bring you back into existence once again after your death? Initial creation is difficult, but recreating it is easy.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنَنْحُرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝١٨

evil people will take place with the devils, and the resurrection of those linked with the saintly people will take place with the saints of Allah Almighty. It is for this reason that man should keep contact with the pious. On the Day of Judgement every infidel would be chained with that devil with whom he was linked in this world.

69. Then We shall pick ¹²³ out from every group those who will be most fearless against the Most Affectionate ¹²⁴.

123. This means, on the Day of Judgement when the multitude of infidels would be sent to Hell, they would be chained to their leaders, but afterwards they would be separated so that the infidel leaders would be placed into separate regions, and those under them would be kept in another section of Hell.

124. Although infidelity is of a similar type, 'Infidelity is of one group' but the infidels

70. Then We know very well those who are worthiest to be roasted in the fire ¹²⁵.

125. This means We are aware of which infidel is suitable for a particular region of Hell so that he would be sent to that particular place,

71. There is not one of you who may not pass over the Hell ¹²⁶ this is necessarily a decided thing for your Lord.

126. Because Hell is on the way to Paradise. The extremely narrow bridge (PULSIRAT) is found on Hell, which everyone would be required to cross. The infidels would

72. Then We shall save ¹²⁷ the God-fearing; and will leave the unjust in it falling on their knees ¹²⁸.

127. The heat of the fire of Hell would not be able to touch the believers even when they are crossing the bridge. In fact, the fire would be proclaiming Oh believer cross swiftly because your light has extinguished my flames.

128. Those infidels would fall down from the bridge into Jahannam. They would remain

73. And when our bright verses are recited to them the infidels ¹²⁹ say to Muslims, which of the groups is

ثُمَّ لَنَنْزِعَنَّ عَنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ٦٩

are of various types. Every type of infidel would be punished according to his infidelity. Abu Talib and Abu Jahl cannot be entitled to similar punishment, because Abu Talib was the Holy Prophet's صلى الله عليه وآله وسلم obedient servant, while Abu Jahl was his enemy. The leaders of the infidels would be separated from the rest of the infidels so as to intensify the severity of their punishment.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلِيًّا ٧٠

and who will be thrown first and who would be thrown afterwards.

وَ إِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتًّا مَّقْضِيًّا ٧١

be unable to cross it. The believers would be able to cross it, some like lightning, some like the wind, some like a swift horse.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ٧٢

there eternally, while some sinful believers who would also be falling therein, would be taken out of it after they had served their period of punishment. Here, the word 'unjust' denotes infidel, while "leaving" signifies to be kept therein eternally.

وَ إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَمْ

good and better in assembly ¹³⁰.

129. Reason for its Revelation:

The wealthy Quraish of Makkah would dress smartly, groom their hair using oil and out of pride and arrogance say this to the poor believers. To repudiate their claims, this verse was revealed (*Tafseer Khazainul Irfaan*).

130. This means because in this world we are living more comfortable than you i.e. you are poor, we are wealthy, then if, according to you, there is the Day of Judgement, then there

74. And how many generations We have destroyed before them, that they were better in goods and outward show than them ¹³¹.

131. Like the Pharaoh, Hamaan, Qarun and their companions. Thus, the wealth of this

75. Say you, 'one who is in error, then the Most Affectionate let loose him ¹³² well until when they see that they are promised ¹³³ with, either the torment of the Hour. Now then they will know ¹³⁴ whose position is worse and whose force is weak.

132. The great Sufis say that despite their sins, infidelity, and rebelliousness, if men are bestowed with wealth, long life, worldly comforts, etc. then those are signs of Divine punishment for them. Stay far away from such people. On the other hand, if one is plunged into worldly miseries despite one's piety and purity, it is a sign of Divine mercy for him. Make your duty to be in their company.

133. At the time of being killed or captured

76. And those who got guidance, Allah will increase them in guidance ¹³⁵. And the abiding good things are excellent with your Lord in respect of reward ¹³⁶ and in respect of return ¹³⁷.

الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ۝٤٣

too, we will be better than you. Or, it could mean Allah Almighty is pleased with our infidelity, and displeased with your Islam. Therefore, we infidels are more comfortable than you believers. This tells us that to say worldly comforts to be better than the Hereafter is proof of the ways of the infidels. These very luxuries can sometimes turn out to be a cause of burden and misery of the Hereafter.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئَیًّا ۝٤٤

world is no proof for the salvation of the Hereafter.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَدْدِلْهُ الرَّحْمَنُ مَدًّا ۖ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ ۖ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا ۚ وَأُضْعِفُ جُنْدًا ۝٤٥

by the believers. Or, at the time of death, or when in the grave, or on the Day of Judgement. Among all these, the punishment of the Hereafter is most severe, because on that day there will be punishment as well as disgrace.

134. Seeing this punishment in its outward form. Some infidels today know in their inner hearts that they are entitled for punishment, but this disclosure will be made on the Day of Reckoning.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۖ وَالْبَلَقِيتُ الصَّلِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۝٤٦

135. Either in this world, by providing them with firmness of Guidance and death on faith. Or, on the Day of Judgement they would be blessed with positive knowledge from convincing knowledge, so that whatever they had understood from what they had heard, they would be able to witness it today.

136. Every good deed, which will not be ruined in this world, is included in the concept of "abiding good things" e.g. accepting faith

77. Have you seen him who has disbelieved in Our Signs and says, 'I shall surely be given wealth and children? 138.

138. Reason for its Revelation:

Hazrat Khubab had given a loan to Aas bin Waail. He went to him for its payment. Aas bin Waail replied: "If you give up Islam, I will pay your debt". To this, Hazrat Khubab said: "Even if you were to die and then come back to life, I will not abandon Islam". Hearing this, Aas enquired "Will I come back to life after I die?" Hazrat Khubab replied in the affirmative. On hearing the reply, Aas said: "How nice it

78. Has he looked into the unseen, or has he taken any covenant with our Most Affectionate?

79. Never 139 now We shall put in writing 140 what he will prolong and for him the torment 141.

139. This means neither has he admitted this to his Lord, nor has he peeped into the events of the unseen. Or, that he will never receive wealth and children. If Allah wills, believers will receive believing children as well as the reward of their wealth.

80. And for whatever he is speaking, We shall inherit 142 and he will come to Us alone 143.

142. This means all these things he is mentioning i.e. wealth, children, etc. would be their heirs after his death, without him

with sincerity, sincere form of worship, and honesty in the execution of all affairs. All these are included in this verse. May Allah Almighty grant this to us.

137. Therefore, the wealth of the infidel is a burden of the Hereafter for him, while even the poverty of the believers in this world is a means of pleasure of the Hereafter for him. Thus, the poverty of the believers is better than the wealth of the infidel.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَ قَالَ
لَأُوتَيْنَ مَالًا وَ وَلَدًا ۝

would be if I were to die then come back to life in which I would gain children and wealth from which I would be able to settle your debt". In response to the above, this verse was revealed. From this we learn that to make fun about the laws of Shariah is the way of the infidels. We further learn, that to expect mercy about committing sins, abstaining from doing good deeds, too, is the way of the infidels.

أَطْلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ
عَهْدًا ۝

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَ نَمُدُّهُ
مِنَ الْعَذَابِ مَدًّا ۝

140. This means Our Angels Kiraman Katibain. From this we learn that the deeds of the beloved servants of Allah Almighty are indeed deeds of Allah Almighty.

141. Which is eternal, without any end.

و نَرِثُهُ مَا يَقُولُ وَ يَأْتِينَا فَرْدًا ۝

receiving any benefit from them. From this we learn that even after death, the wealth and children of the believers are beneficial to them.

143. This means he will come alone from his wealth and children, although he will be chained to the devil. This verse is not in

contradiction with those verses in which it is said that every person will be with his Imam etc.

81. And they have taken other Gods beside Allah that they may give them strength.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيَكُونُوا لَهُمْ عِزًّا ۝٨١

82. Never, soon they will deny their worship and will become their opponents 144.

كَلَّا ۖ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۝٨٢

144. From this we learn that the noble Prophets and the blessed saints would testify

about the worship and obedience of the believers, not deny them.

SECTION 6

83. Did you not see that We sent the devils 145 upon infidels, that they impel them well (towards sins) 146.

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْثُرُهُمْ آثَرًا ۝٨٣

145. From this, emerge three issues:

1. The devil overpowers man due to his evil practices.

2. Evil friends are a form of Divine punishment.

3. To make a person inclined towards doing evil is the work of the devil and his cohorts.

146. This means the devil and his cohorts greatly encouraged the infidels towards polytheism

and infidelity, and showed them green pastures for committing sins. When this results in calamity, they separate themselves from those infidels. An example of this is the manner, in which some people instill fear in the Muslims regarding Zakaat, but they themselves, instead of paying their Zakaat, hope for the best, or they stop people from giving charity, but encourage them to spend freely in unlawful wedding customs.

84. Then be not you in haste against them. We are completing their counting 147.

فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۝٨٤

147. Calculation of their evil deeds, or their breaths or the term of completion of their

punishment.

85. The day We shall carry the duty-bound (pious) towards the Most Affectionate as guests 148.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ۝٨٥

148. The appearance of the infidels on the Day of Judgement would be like the appearance of criminals in front of the judge, while that of the believers would be like

distinguished guests in the presence of their hosts. The concept of appearance is the same, but its form would be different.

86. And will drive the culprits towards the Hell thirsty 149.

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرُءَا ۝٨٦

149. From this, emerge three issues:

1. The entry of the infidels in Hell would be one of utter disgrace and ignominy, while that of the believers would be with honour and respect.

2. Allah Almighty declares the deeds of angels as His deeds, because urging the inmates

87. The people are not the owners of intercession ¹⁵⁰ but only those who have taken a covenant with the Most Affectionate ¹⁵¹.

150. In this verse there is a rejection of either the intercession of the idols, or there is a total negation of intercession for the infidels.

151. This means those who have already been granted permission for intercession. It should be remembered that our Beloved Prophet صلى الله عليه وآله وسلم has been granted permission for intercession by Allah Almighty

88. The infidels said, 'the Most Affectionate has taken a son'.

89. No doubt, you brought a thing of heavy limit. (Most evil)

90. It is near that the heavens may burst by it and the earth may crack down and the mountains fell down collapsed.

91. That because they ascribed a son to the Most Affectionate ¹⁵².

152. This means it is such a terrible sin to prove children for Allah Almighty that if He were to show His wrath for this type of mis-

92. And it behoves not the Most Affectionate that he should take a son ¹⁵³.

153. From this we learn that children cannot become our slaves because children have rights over the parents, while there are no rights over the master. The learned jurists comment that if a father purchases his son, who was previously a slave of someone else, such a

of Hell would be the function of the angels, but Allah Almighty declares it as His work.

3. The infidels on Judgement Day would be extremely thirsty, while one tributary of the River of Kauthar will be brought to this place for the believers from which the infidels would be barred.

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ
عِنْدَ الرَّحْمَنِ عَهْدًا ۝۸۷

in this world already. By prostrating in the court of Allah Almighty is in fact, for the sake of seeking permission to speak. Thus, there is no inconsistency between the verse and the Hadith. Respect of the Royal Court requires that you should seek permission before you speak.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۝۸۸

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝۸۹

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ
الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝۹۰

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۝۹۱

chief it will split the sky asunder and the mountains would be torn apart.

وَمَا يَتَّبِعُ لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝۹۲

son would immediately be a free person. There, in refutation of the infidels, Allah Almighty has mentioned the slavehood of His creation. It should be remembered that everyone is a slave of Allah Almighty, but there is a difference in servitude. There are

some slaves whose sole desire is to seek the pleasure of Allah Almighty, while our Holy

93. All who are in heavens and earth, they shall come to the Most Affectionate as bondsmen 154.

154. This means everybody's devotion and servitude would be revealed on the Day of Judgement. Everyone, big and small, would

94. No doubt, He knows their counting and has numbered them one by one.

95. And of them every one will come to Him alone on the day of judgement 155.

155. This means he will not have wealth, children or any helper with him, nor any intercessor. Yes, he will have the devil and the leaders who were misleading him. Thus, there is no inconsistency in the verses. From this we

96. Undoubtedly, those who believed¹⁵⁶ and did good deeds soon the Most Affectionate will make for them love 157.

156. This means We instill the love of Our beloved servants in the hearts of people in a natural way, so that people love them without any apparent reasons.

157. From this we learn that the sign of a saint is that he is known as a saint among them. Likewise, hearts of people are naturally inclined towards them. Says Allah Almighty:

97. So we made this Qur'aan quite easy¹⁵⁸ in your tongue that you may give glad-tidings to the Godfearing and you may warn thereby a contentious people 159.

158. There could be a few explanations to this verse: Made the QUR'AAN easy in your own language i.e. He revealed the QUR'AAN in Arabic, He made it easy as per your own

Prophet صلى الله عليه وآله وسلم is that bondsman whose pleasure is sought by Allah Almighty.

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
إِلَّا أَتَى الرَّحْمَنَ عَبْدًا ٩٣

appear before Allah Almighty like slaves in total humility. Nobody will come as a son or as children.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ٩٤

وَكُلُّهُمْ أَتَيْهِ يَوْمَ الْقِيَمَةِ فَرْدًا ٩٥

learn that the presence of the believers will be with the Saints of Allah with their wealth and children. Says Allah Almighty: "The Day We shall carry the duty bound (pious) towards the Most Affectionate as guests" (S19:V85).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ٩٦

"For them are glad tidings in the life of the world and in the Hereafter" (S10:V64). Observe, even today people are inclined towards them while they are sleeping in their Mazaars, though no one has seen them. This is the nature of love bestowed by Allah Almighty. Even sticks have wept out of love for our Beloved Prophet صلى الله عليه وآله وسلم.

فَأَنبَأَ يَسْرُوهُ بِلِسَانِكَ لَنُبَشِّرَ بِهِ الْمُتَّقِينَ
وَتُنذِرَ بِهِ قَوْمًا لُّدًّا ٩٧

language i.e. Allah Almighty made the Holy QUR'AAN so easy for you, that it was not necessary for you to seek anyone's assistance for its recitation and its understanding.

recitation of the QUR'AAN, laws of Tajweed refer to its laws and its mystical meanings which Allah Almighty Himself has taught you. Allah Almighty made the Holy QUR'AAN easy through the medium of your language. By this is meant it was impossible for common people to receive the Holy QUR'AAN, as they are earthlings, while the QUR'AAN is heavenly. But through the blessing of your language, the world was able to obtain the QUR'AAN. Allah be praised! Abu Jahl and Abu Lahab, too, knew the literal meaning of the Holy QUR'AAN, but

98. And how many generations We destroyed before them. Do you see any one of them or you hear of them any whisper 160?

160. This means Oh My Beloved, you do not see these ruined nations in this world, nor are you able to hear their footsteps as they walk. All of them are completely destroyed. However, wherever they are kept in captivity,

because they had cut off links with the Holy Prophet صلى الله عليه وآله وسلم, they remained infidels.

159. From this we learn that the true giver of glad tidings, and the true warner is the Holy Prophet صلى الله عليه وآله وسلم, while the Holy QUR'AAN is a means of glad tidings and warning. Anyone who cuts off his link with the Holy Prophet صلى الله عليه وآله وسلم and accepts the Holy QUR'AAN, fear and hope, which are the pillars of faith, will not be instilled in his heart.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِصُّ
مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۙ

your blessed eyes are observing them. On the night of Me'raaj, the Holy Prophet صلى الله عليه وآله وسلم had seen all types of sinners in Hell. Hence, the Wahabis cannot use this verse to extract any proof.



آياتها ١٣٥ سُورَةُ طه مَكِّيَّةٌ ٢٥ رُكُوعَاتُهَا ٨

SURAH TAHA

(MAKKAN) Revealed Before Hijrah

8 Sections and 135 Verses 1641 Words , 5242 Letters

SECTION: 1

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ١

1. TAHA 2

2. The Holy Prophet صلى الله عليه وآله وسلم would engage himself in so much worship that his blessed feet would swell. He would offer Salaah the entire night. The above verse was revealed to reflect this. Or, it could mean the Holy Prophet صلى الله عليه وآله وسلم would be greatly disheartened at the callous attitude of

the infidels towards Islam. This verse was revealed in which Allah Almighty comforts the Holy Prophet صلى الله عليه وآله وسلم by saying: "Oh My Beloved Messenger We did not reveal this Holy QUR'AAN in order that you may experience any physical or spiritual hardship through it".

2. O beloved! We sent not this Qur'aan upon you that you may be put to trouble. 3

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ٢

3. In it there is the highest form of the Holy Prophet's صلى الله عليه وآله وسلم praise. Others are instructed to increase their good deeds, but the Holy Prophet صلى الله عليه وآله وسلم

is counselled to decrease them. The reason being the Holy Prophet صلى الله عليه وآله وسلم from the first instance was engaging himself in intense worship.

3. Yes as an admonition to him who fears. 4

إِلَّا تَذَكَّرَةً لِّمَن يَخْشَى ٣

4. Because only this type of person would benefit from the Holy QUR'AAN. Otherwise, the Holy QUR'AAN is counselling

everybody. Thus, the Aryans cannot raise an objection against the verse.

4. A sent down by Him Who has made the earth and the high heavens. 5

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ٤

5. This means the physical world or the world of bodies. Because the earth is nearest to us, and the heaven is far away, therefore

the earth is mentioned first because we are aware of its details.

5. He, The Most Affectionate, is established on the Throne 6 (befitting to His Dignity).

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ٥

6. The word *ARSH* denotes the throne of the king, while *ISTAWA* denotes sitting on it. Allah Almighty is free and pure from both of these acts. Hence, this verse is from the ambi-

guous verses viz. the type of sitting and establishment which is befitting to the dignity of Allah Almighty, and not the manner of sitting like that of ours.

6. His is whatever is in the heavens and whatever is in the earth and whatever is in between and whatever is beneath the wet soil.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ①

7. And if you speak the word loudly, then He knows. The secret and that which is more hidden ⁷ than this.

وَإِنْ تَجَهَّرَ بِ الْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ②

7. "Secret" is that which we know, and not the others, while "hidden" denotes those things, which even we are unaware of, like the future deeds, which would be done by us. Or, 'secret' means our hidden deeds, which are concealed, from people, while 'hidden' things are our inner evil suggestions. Or, secrets are our mysteries, which we know of, while Ikhfa is Divine mysteries which none can fathom. What is really meant is you should neither commit sins openly, nor in secret, because

Allah Almighty is fully aware of everything. This does not mean that you should not remember Allah Almighty publicly or openly. The Azaan, Talbiyah of Hajj and, Takbeere-e-Tashreeq are all recited loudly. However, a person should not engage in loud Zikr with the knowledge that Allah Almighty does not hear the silent Zikr, but he should do this loudly to awake one's own soul, to awaken those who are asleep and to get others inclined towards the remembrance of Allah Almighty.

8. Allah none to be worshipped but He. His are all good names. ⁸

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ③

8. This tells us that Allah Almighty has many Names, because His Attributes are many. Names reflect the qualities. Also, the needs of

people are many; hence His names are just as many. Every needy person should call upon Him according to the name of his need.

9. And has there come to you the tiding of Musa?

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ④

10. When he saw a fire, then said to his wife, 'stay ⁹, I have seen a fire, haply I may bring for you a brand ¹⁰ of fire or find a way at the fire'.

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدى ⑤

9. From this we learn that a wife can be called as a household person because at that point in time only his wife Safoorah was with him, whom he called as a household member. Since the word *AHL* is masculine therefore the verb 'stay', too, is masculine. Hence, in the

progeny of the Holy Prophet صلى الله عليه وآله وسلم his wives, too, are certainly included.

10. This tells us that only Hazrat Musa (On whom be peace) has seen that fire, not Bibi Safoorah. We also learn that fire can be taken without permission, perhaps this was said

because Hazrat Musa (On whom be peace) was

not certain of bringing the fire.

11. Then when he came near to the fire ¹¹, a call was made O Musa!

فَلَمَّا أَتَاهَا نُودِيَ يٰمُوسَىٰ ۖ

11. Here, that incident of Hazrat Musa (On whom be peace) is mentioned when Hazrat Musa had taken permission of his father-in-law Hazrat Shuaib (On whom be peace) to take his wife Bibi Safoorah from Madyan to Egypt to meet his beloved mother. He had deviated from the road due to the fear of Syrian kings, and took the road towards the jungles. Bibi Safoorah at that time was pregnant. On arriving near Mount Sinai, at night, her labour

pains began. The night was dark and it was bitterly cold and the need arose for fire and medicine. On seeing the light from far, Hazrat Musa (On whom be peace) thought that there was fire there. There, he had seen either a dark red or violet tree, which was bright from top to bottom. But neither the fire had brought about a change in its greenness nor was the fire extinguished through the greenness from the tree.

12. Verily, I am your Lord ¹², then take off your shoes, undoubtedly, you are in a sacred valley called Tuwa ¹³.

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ إِنَّكَ بِآوَادٍ الْمُقَدَّسِ طُوًى ۖ

12. This sound was coming from the tree. That tree was not Allah Almighty, but the reflection of His Speech. For example, the box of the radio does not speak, but it reflects the voice of the speaker. Likewise, those great saints engrossed in the meditation of Allah Almighty who said: "Anal Haq" (I am the Truth) ("Ya Subhani Ma Azamu Shaani") in a state of fervour, did not utter these words out of their own volition, but like this tree they were the reflection of Someone's speech. Thus, Hazrat Mansoor bin Hallaj was a believer, while by saying "I am your lord" the Pharaoh became an infidel because he made himself god through his ego.

jungles, like the jungles of Makkah and Madina Munawwarah, which are known as sacred territories.

2. To take off your shoes for the sake of respect is the way of the Prophets. Thus, it is appropriate to take off shoes before entering the mosque, even if it is free of any impurity.

3. The Holy Prophet صلى الله عليه وآله وسلم has been blessed on the night of Me'raaj with Divine Proclamation, but there is no proof anywhere that the Messenger of Allah Almighty was given the order to take off his shoes. This tells us the Holy Prophet's shoes are superior to the Divine Throne, just as his luminous Roza is superior to everything.

13. From this, emerge three issues:

1. We show respect to blessed and sacred

13. And I have chosen you ¹⁴, now listen carefully to what is revealed to you.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ۖ

14. These words Hazrat Musa (On whom be peace) heard without the medium of the angel and heard it from every hair of his body.

It is for this reason that he is called KALEEMULLAH - the Interlocutor of Allah Almighty.

14. Verily I am Allah there is none worthy of worship but Me, so worship Me and establish Prayer for My remembrance ¹⁵.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۚ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۖ

15. From this, emerge a few issues:

1. After faith, Salaah is the most important obligation.
2. Salaah should be offered for the remembrance of Allah Almighty and not for

15. Undoubtedly, the Hour is to come. It was near that I should conceal ¹⁶ it from all, that every soul may be recompensed for his endeavour.

16. He did not conceal it, but instead He made its coming and its signs known to everyone through the medium of the Prophets so that people can prepare for that Day. The day and the month of Qiyamah had been made known to the Holy Prophet صلى الله عليه وآله وسلم. Therefore, he had said that Qiyamah would take place on a Friday. According to one tradi-

16. Then let no one who does not believe in it and follows his own desire ¹⁷ bar you from believing it lest you may perish.

17. This means Oh believer do not listen to the infidel. Do not reject the Day of

17. 'And what is in your right hand, O Musa?' ¹⁸

18. From this we learn that the asking of the question is not always based on the ignorance of the questioner but there are hidden wisdoms in it. Thus, the occasion when the Holy Prophet (Peace be upon him) asked

18. He said, 'it is my staff ¹⁹, I lean on it, and with it I beat down leaves for my sheep and there are my other works in it' ²⁰.

19. On the upper portion of this stick there were two points branching out, and its name was NABGHA. The objective for asking the question was to change this stick into a snake at that point to show it to Hazrat Musa (On whom

showing others.

3. That even Allah Almighty remembers that person who offers Salaah because the meaning of this verse is that you establish prayer, and in return, I will remember you.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِيُجْزَى
كُلُّ نَفْسٍ بِمَا تَسْعَى ①٥

tion it will take place on Friday the 10th Muharram, the Day of Ashurah. He did not reveal the year so as not to divulge this secret, but said: "I and the Day of Judgement are as close as my two joined fingers". Just as one neighbour is fully aware of his neighbour, I too am fully aware of when Qiyamah would be taking place.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَ
اتَّبَعَ هَوَاهُ فَتَرْدَى ①٦

Judgement or else you would be destroyed.

وَمَا تِلْكَ بِيَمِينِكَ يُمُوسَى ①٧

questions, is no proof to establish that he was not aware of what was under question. Allah Almighty is fully aware that there is a stick in the hands of Hazrat Musa (On whom be peace), yet He asked what is in your hand?

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَ
أَهْشُ بِهَا عَلَى غَنِيِّ وَلِي فِيهَا مَارِبُ
أُخْرَى ①٨

be peace) so that when this miracle is shown to the Pharaoh he does not become frightened of it.

20. From this we learn that when there is a confrontation between love and respect, love is

always victorious. The reason is that the demand of respect is to keep the talk brief, but the demand of love is to prolong the talk with the beloved so as to establish the dialogue for a longer period. The only question put forward

19. Said He, 'cast it down O Musa?'

20. Then Musa cast it down and that very moment it became a serpent running ²¹.

21. This means the stick, in size, became like a huge python, but in speed it became like a thin snake. Allah Almighty says: "It at once

21. Said He, 'pick it up and fear not, now We shall restore it to its former condition ²².

22. From this we learn that this miracle of the stick was from Allah Almighty, but the special stick and the hand of Hazrat Musa (On whom be peace) were the condition for its performance. Another stick in the hand of Hazrat Musa (On whom be peace) or the same

22. And make your hand close to your side ²³; it will become crystal white without any disease as one more sign.

23. This means that place your right palm under your left armpit and take it out, it will shine like the sun, not due to any illness, but

23. That We may show you of Our great signs.

24. Go to Firawn ²⁴ as he has raised the head .

24. This means as a Prophet of Allah Almighty. This tells us that he was the Prophet

SECTION: 2

25. He said, 'O my Lord, open my breast for me' ²⁵.

25. That I would be able to bear the

26. And make my task easy for me.

to Hazrat Musa (On whom be peace) was: "What is in your hand?" Its reply should have been: "A stick". However, the reply to the question was out of love.

قَالَ أَلْقَهَا يُوسَى ١٩

فَالْقَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ٢٠

became a serpent manifest" (S7:V107). It is further said: "As if it were a snake" (S27:V10). Thus, there is no inconsistency in the verses.

قَالَ خُذْهَا وَلَا تَخَفْ ٢١ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى ٢٢

stick in someone else's hand could not have become a snake. It is for this reason that the instruction "You hold it" is used. This tells us that blessings and Divine powers are wielded through the hands of those who are beloved of Allah Almighty.

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى ٢٣

due to miraculous power. When you place it again at the same place, it will come to its original nature.

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ٢٤

إِذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ٢٥

for the whole of Egypt, whether they were Sibtis or Qibtees.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ٢٦

pressure of prophethood.

وَيَسِّرْ لِي أَمْرِي ٢٧

27. And loosen the knot of my tongue

26.

26. From this we learn that a deaf and dumb person is not fit for the position of a prophet because propagation cannot be made

28. That they may understand my speech ²⁷.

27. Hazrat Musa (On whom be peace), in his childhood, had once placed a red-hot coal in his blessed mouth, due to which, his blessed tongue would stutter or lisp. This happened when he was playing in the lap of the Pharaoh, he seized his beard and slapped him on his face. Pharaoh became angry and decided to

29. And make a minister for me from my family.**30. My brother Harun.****31. Strengthen my loin by him ²⁸.**

28. From this we learn that Hazrat Harun (On whom be peace) was given prophethood through prayer. This is the same prophethood, which some prophets received in inheritance like Hazrat Yahya and Hazrat Sulaiman (On them be peace). In addition, two more issues are understood from this:

1. To obtain power and help from other sources besides Allah Almighty is neither against the concept of trust in Allah Almighty, nor does it negate the concept of *Tauheed* or Unity of Allah Almighty.

32. And associate him in my task ²⁹.**33. So that we may glorify You much ³⁰.**

29. In matters of prophethood and propagation, so that I would not have to go alone to the Pharaoh, but with someone who would be able to back me up.

30. Here, the word TASBEEH denotes worship of Allah Almighty and His remembr-

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ۚ

without the use of the tongue and the ears. Fluency of the tongue is a great favour from Allah Almighty.

يَفْقَهُوا قَوْلِي ۚ

have him killed. Seeing this, Sayyeda Asiya said that he is still an unintelligent child unable to make a distinction between gold and fire. Hence, the Pharaoh placed before Hazrat Musa (On whom be peace) two trays, one containing fire and in the other a red ruby. He took the redhot coal and placed it in his mouth.

وَاجْعَلْ لِّيْ وَزِيرًا مِّنْ أَهْلِيْ ۚ

هَارُونَ أَخِي ۚ

اشْدُدْ بِهِ أَزْرِي ۚ

2. It is not unlawful to appoint your relative as your deputy. Thus, appointment of Yazid, as his successor, by Amir Muawiyah is not a sinful act, the appointment to Khilafat of Hazrat Umar (May Allah be pleased with him) by Hazrat Abu Bakr (May Allah be pleased with him) is not a sin and the appointment of Hazrat Imam Hassan (May Allah be pleased with him) as his successor by Hazrat Ali (May Allah be pleased with him) is not an act of transgression.

وَ أَشْرِكُهُ فِيْ أَمْرِيْ ۚ

كَيْ نُسَبِّحَكَ كَثِيرًا ۚ

ance signifies propagation of Religion. Or, Tasbeeh would mean the remembrance of Allah Almighty in Salaah, while remembrance of Almighty Allah would denote His remembrance outside of Salaah. This tells us that it is an excellent act to remember Allah

Almighty in a congregation and in the presence

34. And may remember You in abundance.

35. Undoubtedly, You are seeing us ³¹.

31. Because I am in need of an assistant, Hazrat Harun (On whom be peace) is the most appropriate person for this purpose. Allah

36. Said He, 'O Musa ³², you are granted your request.'

32. This means all your prayers were answered. From this we learn that Hazrat Harun (On whom be peace) was given prophethood through the prayer of Hazrat Musa (On whom be peace). We further learn that the stuttering of Hazrat Musa (On whom be peace) was largely cured, through which he was able to propagate. Nevertheless, there was still

37. And indeed We favoured you once again ³³.

33. Here the word MANNA means to show kindness, and not to admonish kindness. It should be remembered that to return the kindness of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is the means of inclining towards them with gratitude, while reminding another person of kindness is a cause of enduring hardship. Therefore, we are

38. When We inspired to your mother what was to be inspired ³⁴.

34. Either instilled in the heart or through a dream as an inspiration. This tells us that the mother of Hazrat Musa (On whom be peace)

39. That you must put this child into a box and cast it into the river then the river will cast him on the bank ³⁵. There who is the enemy to Me ³⁶ and who is the enemy of him will pick him up and I cast on you the love from Me ³⁷ and so that you may be brought up before My sight ³⁸.

of the pious servants of Allah Almighty.

وَنَذْرُكَ كَثِيرًا ۝

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۝

Almighty accepted all these requests and prayers of Hazrat Musa (On whom be peace).

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يُوسُفُ ۝

some effect left behind. For this reason the Pharaoh had said: "Or am I better than this man who is contemptible and seems not to be clear in speech" (S43V52). Since prophethood had been received through the prayer of the Prophet, then you can certainly receive children, kingdom, cure, etc. through him as well. Thus, it is beneficial to let them pray for us.

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ۝

prohibited from reminding another person of our kindness. The purpose of this is to show that Oh Hazrat Musa (On whom be peace) the prophethood that We have granted you, too, is Our act of kindness. Saving your life from the Pharaoh earlier, too, was due to Our kindness. We are indeed the oldest who show kindness.

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۝

was a saint, as inspiration is the end result of sainthood.

أَنِ اقْذِرْ فِيهِ فِي الثَّابُوتِ فَأَقْذِرْ فِيهِ فِي
الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ
عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۖ وَأَلْقَيْتُ عَلَيْكَ
مَحَبَّةً مِّنِّي ۖ وَلِتُصْنَعَ عَلَىٰ عَيْنِي ۝

35. This command is to denote information, i.e. the river will place you on the shores. This tells us that the mother of Hazrat Musa (On whom be peace) was Divinely informed that your son would not be killed in the River Nile, but instead you would be able to find him safely in the house of the Pharaoh. Thus, his mother Yuhaiz had a box made by Saanom the carpenter, whose joints were firmly covered with a waterproof material. Then, spreading a cotton sheet, she placed her son in it and let it flow in the Nile. One canal of the Nile was flowing towards the Pharaoh's palace. This box flowed through this canal and reached the palace of the Pharaoh. At that point in time Pharaoh was sitting with his wife at the shores of this canal. He took the box out and on opening it, both of them were tremendously enamoured when they saw the baby in it. Allah Almighty be praised! In short, though he had killed eighty thousand Israelite babies, that

40. When your sister ³⁹ walked along, then she said, 'Shall I tell you about who will nurse ⁴⁰ this child'. Then We turned you back to your mother that she may find coolness in her eyes and that she may not be grieved ⁴¹. And you slew a soul, and then We delivered you from sorrow ⁴² and tested you well. Then you did stay with the people of Madyan ⁴³ for many years, and then you came at a fixed promise O Musa! ⁴⁴.

39. The name of Hazrat Musa's (On whom be peace) sister was Mariam bint Imraan, and the name of the mother of Hazrat Isa (On whom be peace), too, was Mariam bint Imraan. But that Imraan was another person.

40. The Pharaoh summoned all the midwives of the city who could take care of Hazrat Musa (On whom be peace). But he did not accept anyone's milk. At that point in time, Bibi Mariam suggested that there is a midwife in Egypt whose milk is of a very high quality. So, Hazrat Yuhaiz who is, in reality, the mother of Hazrat Musa (On whom be peace) was

very baby who was to take the kingdom away was now in his care.

36. From this we learn that the enemy of the servant of Allah Almighty is, in reality, His enemy because Pharaoh who was the enemy of the Israelites, in general, and Hazrat Musa (On whom be peace) in particular, is declared as the enemy of Allah Almighty. Likewise, the one who loves those beloved of Allah Almighty are beloved to Him.

37. From this we learn that being loved and accepted by the creation, too, is a miracle of the Prophets. Our Holy Prophet صلى الله عليه وآله وسلم is eternally loved by the creation. This, too, is the miracle of the Holy Prophet صلى الله عليه وآله وسلم.

38. This tells us that care is taken of others by their parents, but Allah Almighty Himself takes care of His loved ones. He said to the Holy Prophet صلى الله عليه وآله وسلم : "Verily you are before our eyes" (S52:V48).

إِذْ تَسْتَشِيْ اُخْتَكِ فَمَقُولُ هَلْ اَدُلُّكُمْ
عَلٰى مَنْ يَّكْفُلُهُ ۖ فَرَجَعْتُ اِلٰى اُمِّكَ
كٰى تَقَرَّرَ عَيْنُهَا وَ لَا تَحْزَنُ ۚ وَ قَتَلْتَ
نَفْسًا فَنَجَّيْتُكَ مِنَ الْغَمِّ وَ فَتَنَّا
قُتُوْبًا ۚ فَلَبِثْتَ سِنِيْنَ فِيْ اَهْلِ
مَدْيَنَ ۚ ثُمَّ جِئْتَ عَلٰى قَدَرٍ يُّوْسٰى ۝

called. In this way Allah Almighty fulfilled His promise.

41. In this way she would feed her son, as well as food and reasonable wages would be fixed from the Pharaoh.

42. At the age of twelve Hazrat Musa (On whom be peace) had slapped a Qibtee, and the Qibtee died. Hazrat Musa (On whom be peace), fearing the wrath of the Pharaoh, left for Madyan. Here, he is being reminded of that time.

43. Madyan is about eight travelling stages from Egypt where Hazrat Shuaib (On

whom be peace) was residing. Hazrat Musa (On whom be peace) stayed there for between eight and ten years and married Bibi Safoorah, the daughter of Hazrat Shuaib (On whom be

41. And I made you particularly for Me ⁴⁵.

45. From this we learn that the purpose of creation of the people is different. The Prophets are born for the sake of Allah Almighty, while others are created for the purpose of worshipping Allah Almighty. Says

42. You and your brother both go taking My signs and do not slacken in My remembrance ⁴⁶.

46. Because the remembrance of Allah Almighty

43. You both go to Firown, undoubtedly he has raised the head.

44. Then speak to him in gentle words ⁴⁷, haply he may be mindful or he may have some fear ⁴⁸.

47. But Our Prophet is given an order: "*Oh the Communicator of the Unseen (Prophet), strive hard against the infidels and hypocrites and be strict against them*" (S66:V9), because the Holy Prophet صلى الله عليه وآله وسلم himself is compassionate while Hazrat Musa (On whom be peace) is wrathful.

45. They both submitted, 'O our Lord! Undoubtedly, we may commit excess ⁴⁹ against us or become before us with mischief.

49. From this we learn that to fear dangerous motives, dangerous people and dangerous animals is not against the high status of prophethood or against the concept of trust in Allah Almighty. By "*There is no fear upon*

46. Allah said, 'I am with you Hearing and Seeing ⁵⁰.

50. This means My help and victory is

peace).

44. By this is meant when Hazrat Musa (On whom be peace) had reached the age of forty years, he was bestowed with prophethood.

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٣١﴾

Allah Almighty: "*And I have created the jinn and the men only for this sake that they may worship Me*" (S51:V56). There is a marked difference between being for the worship of Allah Almighty and being for Allah Almighty.

إِذْهَبْ أَنْتَ وَ أَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٣٢﴾

ty gives relief from all difficult situations.

إِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٣٣﴾

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٣٤﴾

Or, another reason is that the Pharaoh had brought him up, therefore that person was entitled for a kinder treatment.

48. This hope is with regard to the human beings and not for Allah Almighty, Who was fully aware that the Pharaoh would die an infidel.

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿٣٥﴾

them" is either meant the fear of the Day of Judgement, or that fear which causes harm by taking him away from the Creator. Fear of causing injury and pain is from the creation.

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمِعُ وَأَأْمُرُ ﴿٣٦﴾

with you. The blessed Saints say that from this

is learnt that Allah Almighty joins with the Prophets, and that the Prophets are a means of locating Allah Almighty. Says Allah Almighty: "And when they do injustice unto their souls, then Oh Beloved, they should come

47. Then go to him and say, 'We have been sent ⁵¹ by your Lord, then send forth ⁵² with us the children of Yaqub and torture them not. No doubt, we have brought to you the sign from your Lord. And peace be to him who follows the guidance ⁵³.

51. From this we learn that the recognition of the Prophet is above everything else. First, recognize the Prophet صلى الله عليه وآله وسلم, and then through his medium learn to recognize Allah Almighty. It is for this reason that in the process of propagation the Holy Prophet introduced his personality to the infidels and made them recognize him when he said: "How do you find me?"

52. Emancipate them from slavery. It does not

48. No doubt, we have been revealed that the torment is on him who belies and turns ⁵⁴ his face.

54. Through our obedience and the worship of Allah Almighty. Hazrat Musa (On whom be peace) had promised the Pharaoh that if he accepts faith, he would never experience old age, his kingdom will never be taken away from him, he would continue to obtain the taste of food, drink and that of marriage until his death. After death Paradise would be granted

49. Firown said, 'who is the Lord of you both O musa?' ⁵⁵.

55. The Pharaoh spoke only too Hazrat Musa (On whom be peace) because he knew that Hazrat Musa (On whom be peace) was the

50. He said, 'our Lord is He Who gave its proper form to everything ⁵⁶, then guided ⁵⁷.

to you then beg forgiveness of Allah Almighty, and the Messenger should intercede for them, then surely they would find Allah Almighty most Relenting, Merciful" (S4:V64).

فَاتِيَهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ
فَارْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا
تُعَذِّبُهُمْ ۖ قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ ۖ
وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ۝

mean send all of us out of Egypt. He wanted to stay in Egypt, then "Torture them not" is the commentary of this verse.

53. If it becomes necessary to greet the infidels, then greet them with these words, because it is not appropriate to extend a greeting of peace for the infidel. Likewise, to say that he has had Divine mercy, or on him be peace is totally wrong.

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ
مَنْ كَذَّبَ وَتَوَلَّىٰ ۝

to him. Pharaoh had been persuaded towards accepting Faith, but his Prime Minister Hamaan dissuaded him by saying are you going to accept slavehood, after ruling as a god. Are you going to become a worshipper after you had been an object of worship? Hearing these words, the Pharaoh did not accept faith (Tafseer Khazainul Irfaan).

قَالَ فَمَنْ رَبُّكُمَا يُوسُفٰ ۝

king and Hazrat Harun (On whom be peace) was his Prime Minister.

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ
خَلْقَهُ ثُمَّ هَدَىٰ ۝

56. This means every animal has been given the image suitable for it. The elephant is given a short neck but a long trunk. A trunk is not given to a camel but instead a long neck. Or, it could mean everyone is given a suitable shape.

51. Firown said, 'what is the state of former generations 58?

58. This means the condition of the people of Aad and Thamud. Pharaoh wanted to turn the attention of Hazrat Musa (On whom be peace) from propagation to one of mere story telling, so that the people would not become

52. He said, ' their knowledge is with my Lord in a book 59, my Lord neither errs nor forgets 60.

59. This means in the Divine Tablet. The reason for not giving the information was not because he was not aware about the condition of these people. Hazrat Musa (On whom be peace) himself had already told Pharaoh: "*I fear for you a day like the day of former groups*" (S40:V30). But its true reason was what we have given.

60. From this we learn that the recording of everything in the Divine Tablet is not because

53. He Who made the earth for you as a bed and laid for you walking paths in it and sent down rain 61 from the sky. And thereby We brought forth varied pairs of vegetation 62.

61. After this, Allah Almighty, as a parenthetical clause, addresses the Makkans in this way to corroborate the words of Hazrat Musa (On whom be peace).

62. From this we learn that for every type of vegetation there is a male and a female pair. Says Allah Almighty: "*And We have made pairs*

54. Eat you and pasture 63 your cattle. No doubt in it there are signs for the men of wisdom.

63. Both these orders are for the purpose

The shape of the foot is different to the hand.

57. Provided the guidance of the world, gave him intelligence, showed him the guidance for the Hereafter, by sending the Prophets.

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ٥١

influenced by his prophetic message. For this reason he did not give any reply to his question, but instead he evaded it and continued with the preaching.

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ٥٢

of any fear of Allah Almighty forgetting anything, but it is there to inform His beloved servants, whose sight is on the Divine Tablet, about these things. Hence, Hazrat Musa (On whom be peace) had said this so that Pharaoh should not be under any misconception. From this there is a hint that although he had full knowledge about these people, he was not willing to divulge it.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَ سَلَكَ لَكُمُ فِيهَا سُبُلًا وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً ٥٣ فَخَرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى ٥٤

of everything that you may reflect" (S51:V49). Or, it could mean Allah Almighty has created opposites of everything; cold and hot; dry and wet; harmful and beneficial; like in the human beings believer and infidel; learned and ignorant, etc.

كُلُوا وَ ارْعَوْا أَنْعَامَكُمْ ٥٤ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ٥٥

of permission. What it really means is that we

have created all these things to benefit you. Therefore, it now becomes your obligation to

do some deeds for Our sake as well.

SECTION: 3

55. We created you from the earth, and into the same We shall bring ⁶⁴ you back and from the same We shall bring you forth a second time.

64. This tells us that after death everything will go back into the earth, or that they would be buried into it, or that they would be burned, or they would be devoured by the lion, etc. Then, their original limbs would remain in the earth. Thus, this verse is in no way inconsistent. In fact, even those who dro-

56. And undoubtedly We showed to him all Our signs ⁶⁵, then he belied and refused ⁶⁶.

65. This tells us that the deeds of the blessed Prophets are deeds of Allah Almighty. The miracles were shown by Hazrat Musa (On whom be peace), but Allah Almighty says: "*We have shown them*".

57. Firawn said, 'Have you come to us for driving us out from our land by your magic O Musa!' ⁶⁷

67. From this we learn that the Pharaoh was inwardly accepting Hazrat Musa (On whom be peace) as a true Prophet because a mere magician cannot drive a king away from his kingdom. There were many magicians in

58. Then necessarily, we too bring a like magic before you, so make an appointment between us ⁶⁸ and yourself, neither we change nor you, at an even place ⁶⁹.

68. That is, to transform the sticks and ropes into snakes because the magicians would show such tricks.

69. Here, the word "*even*" means either an even or spacious ground where people are able

مِنْهَا خَلَقْنٰكُمْ وَ فِيْهَا نُعِيْدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً اٰخَرٰى ٥٥

wn in the seas and are eaten by the fish have also gone in the earth, because the water of the ocean, too, is on the earth. It is for this reason that man has natural affinity with the earth because it is his source of temporal and spiritual needs. The path of Paradise begins from here.

وَ لَقَدْ اَرٰىنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَاٰبٰى ٥٦

66. By calling the miracles magic, and Hazrat Musa (On whom be peace) as a magician. This tells us that those who fail to achieve guidance through the Prophets; they will not find guidance from any other source.

قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوسٰى ٥٧

the land of the Pharaoh and he was never frightened of them at any time, nor did he speak to anyone like this before. All were staying there as his slaves.

فَلَنَاتِيَنَّكَ بِسِحْرِ مِّثْلِهِ فَاَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَ لَا اَنْتَ مَكَانًا سُوًى ٥٨

to sit conveniently as a large crowd. Or, it could mean a ground in between Pharaoh's palace and Hazrat Musa's (On whom be peace) place. It should be remembered that the Pharaoh had made the people understand that

the long absence of Hazrat Musa (On whom be peace) from Egypt was to have gone to study magic. Although, in reality, he had gone to Madyan to Hazrat Shuaib (On whom be peace).

Allah Almighty had kept our Holy Prophet صلى الله عليه وآله وسلم in Makkah so that the Makkans would not be able to say that he had gone somewhere to study magic.

59. Musa said, 'your promise is for the day of festival ⁷⁰ and that the people be assembled late after sunrise'? ⁷¹

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَ أَنْ يُحْشَرَ النَّاسُ ضُحًى ٥٩

70. By this concourse is meant the special fair organized by the people of the Pharaoh where everyone would gather to decorate the place and celebrate the joyous occasion. From this we learn that at the time of religious necessity it is permissible for the believers to go to the fair of the infidels, as Hazrat Musa (On whom be peace) went to the fair of the infidels for the sake of confrontation. Hazrat Ibrahim (On whom be peace) had gone to the temple to break the idols.

people to behold this actual incident without any doubt in their minds. It should be remembered that the Arabic language has different names to denote the different times of the day: e.g. *FAJR* (daybreak); *SABAH* (early morning); *GHADAH* (approaching dawn); *BUKRAH* (early morning); *DOHA* (lunch time); *ZAHEERA* (midday)

DAHWAH (after lunch time); *MASAH* (approaching evening); *RAWAH* (siesta time); *ASR* (late afternoon); *ASEEL* (evening – close of day); *HAJIRA* (meridian); *ESHA OOLA* (early night) and *ESHA AKHIRAH* (late night) (*Tafseer Roohul Bayaan*, etc).

71. This means let there be proclamation about this confrontation in the entire locality. The time for this debate should be mid-morning so that there is sufficient light for the

60. Then Firown turned back and collected all his plans, ⁷² thereafter he came back.

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ٦٠

72. This refers to the seventy two

thousands magicians and their equipment.

61. Musa said to them, 'woe be to you, forge not a lie against Allah ⁷³ that He may destroy you by torment and undoubtedly, he who forged a lie remained unsuccessful'. ⁷⁴

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ مَنْ افْتَرَى ٦١

73. Do not tell miracles to be magic, as this is a lie. From this we learn to link the Prophets towards falsehood is attributing falsehood to Allah Almighty.

74. From this we learn that disobedience to the Prophet of Allah is a cause of Divine punishment. Observe, up to that point in time

no Divine punishment had come to the Pharaoh and his followers, although they were indulging in infidelity and polytheism. But now, says Hazrat Musa (On whom be peace) Divine punishment will come to you because you are disobeying me.

62. Then they disputed ⁷⁵ their affairs among themselves and consulted secretly.

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ٦٢

75. They disputed with one another i.e. some of the magicians were saying that Hazrat Musa (On whom be peace) was a magician like us, while others said no, he is a true Prophet. The discussion of the magicians with one

63. They said, 'undoubtedly, these both are necessarily, magicians, they desire to drive you out from your land by the strength of their magic and take away your good religion.⁷⁶

76. By taking you away from the worship of the Pharaoh and engaging you in the worship

64. Make firm your stratagem,⁷⁷ then come in ranks and today he who overcome reached to his goal.⁷⁸

77. So that when Hazrat Musa (On whom be peace) looks at your ranks and file he would be overawed. Thus, they came forward forming seventy-two rows, and in every row there were a thousand magicians (*Tafseer Roohul Bayaan*, etc.).

65. They said, "O Musa! Either you cast first".⁷⁹

79. Allah Almighty loved this show of respect of the magicians, - they did not immediately attack Hazrat Musa (On whom be peace) with their magic but, first, respectfully

66. Musa said, ' may you cast,⁸⁰ hence their ropes, and staffs looked to him⁸¹ as though they were running by the strength of their magic,⁸² according to his imagination

80. The purpose of his command was not to grant permission to show magic, but its true object is to destroy magic so that the people could first see the power of falsehood and observe how it is destroyed by the power of truth. Thus, there is nothing objectionable about the verse about why Hazrat Musa (On whom be peace) granted permission for doing a

another is never interesting or true. Or, they were disputing about the nature of the confrontation i.e. what form should this confrontation take so as to show their victory.

قَالُوا إِنْ هَٰذَا سِحْرٌ يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَ بِطَرِيقَتِكُمُ الْمُثْلَىٰ ۖ

of Allah Almighty. At that point in time they regarded worship of the Pharaoh as a good act.

فَاجْعُوا كَيْدَكُمْ ثُمَّ اتُّوْا صَفًّا وَ قَدْ أَفْلَحَ الْيَوْمَ مَن اسْتَعْلَىٰ ۖ

78. If we overpower him, we would become favourites of the Pharaoh, but, if Hazrat Musa (On whom be peace) gains power over us, then he would become great in the eyes of the Pharaoh.

قَالُوا يُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ۖ

sought his permission. Due to this respect they were blessed with the wealth of faith (*Roohul Bayaan, Khazainul Irfaan*).

قَالَ بَلْ أَلْقُوا ۖ فَإِذَا جَبَّالَهُمْ وَعَصِيَّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ۖ

thing, which is unlawful.

81. From this, emerge two issues:

1. Magic does not change reality, but it creates some impression in the eyes of the observers as it is reflected by "as though they were running towards him".

2. The effect of magic can take place on the thought and eyes of a prophet. Magic had

affected the memory of our Holy Prophet صلى الله عليه وآله وسلم. Its effect is like the effect of a sword and of poison. This is not against prophethood.

82. It is obvious that the personal pronoun

67 Then Musa got a fear within himself.⁸³

83. Hazrat Musa (On whom be peace) had no fear of their magic but instead feared that his miracles and magic may create the wrong impressions. Truth may not distinguish itself

68. We said, 'fear not that undoubtedly you have the dominance⁸⁴.

84. From this we learn that Hazrat Musa (On whom be peace) had not become frightened by the snakes, but he was afraid of

69. And cast down what is in your right hand, it will swallow⁸⁵ their makings. That which they have made is the trick of the magician, and the magician does not prosper, anywhere he comes.

85. In this there is a prophecy of the unseen - i.e. in future it would happen like this. Thus, exactly the same took place as prophesized i.e. the staff of Hazrat Musa (On whom be peace) swallowed everything. From this we can understand when the stick assumed the shape of the snake it will eat and drink but it would, in reality remain a stick. This eating and drinking would be due to the effect of the shape that it had assumed. Similarly, the Holy Prophet صلى الله عليه وآله وسلم is the Light of Allah Almighty, but when he came in human

70. Then all the magicians were made to prostrate⁸⁶ they said, 'We believe in him who is the Lord of Musa and Harun'.⁸⁷

86. They did not fall by themselves but they were made to fall through Divine help, for they had shown respect for Hazrat Musa (On whom be peace). This tells us that through the respect

in 'towards him' is turning towards Hazrat Musa (On whom be peace) i.e. even he felt as if the staffs and the ropes were moving towards him, because the effect of magic can influence the thinking of the prophet.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ٢٤

over falsehood, because my stick would also turn into a snake just as theirs had turned into snakes.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ٢٥

not gaining victory over the magicians and the erroneous effect of the miracle and magic over the observers.

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ٢٦ إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ٢٧

form, he was an illuminating being. His eating, drinking, marriage and death are the functions of his human nature, while the journey of Me'raaj, not feeling hunger and thirst during his continuous fasts (Saume Visaal) are the manifestations of refulgence. Observe, when the angels Harut and Marut were sent in the world in human form, they were eating and drinking and they even had the desire for a woman. Despite all this, they were angels created from light.

فَالْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ٢٨

of the Prophet one obtains guidance and faith, while disrespect for the Prophet results in the ruination of all one's good deeds. A classical example of this is the incident of the Devil.

87. This tells us that the Prophets are the means of the identification of Allah Almighty as well as His Proof because the magicians exclaimed we believe in the Lord of Hazrat Musa and Hazrat Harun (On them be peace) i.e. True Lord is He whom these blessed

personalities are calling as Lord, and not the Pharaoh, even if all the Pharoites are calling him as such. For this reason, these magicians called Allah Almighty the Lord of Hazrat Musa (On whom be peace) although He is the Lord of everybody.

71. Firawn said, 'did you believe in Him before I permitted ⁸⁸ you'? Undoubtedly, he is your chief who taught you magic. Then I swear necessarily I will cut off your hands, and feet of alternate side ⁸⁹ and will crucify ⁹⁰ you upon the trunks of the palm-trees, and certainly you will know, which of us is more severe and more lasting in punishment. ⁹¹

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۖ اِنَّهٗ لَكَبِيْرُكُمْ الَّذِى عَلَّمَكُمُ السِّحْرَ ۚ فَلَا تُقِطَعْنَ اَيْدِيكُمْ وَاَرْجُلُكُمْ مِّنْ خِلَافٍ وَّ لَاَوْصَلَبْتُمْ فِىْ جُذُوْعِ النَّخْلِ ۚ وَتَلْعَلْنَ اٰيٰتًا اَشَدَّ عَذَابًا وَّ اَبْقٰ ۝۹۱

88. This means without my permission you are declaring faith, because there was no hope of obtaining permission to believe from the Pharaoh. This is the same as "The sea would be exhausted and the words of my Lord would not come to an end" (S18:V109).

said that Hazrat Musa (On whom be peace) is your teacher.

89. This is the awesome fear of truth, because Hazrat Musa (On whom be peace) said nothing to the Pharaoh. Whatever he said was to the magicians. In fact, he himself had

90. Either the preposition is used to indicate on, or it means I will keep you on the branches for a long time after crucifying you. That tree would become your house.

72. They said, 'we shall never prefer you against these clear evidences ⁹² that came to us, by our Creator, do what ever you have to do. ⁹³ you will do in the life of this world only.'

91. My punishment or that of the Lord of Hazrat Musa (On whom be peace). In reply to this, the magicians spoke thus.

قَالُوْا لَنْ نُّوْثِرَكَ عَلَىٰ مَا جَاۤءَنَا مِنَ الْبَيِّنٰتِ وَاَلَّذِىْ فَطَرَنَا فَاقْضِ مَا اَنْتَ قَاضٍ ۖ اِنَّمَا تَقْضِىْ هٰذِهِ الْحَيٰوةَ الدُّنْيَا ۝۹۲

92. The magicians thought over this that even if the turning of the stick of Hazrat Musa (On whom be peace) had been due to magic, then where have so many of our sticks and ropes disappeared because although this one stick had swallowed everything of ours, its weight has not increased even a wee bit. From this we learn that knowledge no matter of what type it may be is good because some of it leads to obtaining guidance. The magicians came to know the truth about Hazrat Musa (On whom be peace) through their magic and thus,

accepted faith.

93. Through one blessed gaze of Hazrat Musa (On whom be peace), these magicians became believers, his companions and then martyrs, all of which happened within one day, all through the altar of love of this blessed school and Teacher. We further learn that the heart of the believer is full of bravery. After accepting faith the magicians told Pharaoh do what you want to, we will not turn away from our faith. Mirza Ghulam Qadyani could not perform Hajj due to fear of people.

73. Undoubtedly, we believed in our Lord that He might forgive our sins⁹⁴ and also that to which you forced us on magic.⁹⁵ and Allah is the Best and Most Lasting.⁹⁶

94. This means through the blessing of this faith may Allah Almighty forgive our sins. This tells us that faith is a means of forgiveness of the sins.

95. From this we learn that all the magicians were not in agreement to oppose Hazrat Musa (On whom be peace). They did so because the Pharaoh forced them. Furthermore, to oppose the Prophet is the worst

74. No doubt, he who comes before his Lord as culprit, then necessarily for him is Hell, in which neither he shall die nor live.⁹⁷

97. From this we learn that Allah Almighty granted the magicians inspired knowledge about all the beliefs of Islam as soon as they had declared belief. They explain-

75. And he who comes to his Lord as a believer having done good deeds, for such are the high ranks.⁹⁸

98. In that, if Allah Almighty wills, admission to Paradise would be due to good deeds. This paradise is for some, and others will obtain

76. Gardens for habitation, beneath which streams flow, they will abide there in forever and this is the recompense of him who has purified himself.⁹⁹

99. The hearts will be purified of defective beliefs and the bodies of defective deeds. Such people are worthy of Paradise from the beginning, while the one whose heart had been pure, but he was engaged in evil deeds, he would enter Paradise after he had

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا
أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۖ وَاللَّهُ خَيْرٌ
وَأَبْقَى ۝٤٣

form of infidelity. These blessed people after pleading for their sin separately and distinctly admitted their fault; otherwise this was included in sinful activity.

96. Hence, the reward and punishment of Allah Almighty would remain for a very long time. This was a reply to that idle talk of the Pharaoh who had said that you would see whose punishment would remain longer.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ
جَهَنَّمَ ۖ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝٤٤

ned the issues about beliefs in such an elucidating manner without acquiring their knowledge from anyone.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ۝٤٥

through the medium of someone and their status would be raised, like the deceased infants of the believers, and the demented.

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى ۝٤٦

been forgiven of his sins or he had completed his punishment for them. Thereafter, the Pharaoh proclaimed crucifixion for all these blessed men. These were the first people to be crucified by the order of Pharaoh.

SECTION 4

77. And no doubt, We revealed to Musa that walk away ¹⁰⁰ with My bondsmen by night and make a dry way ¹⁰¹ for them in the river. You will have no Firown may overtake nor any danger ¹⁰².

100. Hazrat Musa (On whom be peace) uttered words of curse for the Pharaoh, which was accepted by Allah Almighty. Its acceptance came into reality after forty years and this became a command. This tells us that sometimes the effect of a prayer can be delayed.

101. From this, two issues emerge:

1. The law of Nature and Divine Power is that the power of Allah Almighty should appear through the hands of those beloved to Him, so that in addition to Divine Power, the greatness of these personages, too, would become a certainty. The Divine objective was to dry this sea, but He made this happen through the walking stick of Hazrat Musa (On

78. Then Firown followed them with his host ¹⁰³, and then the river covered them as to be covered.

103. The advance guard of this army

79. And Firown misguided his people and showed not the way ¹⁰⁴.

104. This tell us that the Pharaoh and all his followers died as infidels. The faith of Pharaoh at the time of drowning is of no conse-

80. O children of Israel! No doubt, We delivered ¹⁰⁵ you from your enemy and gave you the promise ¹⁰⁶ of the right side of Mount tour and sent down on you Manna and Salwa¹⁰⁷.

105. The word 'ADOO' (enemy) denotes both singular and plural, and denotes the

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَى ٤٤

whom be peace).

2. Miracles of opposite nature took place through the stick of Hazrat Musa (On whom be peace). Through this same stick water flowed from the stone, and through it water of the sea became dry.

102. The fear of drowning in the sea. Thus, after spending the 9th of Muharram, Hazrat Musa (On whom be peace) on the night of Ashurah left for the Red Sea with six hundred and seventy thousand Israelites (*Tafseer Roohul Bayaan*). In the morning, when Pharaoh came to know of this he set out in pursuit of Hazrat Musa (On whom be peace) and the Israelites with a huge army, and by the afternoon had caught up with the Israelites.

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ٤٥

consisted of six hundred thousand paid staff.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَما هَدَىٰ ٤٦

quence. Hence, anyone who accepts the Pharaoh to be a believer is rejecting many Quranic verses.

لَيَبْنِي إِسْرَءِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَمُ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ٤٧

Pharaoh and all his men.

106. It means part of the mountainous portion

of the road to the right, which leads from Egypt to Syria. Otherwise, a mountain itself does not have right and left. Allah Almighty had promised Hazrat Musa (On whom be peace) that he should sit for I'tikaaf (sitting in total seclusion) on the right side of Mount Sinai and then take the Tauraat. Because the promise with the Prophet is a promise with the entire

81. Eat what We provide you of pure things and exceed not ¹⁰⁸ therein that My anger may descend on you and he on whom My anger descends falls down ¹⁰⁹.

108. 'Do not exceed' means do not save anything for tomorrow, do not commit sins after eating Manna and Salwa and do not fight with one another.

82. And undoubtedly, I am the most forgiving to him who repented ¹¹⁰ and believed and did good deeds, then remained on guidance ¹¹¹.

110. This means he repented in accordance with his sins. Repentance from infidelity after accepting Faith, repentance from sin by seeking forgiveness, repentance of infringing human rights by fulfilling these rights, and the rightful person for the delay in the fulfillment of the rights.

111. Hazrat Thabit Bannani (On whom be peace) says, now, guidance is dependent on the

83. And what has made you hasten from your people, O Musa ¹¹²?

112. At the time when Hazrat Musa (On whom be peace) went to Mount Sinai to speak to Allah Almighty, he was accompanied by seventy Israelites. On arriving closer to the mountains, the urge and desire of talking to Allah Almighty was so great that he left the seventy people behind him and got on the

84. Submitted he, 'those are they behind me, and O my Lord! I hastened to you so that you may be pleased ¹¹³'.

Ummah, the promise is linked to everybody.

107. When you were imprisoned in the field of Teeha there was no provision made for your food and drink, at that point in time *MANNA* (sweet meat) and *SALWA* (salty meat balls) were sent for you from heaven to satisfy your hunger and thirst.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا
فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۚ وَ مَنْ
يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۝۸۱

109. For the punishment in Hell, or become disgraced in the world, fell from the high position of Divine nearness into the cave of the furthest point of Truth.

وَ إِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَ آمَنَ وَ عَمِلَ
صَالِحًا ثُمَّ اهْتَدَىٰ ۝۸۲

love for the family of the Holy Prophet (The Ahle Bait). The same is reported by Hazrat Imam Jaffer Saadiq (May Allah be pleased with him) (SIWAIQ E MUHARRAQA). From this we also learn that only that Faith and repentance are reliable, which provide a successful end. Only that crop is successful which cuts well.

وَ مَا أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ ۝۸۳

mountain all by himself. At that time Allah Almighty asked this question. This tells us that by asking a question does not serve as a proof about the ignorance of the enquirer. Allah Almighty is All Knowing, yet He asks a question.

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَ عَجَلْتُ
إِلَيْكَ رَبِّ لِتَرْضَىٰ ۝۸۴

113. From this, emerge three issues:

1. The show of desire and the feeling of love are good acts.
2. Interpretation of Islamic law is permissible.
3. Sometimes, even Prophets undertake

85. He said, 'We have put your people in the trial ¹¹⁴ after you and the Samari has misled them' ¹¹⁵

114. This means that those Israelites, whom he had left behind in Egypt, were put to a test under Hazrat Harun (On whom be peace).

86. Then Musa returned full of anger and sorrowful ¹¹⁶ to his people, he said, 'O my people! Did your Lord not promise ¹¹⁷ a fair promise to you? Did a long time ¹¹⁸ pass on you or did you desire that the anger of your Lord should descend on you, so that you did against my promise' ¹¹⁹.

116. From this we learn that to express fear and regret for the sake of Allah Almighty is the way of the Prophets and there is a reward for doing this. In fact, not expressing anger after seeing evil is a criminal act.

117. Here, the word 'good' denotes the blessed Tauraat. There were one thousand chapters and each chapter consisted of a thousand verses. In it was light as well as guidance and a means of respect and honour for the Israelites.

118. This means that I had been away from

87. They said, 'we did not break your promise ¹²⁰ of our own will but we were made to carry some load ¹²¹ of these peoples ornaments ¹²² so we cast them then likewise did the Samri cast ¹²³.

120. In fact, due to the misguidance of

to interpret juridical laws. Observe, this was the interpretation of Hazrat Musa (On whom be peace) to walk quickly as this would gain the pleasure of Allah Almighty. But, this was not commanded by Allah Almighty.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَ
أَضَلَّهُمُ السَّامِرِيُّ ۝٨٥

115. Because Samari was the cause of their going astray, therefore apostasy is linked with him. This tells us that the Friends of Allah Almighty can provide guidance.

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا
قَالَ لِقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعُدًّا
حَسَنًا أَقْطَالَ عَلَيْكُمْ الْعَهْدُ أَمْ
أَرَادْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ
رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ۝٨٦

you for just a few days, I had stayed at Mount Sinai for just forty days. In this brief period you had forgotten the lesson of Tauheed (Oneness of Allah) and have engaged in polytheism. If this is the case now, what will happen to you after my demise? If you perpetrated this crime intentionally, then, you have now become entitled to receive Divine punishment.

119. They were guilty of breach of promise, because after promising to remain firm on the religious tenets, they failed to remain steadfast.

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَ
لَكِنَّا حَمَلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ
فَقَذَفْنَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ۝٨٧

Samari, our thinking was no longer straight and

thus we became involved in this polytheism.

121. The word 'AWZAAR' (loads) is the plural of WIZAR (load), which means burden. The Minister is called 'Wazeer', because he carries the burden of the state.

122. From this we learn that even if the wealth of a malicious infidel combatant is with you on loan you should seize it after his destruction, because the gold jewellery which the Israelites had asked the people of Pharaoh, on loan, were not returned to them. Returning them would have revealed the secret. Now, after these people were drowned, the Israelites

88. Then he brought out for them a calf, a life less ¹²⁴ body lowing, then they said, 'this is your God and the god of Musa, and Musa forgot ¹²⁵.

124. This calf was able to speak due to the hoof of Hazrat Jibraeel's (On whom be peace) horse, and not due to some holes which were made in its nose through which air would pass, and a sound would emanate like that of a

89. Do they then not see that it does not return reply to them of any word and nor posses any power to hurt or profit them? ¹²⁶

126. It should be remembered that, here, Allah Almighty has negated about becoming the possessor of profit and loss and not being its benefactor, because everything of the world, especially gold, does provide benefit without

SECTION: 5

90. And undoubtedly Harun had told them from before that, 'O my people! You have fallen on temptation on account of it, and undoubtedly, your Lord is the Most-Affectionate ¹²⁷, therefore follow me and obey my command' ¹²⁸.

127. By stating Rahman (Most Affectionate) he has revealed that if you, too, would repent, He would accept it because He is Most Affectionate.

became owners of the jewellery. But because their law had made it unlawful to devour the wealth of the spoils of war, they spent it for the building of the golden calf. The evil gold of the wicked Pharoites sowed seeds of mischief among the Israelites. The wealth of the evildoers, too, is evil.

123. This means we placed the jewellery that was with us into the fire to smelt them, while Samari placed the gold that he had seized into it. Samari was one of the jewellers, and a respectable citizen of the tribe of Samara.

فَاَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورًا
فَقَالُوا هَذَا إِلَهُهُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ۖ

whistle. Such a belief is contrary to the verse of the Holy QUR'AAN, which follows this verse.

125. And went to Mount Sinai in search of Allah Almighty, but a god had instead come here.

أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا ۖ وَ
لَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۚ

any doubt. However, to provide benefit is one thing, but to blame the master of the benefit is totally another thing. The basis of divinity is the second thing, not the first. Thus, there is nothing objectionable about the verse.

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ ۚ وَإِنَّ رَبَّكُمُ
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ۖ

128. This tells us that the obedience and loyalty to the Prophet is absolutely necessary for receiving guidance. By opposing the Prophet, Tauheed will not prove beneficial. The

Rafzis claim that Hazrat Alli (May Allah be pleased with him), after the Holy Prophet صلى الله عليه وآله وسلم was like Hazrat Harun (On whom be peace) after Hazrat Musa (On whom be peace). Then, they also say that Hazrat Alli (On whom be peace) put up a show of piety to swear allegiance to the first Caliphs,

91. They said, 'we shall remain sitting around it firmly until Musa comes back to us' 129.

129. This was said as a form of pretentious plea and not as a promise of repentance. If there were the intention of seeking repentance, they would have done it on that day. On hearing this, Hazrat Harun (On whom be peace) with twelve thousand Israelite believers separated from these apostates. When Hazrat

92. Musa said, 'What prevented you from guiding them when you saw them going astray'.

93. Do you not follow me? 130. Are you disobeying my command?

130. That you could have immediately

94. He said, "O son of my mother! Do not hold me by my beard 131 or by the hair of my head. I feared that you would say, 'you have caused dissension 132 amongst the children of Israel and have you not waited for my word' 133.

131. From this we learn that a beard should be one fistful in length i.e. length of four fingers which one is able to catch. This length was the practice of the Prophets. The Holy Prophet صلى الله عليه وآله وسلم would practise Khilaal of the beard (running fingers through his blessed beard) at the time of making Wudhu, and this is only possible if the beard is long.

132. From this we understand that if a pious person wrongly punishes you, there is no retaliation for it. There is no retaliation upon

though this was not done by Hazrat Harun (On whom be peace), as he did not join the polytheists. Thus, according to the Rafzis, Hazrat Alli is not like Hazrat Harun (On whom be peace). Hazrat Alli (On whom be peace) at that point in time did not say: "Follow me and be obedient to my command".

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَكِفِينَ حَتَّى
يَرْجِعَ إِلَيْنَا مُوسَى ٩١

Musa (On whom be peace) returned and saw the polytheism of these people, he became extremely angry. Then, holding the hair from the head of Hazrat Haroon (On whom be peace) in the right hand the beard in the left hand he began to speak.

قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ
ضَلُّوا ٩٢

أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي ٩٣

come to Mount Sinai to inform me of their activities.

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا
بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ
بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ٩٤

the father, teacher, a Prophet. Although Hazrat Musa (On whom be peace) was hard on Hazrat Harun (On whom be peace) when he was innocent, there was no retaliatory action sought by Hazrat Harun (On whom be peace) against Hazrat Musa (On whom be peace), nor did Allah Almighty command him to seek forgiveness. We further learn that we, common people, have no right to interfere and meddle in the battles of our pious predecessors, which they had fought among themselves. It is not permissible for any believer to speculate in this

incident between Hazrat Musa (On whom be peace) and Hazrat Harun (On whom be peace). Likewise, no Muslim should wag his tongue concerning the battles that were fought between the Noble Companions. When the Holy Prophet صلى الله عليه وآله وسلم presented himself for the purpose of retaliation, it was for the

95. Musa said, 'now what is your position O Samari?'

96. He said, 'I saw that the people did not see, ¹³⁴ so I took a handful of dust from the footstep of the angel, then cast it, ¹³⁵ and this looked fair to my soul.¹³⁶

134. This means that I had seen Hazrat Jibrael (On whom be peace), or I had also seen the effect of the hoof of his horse with my own eyes. Although on that day Hazrat Jibrael (On whom be peace) had appeared in outer form so that even the Pharaoh's horse had seen his horse. But the people did not see the growing of grass from its hoofs. Only Samari had seen this. No one's attention was focused on that.

135. By means of which life was bequeathed in the calf. This tells us that the dust from the hoof of Hazrat Jibrael's (On whom be peace) horse is a life-giving source, but because the gold was that of the Pharaoh, people had gone astray from the calf's voice and had not come on the path of guidance. Likewise, when the Holy QUR'AAN and Hadith emanate from the tongues of irreligious people,

97 Musa said, 'then go away that your punishment in the life of this world in this, that you should say, 'touch me not' ¹³⁷. And undoubtedly, there is an appointment for you which shall not be averted ¹³⁸ from you, and look at your god before which you remained sitting devoted for the whole day. Certainly We shall burn it then break it to pieces then cause to flow in the river. ¹³⁹

purpose of teaching justice.

133. It should be remembered that Hazrat Musa (On whom be peace) had caught the beard of Hazrat Harun (On whom be peace) in a fit of anger and in a state of frenzy without investigating what had actually taken place.

قَالَ فَمَا خَطْبُكَ يُسَامِرِي ٩٥

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ
فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ٩٦

they will lead the people astray and they would not come on the path of guidance. From this we further learn that there were no holes in the mouth and nose of the calf from which a sound could emanate like that from a flute, but this was due to the effect of the hoof of Hazrat Jibrael's horse. If the dust of Hazrat Jibrael's horse can put life in a lifeless golden calf, then surely the dust of the pious sages can put life in the dead hearts of sinners.

136. This means whatever I had done was out of my physical desires and not on anyone's instructions, nor was I inspired to do it. Because these words of Samari reflect a touch of regret and shame, he was not put to the sword by Hazrat Musa (On whom be peace). Otherwise, the punishment of an apostate is death.

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ
تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا
لَّنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي
ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ
لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ٩٧

137. From this we learn that the tongue of the pious is the key of immediate results. Whatever they utter, turns into reality with the permission of Allah Almighty. Thus, this effect was instilled in the body of Samari, that whatever would touch him would get a fever as well as Samari. Thus, Samari would say to the people not to touch him, and to remain aloof from him. He would stay all by himself like an animal. Whatever Hazrat Musa (On whom be peace) *Kaleemullah* had uttered became a reality.

138. This means that the punishment of the Hereafter would be in addition to this. From this we learn that Samari did not repent. Also,

98. Your GOD is only Allah beside whom none to be worshipped. His knowledge encompasses everything.¹⁴⁰

140. In all probability, this is the utterance of Hazrat Musa (On whom be peace), but it is

99. Thus We relate to you the preceding news ¹⁴¹ and We have given you from Us a remembrance.¹⁴²

141. It is not for your information, but for the purpose of bringing it to the ears of the people, because you have been granted with inspired knowledge, as is stated in the next verse.

142. This tells us that the Holy Prophet صلى الله عليه وآله وسلم was blessed with inspired knowledge, through which he was already fully aware of the affairs of the world. The Holy

100. One who turns his face from it, then undoubtedly he shall bear a burden on the day of judgement.¹⁴³

143. Carry the burden of his infidelity and sins and those whom he had led astray, he would carry the burden of their apostasy and sins as well. From this we learn that the sinful

101. They shall abide therein forever¹⁴⁴ and what a vile load there will be for them on the Day of Judgement.

that Hazrat Musa (On whom be peace) was fully aware of Samari's end; that he would die an infidel, that he would be severely punished, etc.

139. This tells us that surety is not necessary for breaking the instrument and tools used for carving idols and making instruments of fun. If anyone throws away the alcohol belonging to an alcoholic or destroys a drum, paying their price is not obligatory, because no price was taken from Hazrat Musa (On whom be peace) for destroying this golden calf. Furthermore, destroying these objects is a form of religious propagation, not destroying of wealth.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ۝٩٨

possible that these are words of Allah Almighty when addressing the ignorant Arabs.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۝٩٩

QUR'AAN is the description of this knowledge as well as a Book for the instructions of the people. Says Allah Almighty: "And He has taught you what you did not know" (S4:V113). The Holy Prophet صلى الله عليه وآله وسلم had said: "everything became brightened for me". Allah Almighty further says: "It is a clear explanation on everything" (S16:V89).

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ۝١٠٠

believers will not carry the burden of all the sins, because if Allah Almighty wills, all or part of their sins would be forgiven.

خُلَايَيْنَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ۝١٠١

144. Eternal punishment is only for the infidels. No matter how sinful a believer may

102. The day when the trumpet shall be blown and We shall raise the culprits, on that day, blue eyed ¹⁴⁵.

145. On the Day of Judgement there will be some clear signs visible about the infidels: their faces will be blackened, their eyes would be blue, their hands would be tied, their deeds would be in their left hand. The condition of the believer on the other hand would be the

103. They will be whispering among themselves that you did not stay in the world but ten nights ¹⁴⁶.

146. On the Day of Judgement, the infidels would be fully appraised. On seeing the dreadful things of the Hereafter, the infidels

104. We know well what they will say when they will say when the best of them in judgement will say, 'you had stayed only a day'.

SECTION: 6

105. And they ask ¹⁴⁷ **you regarding mountains, say you; My Lord will squander them breaking into pieces** ¹⁴⁸.

147. Reason for its revelation:

Hazrat Abdullah ibn Abbas (May Allah be pleased with him) says one person from the tribe of Thaqeef asked the Holy Prophet

صلی اللہ علیہ وآلہ وسلم what would be the condition of the mountains at the time of Qiyamah. In response, this verse was revealed. This tells us what great status the Holy Prophet

had by Allah Almighty. When a question is asked to the Holy Prophet , Allah Almighty answers it. The

106. Then leave it a level plain.

107. Wherein you will not see any slope or elevation.

be, he will not be punished eternally.

يَوْمَ يُنْفَخُ فِي الصُّورِ وَ نَحْشُرُ
الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۝١٠٢

total opposite. Hence, on the Day of Judgement everyone would be able to differentiate between a believer and an infidel. Those who say that the Holy Prophet صلى الله عليه وآله وسلم could not differentiate between a believer and an infidel, are rejecting this verse.

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۝١٠٣

will feel the insignificance of the comforts of the world.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ
أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ۝١٠٤

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا
رَبِّي نَسْفًا ۝١٠٥

author of Tafseer Roohul Bayaan has stated that the number of large mountains found in the world is six thousand six hundred and thirty.

148. By this is meant at the sound of the first trumpet, mountains will break asunder. Then their pieces will fly in the air like cotton wool. Then, they will break into pieces and fall on the ground like tiny particles. Thus, there is no inconsistency in the verses. Different conditions of the mountains have been described in different verses.

فَيَذَرُهَا قَاعًا صَفْصَفًا ۝١٠٦
لَا تَرَى فِيهَا عِوَجًا وَ لَا أَمْتًا ۝١٠٧

108. On that day they will run behind ¹⁴⁹ the caller, there will be no crookedness in him, and all voices will be low ¹⁵⁰ before the Most Affectionate, then you will not hear but a very low sound ¹⁵¹.

149. This means the voice of Israfeel (On whom be peace), which would be conveyed at the time of the second trumpet and will travel to every nook and cranny of the earth. On hearing it, everyone will come to life and begin to run.

150. This means due to the awe and fear of Allah Almighty, there would be total silence at the Field of Resurrection (MAHSHAR). This

109. On that day the intercession ¹⁵² of any one will not avail but of him whom the Most Affectionate has permitted ¹⁵³ and whose word He liked.

152. This means there will be no intercession for the infidels at all. It does not mean that there will be intercession for them but they will not benefit from it. A negative subject, too, does become applicable. It should be remembered that in this verse, intercession denotes intercession of salvation from punishment. Otherwise, some infidels would receive intercession for remission in their punishment. Hazrat Abu Talib would receive a very light punishment.

153. This means that the Holy Prophet صلى الله عليه وآله وسلم has already been granted

110. He knows whatever is before them and whatever is behind them ¹⁵⁴ and their knowledge can not encompass Him.

154. This means Allah Almighty is fully aware of all the past and future affairs of the entire creation, but His creation is unable to comprehend His Personality, His Attributes and the extent of His Knowledge, or the Intercessor of Sinners is fully aware of the past and future

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ
وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ
إِلَّا هَبْسًا ①

will be the first condition of the Day of Qiyamah. Petitions, entreaties, interrogations, etc. will come later. Hence, there is no inconsistency in the verses.

151. Sound of the feet, sound of walking from the graves towards the plain of *Mahshar* or in the plain of *Mahshar* itself, in search of the intercessor, or due to any other reason.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ
لَهُ الرَّحْمَنُ وَرَاضِيَ لَهُ قَوْلًا ②

permission to intercede. He has already been given the title of "intercessor of sinners". On the Day of Judgement, he will fall into prostration to seek permission to begin the conversation. From this we also learn that there are two conditions for intercession:

1. The intercessor should be the beloved of Allah Almighty.

2. The receiver of intercession must be a believer. The reference of the first is found in "who is given permission", while the second is mentioned in "He liked".

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهِ عِلْمًا ③

conditions of the entire creation, but the creation is unable to encompass him. Without this knowledge, intercession is impossible, just as the doctor is unable to prescribe treatment without diagnosing the illness (*Tafseer Roohul Bayaan: Ayat ul Kursi*).

111. All faces shall be down cast ¹⁵⁵ before the All-Living, the Sustainer. And undoubtedly he who bore the burden of injustice remained unsuccessful.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ۝۱۱۱

155. This means every infidel and believer will express his helplessness. No one will be able to show any arrogance. But, this humility

of the infidels will not help them because when they were in the world they were rebellious.

112. And he who does good works and be a Muslim ¹⁵⁶ then neither he will be afraid neither of excessiveness nor of loss ¹⁵⁷.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضَبًا ۝۱۱۲

156. This tells us that faith is a precondition for the acceptance of good deeds. However, after the acceptance of faith, the good deeds of the period of infidelity are also accepted as it is reported in the Hadith. Remember, there is a difference between acceptance and legality.

the fear of being unjust and cruel, although there will be the danger of loss. Or, by cruelty is meant the cruelty that the infidels did upon themselves and upon others, not the fear of Allah's cruelty. Or, cruelty could mean not obtaining any rewards while the word 'loss' suggests less reward.

157. There, even the infidels will not have

113. And thus We have sent down the Qur'aan in Arabic ¹⁵⁸ and explained therein various ways of the torments that haply they may fear or it may generate in their hearts some thinking.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۝۱۱۳

158. This means just as Books were revealed on the previous Prophets in their own languages, the Holy QUR'AAN was revealed in

the Beloved Prophet's own language - Arabic.

114. Allah is the most high the true king, and hasten not ¹⁵⁹ with Qur'aan until its revelation is completed to you, and submit, 'O my Lord increase me in knowledge ¹⁶⁰!

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي عِلْمًا ۝۱۱۴

159. Reason for its Revelation:

When Hazrat Jibraeel (On whom be peace) would appear with the revelation of the Holy QUR'AAN, the Holy Prophet صلى الله عليه وآله وسلم would sit with him and recite it. He would hasten so as not to forget any word of the Holy QUR'AAN. In response to it, this verse was revealed in which it is promised that the

Messenger would not forget any word.

160. From this we learn one should never be fully content with knowledge. The greed for knowledge is a good thing. Observe, although the Holy Prophet صلى الله عليه وآله وسلم is the most knowledgeable person in the entire creation, yet he was commanded to pray for an increase in knowledge. We further learn that

the knowledge of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم is always in a progressive state. Says Allah Almighty: "And undoubtedly,

115. And undoubtedly, We had given an emphatic commandment ¹⁶¹ to Adam before this, then he forgot and We did not find his intention ¹⁶².

161. This order was that let alone eating from this prohibited tree, do not even go near it.

162. From this, emerge a few issues:

1. Hazrat Adam (On whom be peace) did not eat the fruit intentionally, but he erred in understanding the reason of prohibition. Thus, he is not a sinner.

2. For people like us to err is excusable, but the Prophets are censured for it due to their

SECTION: 7

116. And when We said angels, 'prostrate before Adam, then all prostrated but Iblees (the devil) he refused ¹⁶³.

163. He misunderstood the command of Allah Almighty in terms of belief, verbally and

117. Then we said O Adam! Undoubtedly, this is an enemy to you and your wife, so it may not happen that he may drive you both out of the Garden, then you are put to hard labour. ¹⁶⁴

164. So that you could get into the world to

118. Undoubtedly, for you in the Garden is this that neither you be hungry nor go naked.

119. And that neither you feel thirst therein nor be exposed to sun. ¹⁶⁵

165. From this we learn that Hazrat Adam (On whom be peace) was kept in this very famous Paradise, which would be granted to the pious people after the Day of Judgement. It

the following one is better for you than the preceding one" (S93:V4). This means every last state is better than the first.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسَىٰ
وَلَمْ نَجِدْ لَهُ عَزْمًا ۝١١٥

lofty status.

3. No person should regard himself safe from the guiles of the devil. Hazrat Adam (On whom be peace) was totally innocent, and Paradise was a place of safety, yet the devil succeeded in his mischief there. If Hazrat Adam (On whom be peace) was not safe from the devil in Paradise, then certainly we are totally unsafe from him and thus have to be on our guard all the time.

وَ إِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ
فَسَجَدُوْا اِلَّاۤ اِبْلِیْسَ ۖ اَبٰی ۝١١٦

practically.

فَقُلْنَا يَاۤ اٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَ
لِزَوْجِكَ فَلَا يُخْرِجُكُمَا مِنَ الْجَنَّةِ
فَتَشْقٰی ۝١١٧

earn your living.

اِنَّ لَكَ اَلًا تَجُوْعُ فِيْهَا وَ لَا تَعْرٰی ۝١١٨

وَ اَنَّكَ لَا تَظْمَؤُا فِيْهَا وَ لَا تَصْحٰی ۝١١٩

was not any worldly garden, because in such a garden there is heat of the sun as well as the pangs of hunger.

120. Then the Shaitaan gave evil suggestion ¹⁶⁶ to him, he said, 'O Adam! Shall I tell you the tree ¹⁶⁷ of eternity and a kingdom that decays not? ¹⁶⁸

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى ۚ ﴿١٢٠﴾

166. From this we learn that this entry of Hazrat Adam (On whom be peace) was not for the sake of reward or good deeds but for providing him with training, so that by looking at the system in Paradise, he could come into the world and establish the system he had seen there. It was like the stay of students in the institutions of learning. When he would come there for receiving his reward, he would not be expelled from it, as Allah Almighty says: "They will be abiding therein for ever" (S98:V8). Thus, there is no inconsistency in the verses.

167. Until that time Shaitaan was not totally barred from entering Paradise. Sometimes he would sneak into it like a thief. In this way he had reached Hazrat Adam (On whom be peace).

121 Then they both ate thereof, now their things of shame became apparent ¹⁶⁹ to them, and they began to stick the leaves ¹⁷⁰ of the Garden over themselves. And Adam slipped the commandment of his lord. Then what he had desired, did not what he had desired, did not get the way to it. ¹⁷¹

After the arrival of our Holy Prophet

صلی اللہ علیہ وآلہ وسلم he is barred from, even, entering the heavens.

168. It means this is a heavenly tree whose effect is that the one who eats of it will neither experience death, nor be expelled from Paradise. And when your Lord had prohibited you from eating it, it was because your stomach was incapable of digesting it. But now you have acquired sufficient strength and you would be able to digest it as well. Thus, that prohibition was of a temporary nature whose period had expired (*Tafseer Azizi*). Under this condition, this is not an objection against Hazrat Adam (On whom be peace), that when he knew about this prohibition why did he eat it?

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوَاتُهُمَا وَطِفَّا يَخْضِفْنَ عَلَيْهَا مِنْ وَّرَقِ الْجَنَّةِ
وَءَعْطَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾

169. From the dual form of the pronominal suffix we learn that Hazrat Adam (On whom be peace) and Hazrat Hawa (On whom be peace) were concealed in Paradise. Or, they were not revealed to the devil but unto themselves only because the dress of Paradise was taken off from them. We further learn that the husband and wife should not appear in nudity in front of each other, as this is a shameful act.

170. The leaves of figs. This tells us that modesty, chastity and concealing the private parts is the practice of the Prophets.

171. This means the purpose for which the fruit was eaten was not achieved i.e. everlasting

life. It should be remembered that the errors of the Prophets do not mean acts of sin, but they are mistakes just as having of hand, etc. for Allah Almighty do not mean physical hands and feet. The meaning of some things are necessary, due to the object to which they are linked. Sometimes one word has different meanings, depending on what they are linked with. The Urdu word BAITH means 'to sit' but when it is used with the eye it would mean to be blind, with the throat it would mean to be hoarse, with the ear it would mean to be deaf, with the heart it would mean to have one's heart in one's mouth. The meaning of the word is different in each case.

122. Thereafter his Lord chose him and turned towards him with His Mercy and showed him the way towards his favoured nearness ¹⁷².

172. When Hazrat Adam (On whom be peace) offered repentance through the medium (WASEELAH) of the Holy Prophet

123. Allah said, "Get down both of you from Heaven as one is the enemy ¹⁷³ of the other. Then if there comes a guidance to you all from Me ¹⁷⁴, then who so followed My guidance, he is neither misled nor unfortunate ¹⁷⁵.

173. This means in your offspring some will be enemies of others. The believers will be the enemies of the infidels regarding their good fortune and wretchedness. Also, in worldly matters, too, some will be enemies of the others.

174. This adverb 'if' is not used for the purpose of doubt regarding Allah Almighty, but it is used for man; because to some the

124. And whoever turned his face from My remembrance, then undoubtedly, for him there is a straightened life ¹⁷⁶ and we shall raise him blind on the Day of Judgement ¹⁷⁷.

176. Worldly life, or life in the grave or in the Hereafter. The hardship of the worldly life means he will be deprived of guidance to do good deeds as well as from contentment. Due to greed he would not find peace of mind.

177. This means that he would be blind from the time of his resurrection until he reaches the Field of Reckoning, he would be

125. He will say, 'O my Lord, why have you raised me blind whilst I possessed sight?'

126. Allah will say, "Thus Our signs had come to you ¹⁷⁸, and you did forget them and in the like manner no one will take care of you" ¹⁷⁹.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ۝١٢٢

it was accepted in the court of Allah Almighty صلى الله عليه وآله وسلم

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَمَا يُاتِيَنَّكُمْ مِّنِّي هُدًى ۖ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ۝١٢٣

teachings of the Prophet will reach, but for others, it will not. The demented and the naturists will be deprived of this teaching.

175. This tells us that the one who obeys the Prophet صلى الله عليه وآله وسلم will neither go astray in this world, nor will he be unfortunate in the Hereafter. His merciful lap is the means of shelter in worldly and religious matters.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ۝١٢٤

blind and continuously stumbling or would reach there in a headlong state. Thereafter, he would gain his sight. In another place Allah Almighty says: "We have removed from you the covering, so today your sight is sharp" (S50:V22). Thus, there is no contradiction between these two verses. Mention is made of separate times and separate places.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ۝١٢٥

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَى ۝١٢٦

178. The verses of the Book of Allah Almighty or the proofs of the Oneness of Allah Almighty and strong arguments thereof. Oh man, you have forgotten these, you have not pondered over these.

179. From this we learn that just as the punishment of sins befall in the world and the Hereafter, the reward of good deeds, too, are received in both worlds. Any Muslim who adheres to the performance of his five daily

127. And thus we do recompense him who crosses the limit and believes not in the signs of his Lord. And undoubtedly, the torment of the Hereafter is the severest and forever lasting 180.

180. Thus, any one who wants to save himself from this punishment should learn to bear

128. Has it then not given guidance to them that how many a generation, We have destroyed before them that in whose dwellings they walk? 181. Undoubtedly therein are signs for men of wisdom 182.

181. During their mercantile journeys the infidels of Makkah would walk through the devastated colonies of ravaged nations, because no particular people in Makkah Muazzamah had been afflicted by Divine punishment. The punishment on the Companions of the Elephants of Abraha Ashraan was sent in the

SECTION: 8

129. And had not a word of your Lord gone forth 183 and a term determined then necessarily, the punishment would have stuck to them 184.

183. By 'a word' is meant that in matters of propagation, your Ummah will not be afflicted with general punishment of the world.

prayers with congregation will find blessing in sustenance, spaciousness in his grave, and will be able to cross the Bridge easily. But, the one who abandons congregation, there will be no blessing in his earnings, there will be no signs of piety on his face, people will dislike him; in his hour of death and the grave he will experience severe hunger and thirst as well as tightness of the grave and his reckoning will be difficult.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمَرْ
بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ
وَأَبْقَى ۝١٢٤

the toil of proper worship and mystical exercise.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ
الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۖ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّأُولِي النُّهَى ۝١٢٥

jungles of Makkah, where there were no buildings.

182. This tells us that the intelligence through which one does not obtain a lesson is, in reality, no intelligence at all, even though this may be very sharp in worldly matters.

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ
لِرِزَامَا وَ أَجَلٌ مُّسَمًّى ۝١٢٩

Whatever will be, will be in the Hereafter.

184. On the arrival of the Day of Qiyamah.

130. Then be patient ¹⁸⁵ over what they say, and praise your Lord proclaiming His Holiness before the rising of the sun ¹⁸⁶ and before the sunset. And proclaim His Holiness in the hours of the night and at the ends of the day, haply so that you may be pleased ¹⁸⁷.

185. This means you must remain steadfast with patience, because the Holy Prophet صلى الله عليه وآله وسلم was patient from the beginning. This is what Allah Almighty has said: "Oh believers! Keep faith in Allah" (S4:V136), which means Oh people of Faith, remain steadfast on Faith. Or, this may be addressed to the believers. If the objective of the verse is to admonish the believer to bear the torments of the infidels steadfastly, then this verse is abrogated by the verses of Jihad.

186. Here TASBEEH and TAHMEED denote Salaah. A part is mentioned to include the whole. Only reciting of Tasbeeh and Tahmeed during these times is a virtuous act, although this is permissible at all times. These

131. And O Listener! Stretch not your eyes to what we have given to the pairs ¹⁸⁸ of the infidels to enjoy the freshness of the living world, that We may thereby try them. And the provision of your Lord is the best and ever lasting ¹⁸⁹.

188. Do not look at the wealth and children of the infidels with a sense of greed and importance. They are indeed a punishment for them in the form of blessing. From this we learn that we should look at the wealth and property of the believers with a sense of pride. If Allah Almighty could grant to us a minute

132. And bid your family for prayer, and be steadfast ¹⁹⁰ over it. We ask not of you any sustenance. We shall

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنَايِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ۝١٣٠

two sentences signify Fajr and Asr Salaah. The hours of the night denotes Esha Salaah while 'ends of the day' reflect Fajr and Maghrib Salaah. Because Fajr Salaah is so important, it has been denoted twice.

187. In it, there is a hint towards the Five Daily Prayers. From "*Haply you may be pleased*", it is understood that there is a difference in the purpose of our Salaah and that of the Holy Prophet صلى الله عليه وآله وسلم. Our Salaah is to seek forgiveness for our sins, while that of the Holy Prophet صلى الله عليه وآله وسلم is to gain loftiness of status. Thus, Allah Almighty says: "*Haply you may be pleased*". The Holy Prophet's صلى الله عليه وآله وسلم status should increase to such a degree so as to please him.

وَلَا تَدْنَنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَاهُ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۝١٣١

portion of Hazrat Uthman-e-Ghani's wealth, then we too would be able to do charitable work, as is stated in Hadith Shareef.

189. That which is granted to the believers in this world and the Hereafter. This tells us that the sustenance of the believer is eternal, because by giving charity he gains eternally.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۚ نَحْنُ نَرْزُقُكَ ۚ وَ

provide ¹⁹¹ to you. And the good end is for those guarding evil ¹⁹².

190. From this, emerge three issues:

1. All these inmates of the house are included in the family: wives, children, brothers, etc.
2. A true worshipper is not he who only offers his Salaah, but he who offers his Salaah as well as involves the entire household in it.
3. The nature of the command of Salaah is of a varying type: small children and wives should be forcefully made to perform their Salaah, brothers, cousins, etc. should be verbally instructed to perform their Salaah.

191. This means you have not been made responsible for the sustenance of yourself and

133. And the infidels said, 'Why does he not bring us a sign ¹⁹³ from his Lord?' And has there not come to them as to what was in the former scriptures? ¹⁹⁴.

193. This means that which we are seeking, like the mountain of gold, and the land of the holy city of Makkah becoming lush green.

194. This means that the prophecy of the coming of the Holy Prophet صلى الله عليه وآله وسلم

134. And had we destroyed them before the coming of the Messenger, then they would have necessarily said, 'O my Lord, why you sent not a Messenger ¹⁹⁵ that we might have followed your signs before we were disgraced and humiliated' ¹⁹⁶.

195. This means Oh My Beloved! If We send punishment on the infidels without sending My Prophets to them, then these people can lodge a complaint that Oh our Lord had You sent Your Prophet to us and we had not obeyed him, then we would be entitled to your punishment. Now, they have no

135. Say you, 'All are waiting, then you too wait, then now you will know

الْعَاقِبَةُ لِلتَّقْوَى ۝١٣٢

your children; We are the true supporters and surety of it. This verse does not mean that man should stop earning his living. Numerous commands to do this are found in the Holy QUR'AAN and Hadith. But its true purpose is to show that one should not be neglectful of the Hereafter by just engaging in earning one's living.

192. In it, there is a hint that through good deeds, sustenance is granted through unknown sources. Says Allah Almighty: "And we will make a way for his deliverance. And will provide for him when he expects not" (S65: Vs 2-3).

وَقَالُوا لَوْ لَا يَأْتِيَنَا بِآيَةٍ مِّن رَّبِّهِ ۖ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى ۝١٣٣

is in the previous Books, and the performance of such incredible miracles by him, which were not performed by any of the previous Prophets, are things, which are sufficient proof to bring faith in him.

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتَنَّا بِآيَاتِكَ مِن قَبْلِ أَنْ نُنْذِلَ وَنَخْرُجَهُ ۝١٣٤

opportunity to lodge this complaint.

196. The punishments, which were sent to the polytheists at the time of the Battle of Badr, Battle of the Trench, etc. came after the coming of the Prophet صلى الله عليه وآله وسلم. Thus, there is no objection that can be raised against this verse.

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ

that who are the men who are on the straight path and who received guidance' 197.

مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ٣٥

197. Reason for its revelation:

The polytheists of Arabia were saying that we are awaiting the revolution of time when it

would come on the Muslims and they would be destroyed. In response to it, this verse was revealed.

آياتها ١١٢ سُورَةُ الْأَنْبِيَاءِ مَكِّيَّةٌ ٢١ رُكُوعَاتُهَا ٤

SURAH AL-AMBIA (The Prophets) (MAKKAN) Revealed before Hijrah

7 Sections and 112 Verses 1186 Words , 4890 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION: 1

1. The accountability ¹ of the people is near and they have turned their faces in heedlessness ².

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ١

1. Here, people means the infidels as is understood from the subject that follows, while accountability denotes accountability in the grave or accountability on the Day of Judgement. Because the Holy Prophet صلى الله عليه وآله وسلم is the final Prophet, hence now the Day of Judgement would definitely come, or in relation to the previous periods, Day of Judgement is now near. This verse was revealed regarding those who were rejecting

the Day of Judgement. We should regard every moment here as a boon because the world is a tillage field and the Hereafter is place of reaping the harvest.

2. Whenever any admonition ³ comes to them from their Lord, they hear it not but playing ⁴.

2. From this we learn that to remain fully engaged in the affairs of the world by forgetting the Hereafter is the practice of the infidels. A believer should make this life as a provision for the Hereafter.

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ٢

3. The book of Allah Almighty is eternal, but its coming to us is new. Here it is referred

to as an innovater (*Mohdith*) due to its coming.

4. This means these infidels, do not listen to the Holy QUR'AAN with the correct intention.

3. Their hearts have fallen in sport 5. And the unjust counselled amongst them secretly; that who is this, is he only a man like you 6? Do you go to magic and while you are seeing? 7

5. This tells us that to play and joke at the time of reciting the Holy QUR'AAN is a practise of the infidels. Says Allah Almighty: "And when the QUR'AAN is recited, hear it patiently and be silent so that you may have Mercy (S7:V204). From this many issues of jurisprudence may be deduced.

6. From this we learn that even the infidels feared and were embarrassed at the time of openly calling him a human being like them, because they were seeing numerous changes with their eyes. Therefore, they were

4. The Prophet said, 'My Lord knows every word of the heavens and the earth. And He is the All-Knowing and the All-Seeing' 8.

8. Thus, these infidels would be given punishment for these secret sayings of theirs,

5. On the contrary, they said, 'These are the perturbed dreams, rather it is his own fabrication, nay, he is a poet'. Then let him bring any sign to us as the former had been sent' 10.

9. From this we learn that the liar has no confidence in his own words, therefore he is not firm on his word. It is for this reason that these infidels were calling the words of the Holy Prophet صلى الله عليه وآله وسلم at times as magic, sometimes as a nightmare, at times as fabricated words, sometimes as poetry, etc. It should be remembered that here 'poetry' does not mean versified words, but words which are

They listen to it attentively only to make fun of it and to reject it. Thus, there is no inconsistency between "hearing" and "jesting".

لَا هِيَّةَ قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ٢

saying this secretly. Those who are labelling the Holy Prophet صلى الله عليه وآله وسلم today as an ordinary human being are far worse than these infidels. Also, to call a Prophet an ordinary human being is the root of all forms of infidelities and which are the branches of it.

7. Observe from his physical form, his eating and drinking, life and death then say whether he is an ordinary human being like you. However, they are aware that you do not know witchcraft. (Allah Forbid)

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ٣

while Muslims would be rewarded for concealed worship.

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ٥

beautiful and subtle.

10. Like the 'shining hand', the walking stick of Hazrat Musa (On whom be peace), the she-camel of Hazrat Saleh (On whom be peace). Or, this is the saying of the infidel people of the People of the Book or that of the polytheists, which they had heard from the priests and monks. Otherwise, the polytheists had not acknowledged these Prophets.

6. No town, which We destroyed, had believed before them; will they then believe¹¹?

11. It means these are the excuses of the infidels, otherwise those nations to whom their Prophets came with similar miracles which these infidels were asking of the Holy Prophet صلى الله عليه وآله وسلم should they not believe in

7. And We did not send before you but men¹² whom we revealed then O People! Ask the men of knowledge if you have no knowledge¹³.

12. From this we understand that Prophets had always been humans and males, not a woman, a jinn or an angel. It is understood from a Hadith in Bukhari Shareef, Prophets had always been from lofty families and of noble lineage. From the words of Allah Almighty it is understood that after Hazrat Ibrahim (On whom be peace) all subsequent Prophets were from his progeny. Says Allah Almighty: *"And We placed prophethood and the book in their off-spring".* (S57:V26) It is further said *"I am to make you the leader of the people, and from my off-spring. Said He, My covenant does not reach the unjust"* (S2:V124). From this we understand that prophethood is from the progeny of Hazrat Ibrahim (On whom be

8. And We made them not mere bodies that they may not eat food¹⁴ and nor live in the world forever¹⁵.

14. This verse is a reply to that idle and worthless talk of the infidels in which they were saying that if the Holy Prophet صلى الله عليه وآله وسلم is the true Prophet of Allah Almighty, then why does he eat and drink, and if he is not a human being like us then why would he be experiencing death? It should be remembered that just as the words of the QUR'AAN are visible, its mystical meanings are concealed. Mere words are visible to the infidels as well, but the mystical meanings are

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ①

them. They continued to refer to the miracles as magic. For the purpose of believing, one miracle is enough, while for not believing, thousands of miracles are not enough.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِيْ
إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا
تَعْلَمُونَ ②

peace). Thus, many issues have become clear from these verses and from Ahadith concerning beliefs.

13. From this, the obligation of Taqleed is proven, (Taqleed - following one of the Four Imaams in religious practices) because a thing which one does not understand, it is obligatory to enquire from the one who knows. Thus, it is obligatory upon a non-Mujtaheed (one who does not have the necessary knowledge of deducing issues relating to jurisprudence) to enquire from a Mujtaheed (one who has necessary knowledge of these issues) and to act upon them. It is totally forbidden for such a person to use his own deduction in such issues.

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ
الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ③

concealed from them, Only the believers have knowledge about them. In the same manner, the human nature of the Prophet is visible, but his peculiarities are concealed. The infidels had only seen the human form of the Prophet (Peace of Allah be upon him), while the noble Companions had seen the inner side of him. The one who merely sees the human form of the Holy Prophet صلى الله عليه وآله وسلم is not regarded as a Companion, otherwise Abu Jahl, too, would be regarded as a Companion.

15. This means death is necessary for every creation. Death does not negate prophethood, whether it has come already or whether it is still to come. Hazrat Isa (On

whom be peace), too, would be experiencing death. Thus, this does not prove that he has already experienced death.

9. Then We made Our promise good¹⁶ to them, so We delivered them and those whom We pleased and destroyed the extravagant.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا السُّرَفِينَ ۝٩

16. He had destroyed their enemies, and

granted these pious souls eternal life.

10. Undoubtedly, We sent towards you a Book in which there is glory for you¹⁷. Have you then no wisdom?

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ۝١٠

17. The word *Zikr* denotes admonition, deliberation, memoirs and fame. In the context of this verse, all these meanings are applicable, i.e. Oh people of Arabia, there is admonition for you in the Holy QUR'AAN, or it is a deliberation

about your necessities, or that it is a discussion of what has happened and will still take place, or in it there is honour and fame for you. It is due to this QUR'AAN that Arabic, Arabia and the Arabs have gained world wide honour.

SECTION: 2

11. And how many towns that were oppressing¹⁸, We utterly destroyed and raised up another people after them¹⁹.

وَكَمْ قَصَبْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ۝١١

18. This means these were towns of the infidels because an infidel oppresses himself and his household. Says Allah Almighty: "Undoubtedly the association with Allah is a tremendous wrong" (S31:V13).

this, if you do not accept faith. Observe, the leaders of the Quraish did not serve the cause of Allah Almighty, as a result of which He made the poor people like the Ansaar of Madina serve Islam. Abu Jahl, etc. were destroyed in the Battle of Badr.

19. Your condition will be the same as

12. Then when they got Our torment, therefore they began to flee from it²⁰.

فَلَبَّأَ أَحْسُوا بِأَسَنَاءِ إِذَا هُمْ مِنْهَا يَرْكُضُونَ ۝١٢

20. It is stated in Khazainul Irfaan that in Yemen there is a locality called *HASOOR* whose residents belied the Prophets of Allah and martyred them. Allah Almighty established the rule of the Bakht Nasar, who either killed or imprisoned these people. Those who managed

to save themselves, ran away from this place seeing the condition of these people, the angels said these words sarcastically. But this narration is true under that circumstances, if Prophets had come to Arabia before the advent of our beloved Prophet صلى الله عليه وآله وسلم.

13. Flee not, and return to those comforts, which were given to you ²¹ and to your homes, haply, you are to be questioned ²².

21. Says Allah Almighty: "Then bring one chapter like this, and call upon all your helpers" (S2:V23). Both these are for command of impossibility.

14. They said, ah! Woe to us! No doubt, we were unjust ²³.

23. These are words of repentance. However, repentance is not acceptable at the

15. Then they remained crying so, till We made them cut off, extinguished ²⁴.

24. From this we learn that repentance and acknowledgement of one's guilt at the time of punishment is of no benefit. Only that tree can bear fruit which is cultivated at the right time.

16. And we made not the heavens and the earth and whatever are between the two in vain ²⁵.

25. In fact there are many practical benefits in their creation. Therefore you too are not created as a useless thing, but out of absolute wisdom. If you were created merely for eating and drinking, then these things would

17. If We had wished to take any amusement, then We would have taken ourselves ²⁶; if at all We were to do.

26. This means if We had an off-spring, as is claimed by the Jews and the Christians, then they would have been residing with us as is the

18. Rather We hurl the truth on falsehood, then it takes out its brain, and therefore it vanishes ²⁷. And woe to you for those utterances, which you fabricate.

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ۝۱۳

22. So that people enquire from you about your hardship and their causes, and you relate your story to them weepingly and admit your infidelity and polytheism.

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ۝۱۴

time of seeing the punishment, at that point in time it is futile.

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَبِثِينَ ۝۱۵

Any field which is cultivated out of season will not bear any harvest. Repentance which is offered at the wrong time, cannot ward off punishment.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْبٍ ۝۱۶

have been done better than you by the animals. This tells us that you have been created for something very important which is to understand the mystical knowledge of Allah Almighty and to obey the Prophet of Allah.

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَا تَخَذُ لَهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعِلِينَ ۝۱۷

general practice of keeping their children with them, why should they stay with you.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ ۝۱۸

27. This tells us the hue and cry about falsehood is louder, but the strength of truth is greater. Observe! The Holy QUR'AAN came into this world under adverse conditions but it eventually overpowered infidelity and poly

theism. The stick of Hazrat Musa (On whom be peace) swallowed everything of the magicians. Eventually, truth always prevails and will always prevail.

19. And to Him belongs whatever is in the heavens and the earth. And those near Him ²⁸are not proud to worship Him ²⁹, and nor are they tired ³⁰.

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ط وَ
مَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْسِرُونَ ١٩

28. From this it is hinted that the son, and the wife cannot be the property of the father and the husband because Allah Almighty had said that every creation between the heavens and the earth belong to Me, then how can any one of them be My wife and son?

form but angels in character. Our Holy Prophet صلى الله عليه وآله وسلم on the occasion of continuous fasting would give up food and drink for a number of days but would not reveal any sign of weakness. Hazrat Bayazid Bistami (May Allah be pleased with him) did not drink water for three years without experiencing any adverse effect. Hazrat Sadrul Afadil Moulana Sardar Ahmed (On whom be peace) had said that Ala Hazrat did not eat or drink for a full fifteen days, the sixteenth day was Ramadaan on which he made Iftaar and until his last moments of life ate very little.

29. This means those angels who enjoy nearness and who are known as the close and favourite angels to who the affairs of the world are entrusted, they are called "*the managers of the affairs*".

30. Allah Almighty grants this power to some of His favourite beings who are human in

20. They glorify Him night and day and intermit not ³¹.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ٢٠

31. To these angels the Tasbeeh (Glorification of Allah Almighty) and Tahleel (declaration of unity of Allah Almighty) is the same as breathing is to us. Just as while we

breathe we talk, the angels too while reciting Tasbeeh and Tahleel offer prayer to the believers and curse the infidels. Thus, there is no inconsistency in the verse.

21. Have they made some such gods from the earth that creates something?

أَمْ اتَّخَذُوا إِلَهًا مِّنْ الْأَرْضِ هُمْ
يُنشِرُونَ ٢١

22. If there had been gods besides Allah in the heavens and earth, then necessarily, they would have gone ruined ³². Therefore Glory is to Allah, the Lord of the Throne, from the utterances which they fabricate.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا
فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ ٢٢

32. It is so because if you believe in few such deities in which the polytheists believe, then these are totally helpless, and the world

would be completely ruined through the divinity of those that are helpless and ignorant just as the kingdom is ruined of a country

whose king is negligent. Thus, if there were few deities who are possessors of true power and knowledge and they run the affairs of the world in full agreement with one another, then two permanent causes would be necessary for a single routine. This is an impossibility with

23. He is not questioned as to what he does, while they shall all be questioned ³³.

33. In this verse to 'enquire' denotes the enquiry concerning reproof and reckoning. It means none in the creation can dare to enquire from Allah Almighty Himself. As far as questioning or asking i.e. begging is concerned, this matter is opposite to the above, that is the

24. Have they taken other gods besides Allah? Say you, 'bring forth your proof ³⁴. This Qur'aan is the mention of those with me ³⁵ and the narration of those before me'. Rather most of them do not know the truth; therefore they turn aside ³⁶.

34. A rational or fictitious proof. From this we learn that to ask a liar for a proof to disgrace him is permissible, while seeking proof on the basis of doubt is a criminal act.

35. By 'those with me' denotes the entire Ummah of the Holy Prophet صلى الله عليه وآله وسلم. This means that the Holy QUR'AAN mentions about good deeds and sins and their reward and punishment about my Ummah. The QUR'AAN has mentioned about the previous Ummahs, that in none of these Ummahs poly

25. And We send not any Messenger before you but We revealed ³⁷ to him that there is no god but I; therefore worship Me alone ³⁸.

37. From this we learn revelation had come upon every Prophet. Revelation is absolutely necessary and obligatory for prophethood. Here Messengers denote Prophets.

Divine Personality. On the other hand if two deities are different, then opposing co-existence would be required which too is impossible in the matter of Divine Personality (*Khazainul Irfaan*).

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

entire creation begs of Him. Says Allah Almighty: "To Him beg all that are in the heavens and in the earth" (S55:V29). The angels had asked Allah Almighty about the wisdom of creating Hazrat Adam (On whom be peace). That question was of a different nature.

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِّنْ مَّعَىٰ وَذِكْرٌ مِّنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

theism was regarded as permissible. Thus, this is a fictitious proof about Tauheed (Unity of Allah Almighty.)

36. This is the condition of the common people of the infidels, that they reject the Truth stupidly without any knowledge, while their scholars reject it intentionally and with hate. From this we learn that to be ignorant in matters of religion is a crime, and to have knowledge about them is obligatory.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيْٓ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

At times there is a difference in meaning between the two, while at other times they are of a similar meaning.

38. From this we understand that all the Prophets

are unanimous in matters of beliefs but different in practice. Polytheism was never made permissible in the religion of any of the

26. And they said, 'the Most Affectionate has taken for Himself a son'. Holy is He. Nay they are honoured bondsmen ³⁹.

39. From this we learn that do not insult the pious sages for the refutation of the infidels. Instead, refute them in such a way that the greatness of the pious will always remain. When the infidels accepted the angels and some Prophets as children of Allah Almighty and worshipped them, Allah Almighty did not

27. They precede Him not in word, and they act only by His Command⁴⁰.

40. From this we understand that the angels are innocent and do not commit any sin.

28. He knows whatever is before them and whatever is behind them, and they intercede not but for him whom He is pleased ⁴¹ with. And they fear of His awe ⁴².

41. From this we learn that Allah Almighty is pleased with even the sinful believer on the basis of his faith, because the sinful, too, would be pardoned through intercession. We further understand Allah Almighty is totally displeased with the infidels. If He was totally displeased with the sinful believers, he would not have addressed them with these endearing words: "Oh those who believe!"

29. And whosoever of them says ⁴³, 'I am a god beside Allah'. Then we shall recompense him with Hell. Thus We recompense the oppressors.

43. This means that in these angels such a

Prophets. Hence, prostration of respect is not an act of polytheism, because this has taken place during the time of some of the Prophets.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ
بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

talk ill of these pious sages, but instead spoke of them as honourable. From this, the Wahabis and the Kharijites need to take a lesson. This verse was revealed regarding Bani Khaza'a who were worshipping the angels as daughters of Allah Almighty.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهٖ
يَعْمَلُونَ ﴿٢٧﴾

Says Allah Almighty: "They do not disobey the Commands of Allah" (S66:V6).

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَ
لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ
مِّنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

42. This means that inspite of being innocent, the angels tremble with awe in the presence of Allah Almighty. It should be remembered that Awe is fear out of greatness of a person while *ISHFAAQ* is due to fear of Allah Almighty's independence. Fear of Allah Almighty is a pillar of faith which is acquired by Prophets, Saints and angels. In fact, the stronger the faith, the stronger the fear.

وَمَنْ يَّقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّنْ دُونِهِ
فَذَلِكْ نَجْزِيهِ جَهَنَّمَ ۖ كَذَلِكَ نَجْزِي
الظَّالِمِينَ ﴿٢٩﴾

type of utterance is impossible and absurd, like

when Allah Almighty says: "If Allah Almighty has a son, I will be the first to worship it." Some scholars have said that the speaker of

these words is Shaitaan and would be sent to Hell. Because he was staying with the angels, therefore the pronoun 'from them' is used.

SECTION: 3

30. Did the infidels not consider that the heavens and the earth were closed up, then We opened ⁴⁴ them out? And We made every living from water ⁴⁵. Will they then believe?

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ
وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَ
جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا
يُؤْمِنُونَ ﴿٣٠﴾

44. 'Were close' denotes there was no rain, then it began to rain. Or, it means at first all the heavens clung to one another, then they were spaced. In the first instance to see denotes seeing with the naked eye, in the second it denotes seeing with the inner eye e.g. to ponder.

45. This tells us that every animal, is either alive due to water or it is created through a sperm. Everyone's origin is water, so much so that even the heavens and the earth are created from water. The heaven is the vapour of water while the earth is its foam.

31. And we put anchors ⁴⁶ in the earth lest it should shake with them, and We made thereinwide pathways that haply they may be guided.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ
تَمِيدَ بِهِمْ ۖ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا
لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

46. This tells us that the earth is not in motion, because Allah Almighty has called the mountains as anchors. After placing the an-

chor, the ship will not move. Likewise, the earth now does not move.

32. And We made the heavens a roof well protected ⁴⁷; and they turn away from its signs ⁴⁸.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ
عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

47. Which cannot fall or which cannot rub, although it is neither established on a pillar nor is it hanging on anything. It is established purely through the power of Allah Almighty.

sciences when they are used as a means of acquiring the mystical knowledge of Allah Almighty. The great saints say that a single moment of inner reflection is better than a thousand years of prayer which is bereft of true concentration.

48. This means the infidels do not ponder over these signs of Allah Almighty. This tells us that mathematics and astronomy are superior

33. And it is He Who created the night and the day ⁴⁹ and the sun and the moon. Each one is floating in a circumference ⁵⁰.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٣٣﴾

49. So that you can rest during the night and work during the day. From this we learn that the night comes before the day. This is the very system on which Islamic law is based i.e. after the sunset the date changes. Even human intellect desires this, because darkness precedes light.

50. From this we understand that the sky and the earth are not in motion. In fact, all the stars are floating in the orbit in such a manner as if someone is floating in the water. Thus, the

34. And We made not before you for any man to live forever ⁵¹ in the world. Will they then live forever if you pass away?

51. The enemies of the Holy Prophet صلى الله عليه وآله وسلم were awaiting his demise and would joyously say a time will come when the Messenger of Allah Almighty, too, would experience death. This verse was revealed in response to what these infidels were saying in which it is said that no one is out of the reach of death who will not become a victim of it. Hazrat Khizr and Hazrat Isa (On them be

35. Every soul is to taste death ⁵². And We prove you by evil and good for trial. And to Us you are to return⁵³.

52. The taste of death is sweet for the true devotees of Allah Almighty, while it is extremely distasteful to those who are negligent. Death is like a vehicle, it transports

36. And when the infidels see you, they take you not but with mockery ⁵⁴. Is this he who speaks evil of your gods? ⁵⁵. While they are themselves the rejecters ⁵⁶ of the very remembrance of the Most Affectionate.

54. Cause of revelation;

On seeing the Holy Prophet صلى الله عليه وآله وسلم Abu Jahl would laugh, and pass remarks to make fun. In response to it, this verse was revealed.

ancient philosophy is false so is the modern philosophy i.e. the claim of science, too, is baseless. We further learn that the liquid-like substance of the sky is fluid and thin like the water or the wind in which the stars are floating. It is not solid and heavy. Thus, the Russian rocket which had presently entered the heavens is not against the teachings of Islam. In fact this verse serves as a proof for this occurrence as well as that of Me'raj.

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ
أَفَأَيْنَ مَتَّ فَهُمُ الْخَالِدُونَ ﴿٣٣﴾

peace) and even the cursed Iblees, too would be experiencing death. This verse does not in any way prove that Hazrat Isa (On him be peace) has already experienced death as is claimed by the Qadyanis. In short, having long life is one thing, but eternity and immortality is another thing altogether. No one is granted eternal life in this world.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ
وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

one to the Beloved, the other to prison.

53. Some will return out of joy, others against their wishes.

وَإِذَا رَأَاكَ الَّذِينَ كَفَرُوا إِن
يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي
يَذْكُرُ إِلَهُكُمْ ۚ وَهُمْ يَذْكُرُونَ
الَّذِينَ هُمْ
كُفَرَاءُونَ ﴿٣٦﴾

55. This means (Allah Almighty forbid) these Prophets are of a very low standing, while our idols are very prestigious. Being so low they are talking ill of those who are so

lofty. Here "they are themselves" is used for the purpose of showing contempt. From this we learn that to say that the Holy Prophet صلى الله عليه وآله وسلم is a person of low rank is infidelity. These persons are of the highest degree of servitude, and only Divinity is above that.

56. This means those who look at you

37. Man is made hasty⁵⁷, and I will show you My signs⁵⁸, be not hasty to Me⁵⁹.

57. It should be remembered that haste in certain thing is regarded as good: repentance from sins, performance of Salaah, marriage of the daughter when a husband is chosen, burial procedure of the deceased. This haste is excellent, while haste in other matters is detestable.

58. This means that the concrete proofs would be established about the truth of Islam and for the refutation of infidelity, and their bright signs and symbols would be shown by gaining total ascendancy by the weak believers over the powerful infidels, the continuous rise

38. And they say, 'when this promise will be (fulfilled) if you are truthful?⁶⁰.

60. This is the description of that haste. Thus, this verse is the commentary of the

39. And how the infidels knew the time when they will not be able to keep off fire from their mouths and not from their backs⁶¹, neither shall they be helped⁶².

61. This means the fire would surround the infidels from all directions in the grave or in the Hereafter and they will not be able to ward off this fire through any means. If the fire does reach the sinful believer it will be (if Allah Almighty wills), extinguished through the blessings of his charities or through his tears which were shed when weeping due to

with contempt cannot give account of Allah Almighty accurately, because you are the highest means of the mystical knowledge of Allah Almighty. In fact, you yourself are the remembrance and description of Allah Almighty. It is for this reason that they have been mentioned as rejectors of the remembrance of Allah Almighty.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۖ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ۝۳۷

of Islam and the fall of infidelity, in spite of the lack of material resources of the believers, while the infidels are fully equipped.

59. Reason for its revelation:

Nadar ibn Harith would say that why does the punishment about which you are instilling fear in us not come to us? When will it come? Regarding it, this verse was revealed. From this we learn to make haste with the Holy Prophet صلى الله عليه وآله وسلم is making haste with Allah Almighty. This is exactly what Nadar had said and Allah Almighty states that do not make haste with Me.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ۝۳۸

previous verse.

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ۝۳۹

fear of Allah Almighty. Also, fire will not reach a believer from all directions, in fact, his heart, brain and parts of Sajdah will be protected from it.

62. This tells us that being without helpers is for the infidels. Allah Almighty has provided many helpers for the believers. Says Allah Almighty: "Only Allah is your helper and

His Messenger and the believers" (S5:V55). From this you further understand that the fire of Hell would be burning the faces of the infidels, but not that of the sinful believers. The parts of

Sajdah would be safe. There, the believer will appear in his human form and infidels in another shape.

40. Rather it will come to them all of a sudden, then it will confound 63 them, and they will not be able to avert it. Nor will they be given respite.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٦٣﴾

63. From this we understand that on the Day of Judgement everybody will not be confounded, the senses of some will be in their place e.g. those of the favourite servants of Allah

Almighty. Says Allah Almighty: "The Great Terror shall not grieve them" (S21:V103). It is further stated: "There is no fear nor any grief upon them" (S10:V62).

41. And undoubtedly, the Messengers before you 64 were mocked, and then the mockery 65 of the scoffers took themselves in its fold.

وَلَقَدْ اسْتَهْزَأُوا بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦٤﴾

64. Thus Oh my Beloved صلى الله عليه وآله وسلم do not grieve at the vulgarity and wickedness of these wicked people.

65. This means that the previous infidels were making fun of the Prophets who would

inform them about Divine punishment. Then suddenly these punishments would come to them. The same would be the condition of these funmongers.

SECTION: 4

42. Say you, 'who keeps watch upon you from the Most Affectionate 66 by night and by day?' Yet they have turned their faces from the remembrance of their Lord 67.

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٦٦﴾

66. Besides Allah Almighty, i.e. day and night it is We who are taking care of you and protecting you from Divine punishment.

67. It should be the practice of the believer to keep his tongue fully engaged in the remembrance of Allah Almighty at all times.

Any person who recites Ayatul Kursi at the time of going to bed, his entire house is protected from burglary, fire, calamities and accidental happenings. Also, the constant remembrance of Allah Almighty will protect the believers from the fire of Hell.

43. Have they some gods who protect them besides us? They cannot protect 68 their own souls, and nor against Us may they have company with 69.

أَمْ لَهُمْ آلِهَةٌ تَتَنَعَّاهُمْ عَنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٦٨﴾

68. If they cannot save themselves, then how would they save their worshippers? Hence, their worship is not beneficial, but harmful.

44. Nay, We allowed them and their fathers to carry on, until their life grew long ⁷⁰ upon them. Do they then not observe that We are coming gradually reducing the land from its outlying borders? ⁷¹ Will they then overcome?

70. This tells us that a long life span, abundant wealth and excessive comfort are the punishment of Allah Almighty, if they are utilised in sinful activities. And the same are Divine blessings if they are spent in doing pious deeds. The long life span of Shaitaan is a means of excessive punishment for him, while the long life span of Hazrat Nooh (On whom be

45. Say you, 'I only warn you by the revelation ⁷²; and the deaf do not hear the call when they are warned' ⁷³.

72. In which there is no possibility of errors. He does not instil fear in them regarding estimation and supposition in which there is a possibility of an error.

73. From these are understood two issues:

1. It is obligatory to convey the laws to

46. And if a breath of the torment of your Lord touch them then necessarily, they will say, 'Oh! Alas for us undoubtedly, we were unjust' ⁷⁴.

74. This tells us that an infidel is very impatient. He talks too much and when the

47. And We shall set up the scales of justice for the Day of Judgement ⁷⁵, that no soul shall be wronged ⁷⁶ anything. And if there be anything,

69. As how assistance and support is provided for the believers and would always be provided for them.

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٣٣﴾

peace) is positive Divine mercy for him.

71. In that, believers are continuing to capture lands of the infidels. The boundaries of the believers are expanding and that of the infidels are becoming smaller. From this, they should take a lesson. This verse is revealed in Madina because prior to Hijrah, Muslims had not embarked on the path of conquests.

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٣٥﴾

the Prophet verbally, mere revelation in the heart is not sufficient. This is the task of Allah Almighty.

2. Those who are unable to reap benefits through lectures are deaf, blind and dead, although they may possess all these qualities outwardly.

وَلَيْنَ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣٦﴾

times comes he is quickly fearstricken.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ

even equal to a grain of a mustard seed, then We shall bring it. And We are sufficient to take account ⁷⁷.

75. This scale would be for them who have both good and evil deeds. There is no scale for the infidels as they have no good deeds: Says Allah Almighty: *"We shall not establish any weight for them on the Day of Judgement"* (S18:V105). There is no weight for those who are absolutely pious, as they have no sins. Says Allah Almighty: *"Then they shall enter Paradise and they shall be provided therein without count"* (S40:V40). The scale would be for everybody. If so, the weight of the good deeds would be done with sincerity and more lovingly.

76. This means Allah Almighty will have

48. And undoubtedly, We gave Musa and Haroon judgement ⁷⁸, and the light and admonition those who fear God.

78. The Taurah was given directly to Hazrat Musa (On whom be peace) while to Hazrat Haroon (On whom be peace) it came

49. Those who fear ⁷⁹, their Lord, Unseen, and who are dreadful of the Hour.

79. This tells us that fear of Allah Almighty is beneficial, although it is developed without seeing. On seeing even the Devil becomes frightened. On seeing, the angels of

50. And it is the blessed admonition that We have sent ⁸⁰ down. Are you the deniers of it?

80. This tells us one of the names of the Holy QUR'AAN is *Zikr* narration because it has narrations about those that have come before. Also, it contains regulations regard-

SECTION 5

51. And undoubtedly, We bestowed over Ibrahim his righteous path ⁸¹, from before, and We knew him ⁸².

مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَ
كَفَىٰ بِنَا حُسْبَيْنَ ﴿٧٥﴾

the scale to weigh the deeds in which the good and the bad deeds would be weighed. Or it means the deeds themselves would be appearing in different forms after which they would be weighed or the book of deeds would be weighed. Weighing on the Day of Judgement is a certainty, its rejection is heresy.

77. Although it is the angels who would be taking the account of man, this would not be due to Allah Almighty's helplessness, but it would be in accordance with Divine Law. Says Allah Almighty: *"None is supporter of Him because of weakness"* (S17:V111).

وَلَقَدْ آتَيْنَا مُوسَىٰ وَ هَارُونَ الْفُرْقَانَ وَ
ضِيَاءً وَ ذِكْرًا لِلتَّقِيْنَ ﴿٧٦﴾

through Hazrat Musa (On whom be peace). Thus, there is no inconsistency in the verse.

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ هُمْ
مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٧٧﴾

punishment at the Battle of Badr, he had said: *"I fear Allah, the Lord of the worlds"* (S5:V28). But this fear of his did not benefit him.

وَ هَذَا ذِكْرٌ مُّبْرَكٌ أَنْزَلْنَاهُ ۖ أَفَأَنْتُمْ
لَهُ مُنْكَرُونَ ﴿٧٨﴾

ing the temporal and the spiritual needs, about this world and the Hereafter. There are thirty two names given for the Holy QUR'AAN (*Tafseer Naeemi*).

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ
وَ كُنَّا بِهٖ عَلِيمِينَ ﴿٧٩﴾

81. This means before Hazrat Musa (On whom be peace) was given the Taurah (Tafseer Roohul Bayaan). Or, before Hazrat Ebrahim (On whom be peace) had attained the age of maturity e.g. he was born a pious believer, while prophethood was bestowed upon him much later.

82. From this we understand that Hazrat Ebrahim (On whom be peace) at no time

52. When he said to his father ⁸³ and his people, 'what are these images before which you are sitting firmly' (for worship) ⁸⁴.

83. From this we learn that the mother of Hazrat Ebrahim (On whom be peace) was a true believer, it is for this reason that her name was not mentioned on such an occasion. No Prophet's mother has ever been a polytheist. Here the word 'father' denotes uncle because his father was Ta'arrukh and his uncle was Azar. Azar was destroyed on that day on which Namrood had ordered Hazrat Ebrahim (On whom be peace) to be thrown in the fire. One flame of this very fire had destroyed him. After his death Hazrat Ebrahim (On whom be peace) had never prayed for his salvation, but he had prayed for his parents when he already

53. They said, 'we found our fathers worshipping them.'

54. He said, 'Undoubtedly, you and your fathers are in manifest error ⁸⁵'.

85. From this we understand three issues:

1. No consideration should be given to anyone in matters of Religion. No respect should be given to anyone even if such a person is one's relative or older in age.
2. Taqiyyah feigned piety in matters of religion

55. They said, 'Have you brought truth to us, or you are making a play unintentionally? ⁸⁶.

digressed from the path of Truth - neither in belief nor in practice. Anyone who would regard him as a polytheist or sinner during any stage of his blessed life is denying the veracity of this verse because Allah Almighty in this verse has intimated that he is entitled to this piety. He who is guided by Allah Almighty can never go astray.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ
التَّائِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

had children. "O my Lord! forgive me and my parents". (S71:V28). In Arabic the word ABB is used to denote a father, grandfather, uncle, etc. but the word WAALID is used only for a father (Tafseer Naeemi: Surah An-aam).

84. It should be remembered that the people of Babel i.e. the people of Hazrat Ebrahim (On whom be peace) were indulging in the worship of the moon, the sun, the stars, Namrood and the idols sculptured in his image. Namrood was calling himself the big god and the other objects as the small gods. Thus, there is no inconsistency in the verses.

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٣﴾

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَ آبَاؤُكُمْ فِي
ضَلَالٍ مُبِينٍ ﴿٥٤﴾

is not permissible.

3. In matters of religion, view of the majority does not have any credence. Even if the entire world were to say that there are two Gods, they are liars, and the Prophets are true.

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنْ
الطَّائِفِينَ ﴿٥٥﴾

86. The people said this because they had full faith of being on the path of truth. Oneness

56. He said, 'Nay, your Lord is He Who is the Lord of the heavens and the earth, Who created them ⁸⁷, and I am of the witness to that ⁸⁸.

87. Because only that being is worthy of worship who is ancient, unending and eternal and who is a creator. The moon, the stars, the idols nor Namrood had possessed these two attributes. Then, on what other grounds do they become worthy of worship? There is a great difference between obedience and worship. One can obey any great person, but

57. And I swear by Allah, I shall devise bad against your idols after you have turned your backs ⁸⁹.

89. This tells us that a Prophet has no fear of anyone in his heart. They are not born to be suppressed. If Mirza Goolam had been a prophet, he would not have deprived himself of a great obligation like Hajj because of his fear for the Pathaans. We further learn that sometimes

58. Then he broke them in to pieces⁹⁰, but the big one of them, that haply they may ask to it something ⁹¹.

90. These people were holding their annual fair. On that day they would be in the jungle to indulge in revelry and gaiety. When they would return in the evening, they would first go to the temple to worship the idols then go home. By coincidence, the day after this incident had taken place was the day of their funfair. They, therefore said to Hazrat Ebrahim (On whom be peace) that tomorrow

59. They said, 'Who has done this to our gods?' undoubtedly, he is unjust.

of Allah Almighty to them seemed like a very strange thing.

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَ
الْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَى
ذِكْرٍ مِّنَ الشَّاهِدِينَ ﴿٥٦﴾

worship is only worthy to One who is the greatest i.e. who is the Creator.

88. Here testimony does not signify testimony based on religious law because the plaintiff himself cannot become a witness. At that point in time Hazrat Ebrahim (On whom be peace) was the claimant of Tauheed.

وَتَاللَّهِ لَا كِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ
تَوَلَّوْا مُدْبِرِينَ ﴿٥٧﴾

the 'device' is used to mean something good as well i.e. a secret plan. Furthermore, Prophets never practise hypocrisy. Taqiyyah feigning piety is the practise of the devil. Says Allah Almighty: "And he swore to them both that I am the well wisher of you both" (S7:V21).

فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ
إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾

he should accompany them to see their funfair. Thereafter, a discussion would take place about it. The next day, he made an excuse and remained behind in the city, while the rest of the people had left for the fun-fair. In their absence he broke all their idols and placed the axe on the shoulders of the biggest idol.

91. From this big idol or from Hazrat Ebrahim (On whom be peace).

قَالُوا مَن فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ
الظَّالِمِينَ ﴿٥٩﴾

60. Some of them said, 'We have heard a youth called Ibrahim ⁹², saying bad to them'.

92. When the news of this incident reached Namrood and his people, they said

61. They said, 'Then bring him before the people, haply they may bear witness ⁹³.

93. That these people had seen the destruction of the idols, or heard the evil words spoken about the idols. This tells us that even a cruel and tyrant king like Namrood would pass judgement in a case after listening to the

62. They said, 'have you done this to our gods O Ibrahim?'

63. He said, 'Rather this big one ⁹⁴, of them would have done this, so ask them, if they can speak'.

94. By 'this big one' is meant Allah Almighty because they would call Allah Almighty as the Big God and the idols as small gods. Because the deed of Hazrat Ebrahim (On whom be peace) was like the work of Allah Almighty, he had linked his work to Allah Almighty. Or its meaning is that which the blessed translator (On whom be peace) has out-

64. They turned to themselves and said, 'Undoubtedly you yourselves are the unjust' ⁹⁵.

95. That they were worshipping such lifeless and helpless objects. Hazrat Ebrahim (On whom be peace) is on the path of Truth, yet it is not sufficient to think as such for the

65. Then they were layed downwards on their heads ⁹⁶ that you know well that these do not speak.

96. Either by the devil or by their baser

قَالُوا سَبْعًا فَمَا يَذْكُرُهُمْ يُقَالُ لَهُ
إِبْرَاهِيمُ ٦٠

these words.

قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ
يَشْهَدُونَ ٦١

testimony of the witnesses. Today's officials who give one sided judgement without listening to the testimony of both sides should take a lesson from this.

قَالُوا ءَ أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتَا
يَا إِبْرَاهِيمُ ٦٢

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ
إِنْ كَانُوا يَنْطِقُونَ ٦٣

ined that this was derisive talk i.e. it must have been done by the big idol. In the statement of derision and suspicion there is no lie and falsehood. This is an expression of uncertainty. Allah Almighty will tell the infidels: "Taste it Yes, you are the honourable, the benignant" (S44:V49). In any case, Hazrat Ebrahim (On whom be peace) had not spoken a lie.

فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ
الظَّالِمُونَ ٦٤

purpose of faith until there is no admission and acknowledgement about it. Thus, they remained polytheists.

ثُمَّ نَكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ
مَا هَؤُلَاءِ يَنْطِقُونَ ٦٥

self. They were once again returned to

downward infidelity, but because their first thought was not based on faith, therefore this

66. He said, 'Do you then worship beside Allah that which neither profits you and nor hurts you' 97.

97. This means their worship is not beneficial, and breaking and destroying does not cause any harm. Observe, I had broken them yet they did not say anything to me

67. Woe upon you and those deities, which you worship besides Allah, do you then have no wisdom? 98.

98. From this we learn that a Prophet does not have fear for people. "They have no fear" (S10:V62). Also, they do not have consideration for the people when in the path of Allah Almighty, neither for a king nor for a father or other relatives. Observe, Hazrat Ebrahim (On whom be peace) is boldly and fearlessly speaking to the infidels all by himself.

68. They said, 'Burn him and help your gods, if you have to do' 99.

99. Thus Namrood and his people imprisoned him and Hazrat Ebrahim (On whom be peace) was collecting wood for a month at a place called KOTI. Then a huge fire was lit and as a result of its intensity, birds were unable to fly over it. Thereafter, he was placed in a catapult and thrown towards the fire. At that point in time, he was reciting this verse: "Allah is sufficient for us and what an excellent disposer of Affairs" (S3:V173). He met Hazrat Jibraeel (On whom be peace) on the way, who had enquired whether he was in need of anything. The reply was "I do not need anything from you. My need is with Allah, Who is fully aware of it." Hazrat Ebrahim (On

69. We said, 'O Fire! Be cool and a safety for Ibrahim' 100.

turning of theirs was not declared as apostasy.

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ٢٦

Otherwise, there is both benefit and harm derived from stones. From them buildings are constructed and if you hit anyone with them, they can break a person's head.

أَفِ لَكُمْ وَ لِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ٢٧

Also rebuking and scolding the infidels at times is the Sunnah of Hazrat Ebrahim (On whom be peace) for he said to them: Fie on you" Says Allah Almighty: "And be strict to them" (S9:V73) Those who propagate that we should regard every one as our brother should take heed from this.

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَعِلِينَ ٢٨

whom be peace) was under the impression that at the time of a problem, seeking Allah's assistance would perhaps be looked upon as impatience on his part. The woodpecker, was bringing water in its beak to put off the fire, but the chameleon was trying to fan the fire from a distance. Neither did the fire get extinguished by the woodpecker nor was the chameleon successful in brightening the fire. However, this revealed what was in their hearts i.e. Hazrat Ebrahim (On whom be peace) was able to distinguish between a friend and an enemy. It is for this reason that there is an order to kill the chameleon.

قُلْنَا يٰنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ٢٩

100. This means it turns from hot to cold and becomes secure through coolness. If Allah Almighty had not used the word 'safe',

70. And they desired evil for him, but We made them the worst losers ¹⁰¹.

101. In that He had saved you from the fire

71. And We delivered ¹⁰², him and Lut, towards the land in which We had placed the blessings for the worlds ¹⁰³.

102. This tells us that if a believer wishes to spend a proper life in this world, then he should, like Hazrat Ebrahim (On whom be peace), build his house in the fire, Allah Almighty will change it into a garden.

72. And We bestowed him Ishaq and as grandson, Ya'qoob, and We made all of them able for Our special favour ¹⁰⁴.

104. This tells us that pious children are a special mercy of Allah Almighty. Pious children

73. And We made them leaders ¹⁰⁵, who called by Our Command and We revealed to them the doing of good deeds ¹⁰⁶, and establishing prayer and the paying of Zakaat (poor-due) ¹⁰⁷. and they constantly served Us.

105. It is about the people of that period. On every one of them his obedience was obligatory. Or that he had been made the Prophet of the entire world for all times, so that He had made it compulsory on everyone to accept faith through the Prophets of Allah Almighty.

106. In it there is a hint that the Prophets from their infancy are people who are pious and doers of pious deeds.

the fire would have become very cold and could have become a means of destruction.

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ
الْأَخْسَرِينَ ﴿٧٠﴾

and destroyed Namrood through a mosquito.

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي
بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

103. This means the land of Syria where the blessings of this world and the Hereafter are found. It is the resting place of many Prophets. There are many types of fruit and rivers therein. Its weather is very mild.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً
وَكَلاًّ جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

are those fruits which would be beneficial in both the worlds.

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا
وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ
الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا
عَبِيدِينَ ﴿٧٣﴾

107. That he should order people to pay their Zakaat, as this is not obligatory upon the Prophets. Or Zakaat could refer to cleanliness and purity of the heart. Hazrat Isa (On whom be peace) had said: "Wherever I may be and enjoined in prayer and poor tax (Zakaat) so long as I live (S19: V31). Although he had, not paid Zakaat at any stage of his life. In fact, he had never accumulated wealth.

74. And to Lut We gave government and Knowledge ¹⁰⁸, and delivered him from that town which had been doing foul deeds ¹⁰⁹. Undoubtedly, those evil people were disobedient.

108. Hazrat Lut (On whom be peace) was the son of Hazrat Haroon (On whom be peace) and the nephew of Hazrat Ebrahim (On whom be peace). He had become a Prophet due to the Prayer of these great Prophets.

75. And We caused him to enter Our Mercy. Undoubtedly, he is of those able for Our special favour.

SECTION: 6

76. And to Nuh when he called Us before this, then We listened to his prayer and delivered him and his family ¹¹⁰ from severe torture ¹¹¹.

110. It means his one wife and the believing children. From this we learn that a wife is included in the household.

111. This means from the non-believing

77. And We helped him against a people who belied our signs ¹¹². Undoubtedly they were evil people, so We drowned them all ¹¹³.

112. By giving miracles to the progeny of Hazrat Nooh (On whom be peace) and thereafter drowning these people. The mention of the second information comes a little further.

78. And remember Dawood and Sulaiman ¹¹⁴, when they gave decision regarding a feud of tillage when the sheep of certain people strayed therein by night, and We were present at the time of their judgement.

وَلَوْطًا اَتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ
مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ
اِنَّهُمْ كَانُوا قَوْمًا سَوِيًّا فٰسِقِيْنَ ۝۴۳

109. This means evil action from the boys. These people were from Sodom and places close to it. From this we learn that though the infidels are not duty-bound to worship, but they are dutybound to affairs of friendship.

وَاَدْخَلْنَاهُ فِي رَحْمَتِنَا اِنَّهٗ مِنْ
الصّٰلِحِيْنَ ۝۴۴

وَنُوحًا اِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ
فَنَجَّيْنَاهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ۝۴۵

people, or from heavy floods. From this we learn that the destruction of the infidels is a mercy of Allah Almighty at which one should be happy.

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا
بَاٰتِنَا اِنَّهُمْ كَانُوْا قَوْمًا سَوِيًّا
فَاَغْرَقْنَاهُمْ اَجْمَعِيْنَ ۝۴۶

113. In that not a single infidel was left in the entire world. This was due to the effect of this prayer of his: "Oh my Lord! leave not of the infidels any inhabitant upon the earth" (S71:V26).

وَدَاوُدَ وَ سُلَيْمٰنَ اِذْ يَحْكُمْنَ فِي
الْحَرْثِ اِذْ نَفَسَتْ فِيْهِ غَنَمُ الْقَوْمِ
وَكُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ۝۴۷

114. At that time Hazrat Dawood (On whom be peace) was the king and the Prophet, while Hazrat Sulaiman (On whom be peace) was still young - he was only eleven years old.

79. We made Sulaiman ¹¹⁵, to understand the matter and bestowed to both of them government and knowledge ¹¹⁶, and We made the mountains subservient to celebrate Our Praises with Dawood. And so the birds ¹¹⁷, and these were Our doings.

115. This case was decided by Hazrat Dawood (On whom be peace) by saying that the goats must be given to the owner of the land because the value of these goats was equal to the crop devoured by them. When the Plaintiff and the defendant left there, Hazrat Sulaiman (On whom be peace) said that there could be a simpler solution to this. Hazrat Dawood (On whom be peace) told him "Please do tell me about it" To this, Hazrat Sulaiman (On whom be peace) replied that the owner of the field should be given the goats conditionally, and the owner of the goats should cultivate his land. When the crop reaches that stage when it had been devoured, the owner of the field should return the goats to the owner and take possession of the land. During this period, the owner of the field can make use of the milk, etc. of these goats. Hazrat Dawood (On whom be peace) gave the order according to it.

116. From this emerge a few issues:

1. Authoritative interpretation of Islamic Law is fully justifiable and those who have the capacity for it should do so;
2. Prophets, too, are authoritative interpreters because the order of both these

80. And We taught ¹¹⁸ him the making of garments for you so that it may protect you against your violence. Will you then be grateful?¹¹⁹.

A case came to Hazrat Dawood (On whom be peace) that without the shepherd, how did the goats of the people get to the field belonging to a person, causing destruction of its crop.

فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَا حُكْمًا
وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ
يُسَبِّحْنَ وَالطَّيْرَ ۗ وَكُنَّا فَاعِلِينَ ﴿٤٩﴾

Prophets was based on authoritative interpretation and not through revelation.

3. Even if there is an error in the interpretation of a prophet, the possibility of such errors is far greater in the non-prophets;

4. A mujtahid will not be regarded as sinful due to an error in interpretation. Observe, Hazrat Dawood (On whom be peace) had erred in the interpretation but he was not censured for it;

5. One interpretation can cancel another interpretation but the categorical order cannot be cut off from the interpretation;

6. Prophets do not stick to faulty interpretation Allah Almighty corrects this error;

7. In the Law of Hazrat Dawood (On whom be peace) this was the judgement of loss of crop, but in our Law of Shariah, if the shepherd is not with the flock, the owner of the goats will not be implicated or liable for payment of the damage.

117. In that the mountains and the birds would recite the glorification of Allah Almighty with him in such a manner that those who could hear would hear their recitation. Otherwise, trees and stones are continuously engaged in glorifying Allah Almighty.

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ
مِّنْ بَّاسِكُمْ ۚ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٥٠﴾

118. This means to make an armour. Iron would melt in his blessed hand and he would mould it as he desired it. He would make armour in this way, which was used in battles.

119. Oh believers express gratitude to Allah Almighty that He provided for you armour through Hazrat Dawood (On whom be peace). Or oh people of Dawood (On whom be peace) express gratitude that He granted this

81. And to Sulaiman We made subservient the violent wind that it blew at his bidding ¹²⁰. to the land in which We had placed Our blessings¹²¹. And We are in known of every thing.

120. From this emerge two issues:

1. The kingdom of Hazrat Sulaiman (On whom be peace) was a general one, he was the ruler over the jinns and the air as well.

2. It is not polytheism to say that this work is done through such a person. Observe, Allah Almighty had said that the wind blows through the order of Hazrat Sulaiman (On whom be peace).

Thus, one can say that the moon was split by

82. And of the devils, those who dived ¹²², for him and did other work beside that ¹²³, and We had a check over them ¹²⁴.

122. To take out pearls, etc.

123. To construct buildings to prepare and manufacture astounding objects.

83. And remember Ayyub ¹²⁵, when he called his Lord that distress has touched me and you are the Most Merciful of the merciful ¹²⁶.

125. Hazrat Ayoob (On whom be peace) is from the progeny of Hazrat Ishaque (On whom be peace). He was a prophet of Harraan, which was one of the areas of Damascus. He had seven sons, seven daughters, countless animals and other wealth. He was very handsome.

bounty to your Prophet. It should be remembered that Hazrat Dawood (On whom be peace) would make the armour and sell them from which he was making his living. He took nothing from the

state treasury for his personal needs (*Tafseer Roohul Bayaan*). Hazrat Dawood (On whom be peace) is the inventor of armour.

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ
إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَكُنَّا
بِجُلِّ شَيْءٍ عَلِيمِينَ ﴿١١﴾

The order of the Holy Prophet صلى الله عليه وآله وسلم the sun came back, the rain fell, etc through his command. This order is from that which is bestowed by Allah Almighty.

121. That Hazrat Sulaiman (On whom be peace) would by means of his throne fly every morning and evening in the air completing a journey of a month. Here, earth, refers to the ground of Syria.

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ
وَيَعْمَلُونَ عَمَلًا دُونِ ذَلِكَ وَكُنَّا لَهُمْ
حَافِظِينَ ﴿١٢﴾

124. That they had not rebelled against his orders, and were not damaging things they would manufacture, as was their custom.

وَإِيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ
الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿١٣﴾

Allah Almighty tested him by causing all his children to die, his buildings to fall, his animals to perish, his harvest to be ruined. He himself became ill. His entire body was full of worms and wounds. Besides his wife, all had deserted him. This test lasted for seven years.

Thereafter he offered this dua (prayer.)

126. From this we learn that to present your need, too, is a form of prayer, and the expression of glory and praise of Allah Almighty is also a prayer. Furthermore, at the time of offering prayer, one should always recite praises of Allah Almighty. We also

84. Then We responded to him and We removed the distress which he had and we gave him his family and along with them the like thereof as a mercy ¹²⁷. from Us. And as an admonition to the devotees.

127. By this is meant a fountain came into existence from an unknown source through the rubbing of his feet. By drinking and bathing in this water all inner and outer diseases were

85. And remember Ismail and Idrees¹²⁸. and Zul-Kifl. They were all men of patience ¹²⁹.

128. The blessed name of Hazrat Idries (On whom be peace) is Akhnooq ibn Burda, ibn Mahla Beel. He had come before Hazrat Nooh (On whom be peace) and was sent to Paradise alive. Says Allah Almighty: "And We have

86. And we got them to enter into Our Mercy. Undoubtedly, they are of the righteous ones.

87. And remember Zun-Noon ¹³⁰. And when he departed in anger ¹³¹, he imagined that We would not cause him any distress ¹³², and then he cried out in the darkness ¹³³, there is none worthy of worship but You, Glory is to you. Undoubtedly, I did improper act ¹³⁴.

130. His blessed name is Yunoos ibn Matta, his title is Zun-Nun i.e. the Prophet linked with the fish, because he had spent some time in the belly of the fish. He was a Prophet

know that in the dua the praises of Allah Almighty should be such which should be suitable to the prayer itself. One should not say Oh Vanquisher, have mercy upon me, or Oh most Beneficent and Merciful, destroy the infidels. Instead, remember Allah Almighty in the most sublime form according to your dua.

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ
وَأَتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ رَاحَةً
مِّنْ عِندِنَا وَ ذِكْرًا لِلْعَبِيدِينَ ﴿٨٤﴾

removed. All his deceased children came back to life, his wife became young once again and he was granted additional children.

وَ إِسْمَاعِيلَ وَ إِدْرِيسَ وَ ذَا الْكِفْلِ
كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾

raised him up to a lofty place" (S19:V57).

129. Worship of Allah Almighty; hardship caused by the people; being patient at the natural calamities.

وَ أَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ
الصَّالِحِينَ ﴿٨٦﴾

وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ
لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ
مِنَ الظَّالِمِينَ ﴿٨٧﴾

sent to a place called Neiniwai, which is a territory of Mosul.

131. Becoming displeased with the people of Neiniwai, because these people did not act

on his advice i.e. did not bring faith in him.

132. This means I will not censure you. This was an error of interpretation on his behalf by not waiting for Divine command before leaving this territory. When he had reached the middle of the Mediterranean Sea, his ship came to a halt at which the sailors began to say that it seems as if there is a person in our midst who has run away from his Master. Lots were drawn in which was revealed the name of Hazrat Yunoos (On whom be peace). At this he admitted that it is him, and then dived into the sea where he was swallowed by the fish.

88. Then We responded to his call and delivered ¹³⁵. him from the grief and We shall likewise deliver the Muslims ¹³⁶.

135. After forty days, the fish threw him out on the shores. The belly of this fish is more sacred than the Arsh (Throne) of Allah Almighty because it had been the abode of a Prophet. Due to the blessings of this prayer, he

89. And to Zakariyah when he called his Lord, O my Lord! Leave me not alone and you are the best inheritor¹³⁷.

137. From this emerge two issues:

1. To pray and desire for a son for the purpose of serving the Religion is the way of the Prophets.

2. Use names of Allah Almighty in accord-

90. Then We responded to his call and We bestowed him Yahya and cured his wife ¹³⁸. for him. Undoubtedly, they used to hurry in good deeds and use to call us with hope and fear. And they humble themselves before Us ¹³⁹.

138. Allah Almighty accepted his prayer for a son, although his wife was barren, and made her capable of bearing children, and not transforming her old age to youth, because

133. Darkness of the night, of the sea and of the belly of the fish.

134. If another person uses this word for a Prophet, he would come out of the fold of Islam. By using this on themselves shows their greatness. Here the word tyranny denotes an improper act, a deed against expectation, because Hazrat Yunoos (On whom be peace) had not infringed any Divine command. In this verse, there is such an effect that its continuous recitation relieves all those difficulties which are tricky and obstinate, because words uttered by a Prophet are full of effect.

فَاسْتَجَبْنَا لَهُ^ط وَنَجَّيْنَاهُ مِنَ الْغَمِّ
وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ^{٨٨}

had obtained light and air in the belly of the fish.

136. In this there is a hint that whoever recites this prayer as a Wazeefa at the time of difficulty, he would obtain salvation.

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا
تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ^{٨٩}

ance with the Dua you are offering. Because his son was destined to become the heir of his virtues, hence he remembered Allah Almighty with the attribute of the Inheritor.

فَاسْتَجَبْنَا لَهُ^ط وَهَبْنَا لَهُ يَحْيَىٰ
وَأَصْلَحْنَاهُ زَوْجَهُ^ط إِنَّهُمْ كَانُوا
يُسرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا
رَغَبًا وَرَهَبًا^ط وَكَانُوا لَنَا خَشِيعِينَ^{٩٠}

Allah Almighty had already sent revelation: "And He said he, so it is". (S19:V9) i.e. you would beget a son in a state of old age.

139. From this we learn that he who wishes

to become a person whose Dua would be acceptable in the court of Allah Almighty, he should do these three deeds: not delay in doing

91. And as to she who guarded her chastity ¹⁴⁰, then breathed into her of Our spirit ¹⁴¹, and made her and her son a sign for the world ¹⁴².

140. This means Sayyeda Mariam who is eternally a virgin, and absolutely pure and chaste. This tells us that chastity is the greatest virtue of a woman.

141. From this emerge two issues:

1. To blow on a person for the purpose of blessing is the way of the angels.
2. The deeds of pious people can be linked with Allah Almighty. Although Allah Almighty is free and pure of blowing and breathing, when Hazrat Jibrael (On whom be

92. Undoubtedly, this religion of yours is a single religion ¹⁴³, and I am your Lord, so worship Me ¹⁴⁴.

143. This means the Religion of every Prophet was Islam. All are unanimous in their beliefs.

144. This means the religion that was sent through the Prophets is pure and worthy of acceptance, and therefore you should first accept it. Thereafter, worship Me, because beliefs have priority over deeds. It should be remembered that the word *Ummah* is used to

93. And others split up their affairs among themselves. All are to return to Us ¹⁴⁵.

145. This means people had forsaken the Divine religion and fabricated different religions according to their own thinking. As a result, they also became divided and their deeds became different. All of them are entitled for punishment. It should be remembered that the religious deeds of the Prophets have been

SECTION: 7

94. Then whosoever does righteous

good deeds; pray (make dua) to Allah Almighty at all times, and make himself humble in the presence of Allah Almighty.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ
رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ٩١

peace) had blown, Allah almighty says "*We had blown.*" Likewise a person who has gained total nearness with Allah Almighty, too, can link Divine deeds to him. Hazrat Jibrael (On whom be peace) said: "*That I may give you a pure son*" (S19:V19).

142. The birth of Hazrat Isa (On whom be peace) without the father, and Bibi Mariam giving birth as a virgin are both signs of Allah Almighty.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا
رَبُّكُمْ فَاعْبُدُونِ ٩٢

denote a group, an organization, a society as well, as well as for the leader of the group i.e. the *Imaam*, and the beliefs of the group i.e. their religion. Here the third meaning is applicable. Says Allah Almighty: "*No doubt, Hazrat Ebrahim was a leader, obedient to Allah*" (S16:V120). Hence the meaning of the verse is clear.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا
مُارِجُونَ ٩٣

different but this was due to the command of Allah Almighty. In this there were thousands of practical philosophies and wisdoms. Those differences were not liable for punishment. But their self-invented differences are a cause of Divine punishment. Hence, the verse is very clear.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ

deeds and becomes a believer, then his efforts ¹⁴⁶. are not disregarded and We are recording it ¹⁴⁷.

146. Those who do good deeds after accepting faith would be rewarded. This tells us that no deed would be accepted without faith, and if Allah Almighty wills, no good deeds of a believer will be in vain, instead their efforts will obtain their goal.

95. And it is forbidden to town, which We have destroyed, that they returned ¹⁴⁸.

148. Here the word unlawful denotes something impossible while "*that they shall not return*" is the explanation of it. What it means is that the infidels shall not be allowed to return in the world after their demise, to do good deeds. Whatever good they can do should be

96. Until ¹⁴⁹, when Ya'jooj and Ma'jooj ¹⁵⁰. would be let loose and they would be coming down from every height.

149. This means the continuous destruction of the infidels will be until the time of Gog and Magog's (Yajooj, Majooj) release from captivity. This is the furthest point of their destruction. Several other meanings of this have been listed by others.

97. And the true promise drew near, then the eyes of the infidels ¹⁵¹. will remain staring and woe to us. Undoubtedly, we were headless of this and rather we were unjust ¹⁵².

151. Due to severe terror and fear. From this we learn that if Allah Almighty wills, believers would be saved from this terror. Says Allah Almighty: "*And they are secure on that Day from bewilderment*" (S27:V89).

فَلَا كُفْرَانَ لِسَعِيدِهِ ۚ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٣﴾

147. From this we learn that the deeds of the beloved of Allah Almighty are indeed deeds of Allah, because recording of the deeds is the work of the angels, yet Allah Almighty says: "*I am writing them*".

وَحَرْمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

done in their worldly lives i.e. accept Faith become believers. Thus, there is nothing objectionable about the verse. Or, it could mean that those who are destined to be wretched will be debarred from returning to the path of Truth.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

150. Gog and Magog are two tribes. Numerically, they constitute ninety % and the rest of the humans form only ten %. When they will be released, they would drink the water of all the oceans.

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا ۚ يَوِيلْنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

152. At first these people would call themselves as negligent, then they would say no, we had become polytheists knowingly. But at that time the admission of their sin would not help them.

98. Undoubtedly, you and whatever you worship besides Allah, all are the fuel ¹⁵³, of the Hell, and you have to enter therein.

153. It means those lifeless things which are the deities of the polytheists, would be sent into Hell e.g. the moon, the sun, the stars, some trees and stones which are being worshipped. But these objects would not be sent there for the sake of punishment, but to give punishment to the polytheists because the fault was of these people and not of these lifeless objects. Thus, those Prophets who had been made the object

99. If these had been gods, they would not have gone to Hell ¹⁵⁴, and all shall abide therein ¹⁵⁵.

154. There are two reasons for sending these worshipped objects into Hell. One is to increase the punishment of the infidels i.e. the heat of the sun will increase the heat of the fire of Hell. The second reason is to let the infidels see the helplessness of the things they had accepted as deities. In this verse, the second

100. They will groan therein and they will hear nothing in it ¹⁵⁶.

156. This means that they will not be able to hear the screams of one another due to either the noise of Hell or their own frightening voi-

101. Undoubtedly, those for whom Our promise of good has already gone forth, they have been kept away ¹⁵⁷ from the Hell.

157. This means even if the pious persons are made an object of worship, they will have nothing to do with Hell. Only those deities would be sent into Hell who are either lifeless

102. They will not hear the faintest sound of it and they will abide ¹⁵⁸ in that which their souls desire.

158. This means that let alone these pious people going to Hell, they will not even hear its

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾

of worship e.g. Hazrat Isa (On whom be peace), Hazrat Uzair (On whom be peace) are not connected to this verse because the word whatever, that which, etc. are used with inanimate objects. Also, these Prophets had not been worshipped, but their false photos, the Cross, etc had been worshipped which would also be sent into Hell.

لَوْ كَانُوا هَوَاءً هَلَاءَ إِلَهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

purpose is mentioned, i.e. if these objects were gods why did they come into Hell?

155. This means the deities as well as their worshippers. The worshippers to receive punishment and the false gods like the sun, etc to administer the punishment.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

ces. Or that every infidel would be locked in a box of fire, as a result of which he will not be able to hear the voice of another.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

or they themselves are infidels i.e. the leaders of infidelity. Thus, no objection can be raised against the verse.

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

voices and sounds. It should be remembered that loud screams and boiling sound of Hell is

heard from a distance of forty years. But these

pious people will not be able to hear this.

103. The Great terror ¹⁵⁹, shall not grieve them and the angels will come to greet them saying, 'This is your day which you were promised' ¹⁶⁰.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٥٣﴾

159. This tells us that everybody will be experiencing the fears and anxieties of the Day of Judgement, except those who are pious, because they have already experienced these in the world out of the fear of Allah Almighty.

160. Reason for its revelation:

When the verse "Undoubtedly you and

whatever you worship besides Allah Almighty, all are the fuel of Hell" (S21:V98) Ibn Zohri said then Hazrat Isa (On whom be peace), Hazrat Uzair (On whom be peace), all the angels are inmates of Hell because they were also being worshipped. On that occasion this verse was revealed.

104. The Day when We shall roll up the heavens as the angel Sajil rolls up¹⁶¹, the record of deeds. As We made it first, We shall restore ¹⁶², it. This is a promise on Us; We shall definitely do it.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعُدَّا عَلَيْنَا ﴿١٥٤﴾

161. The angel recording the deeds folds the record when that person dies.

162. Naked and without circumcision. On the Day of Judgement everyone will be raised naked and without circumcision. It should be

remembered that our Holy Prophet

صلی اللہ علیہ وآلہ وسلم is excluded from this as is recorded in books of commentaries. But due to total fear and anxiety, no one will be looking at another person.

105. And undoubtedly, We wrote ¹⁶³, in the Zaboor after the admonition that My righteous bondman will inherit this land ¹⁶⁴.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٥٥﴾

163. This means in the Psalms of Dawood i.e. Zaboor, first their people were counselled, thereafter this prophecy was recorded. Or by Admonition is meant Taurat i.e. Zaboor was revealed after Taurat in which this was written.

164. This means the ground of Paradise. Says Allah Almighty: "And they will say, all praise to Allah Who has made good His promise to us, and made us inherit this land" (S39:V74). This is the earth of Syria which the Ummah of the Final Prophet صلی اللہ علیہ وآلہ وسلم

would be conquering. This prophecy was fulfilled. This does not mean that the one who becomes the owner of the land should be pious. This temporary ownership was even given to Namrood and Pharoah. It should be remembered all those believers who would be receiving their share in Paradise would, in addition be taking the share of the infidels as well, because Allah Almighty has created a place for every human being in Paradise, as well as in hell.

106. Undoubtedly, this Qur'aan is sufficient for the worshippers ¹⁶⁵.

165. This means the Holy QUR'AAN is sufficient for the guidance and leadership of believers and worshippers on condition that these persons are taught and instructed in

107. And We did not send you but as a Mercy for all worlds ¹⁶⁶.

166. It should be remembered that Allah Almighty has called Himself 'Lord of the worlds', while for the Holy Prophet صلى الله عليه وآله وسلم He has used 'Mercy unto the worlds.' This tells us that he whose Lord is Allah Almighty, the Prophet صلى الله عليه وآله وسلم is a mercy unto him. Thus, his mercy is absolute, complete and in its entirety. It includes everything and it is for everything. It is within the surrounds of Allah Almighty, the Knower of everything, hidden and open and Omnipresent eternally in both the worlds (*Tafseer Roohul Bayaan*). In addition, the

108. Say you, 'I am revealed only so for this that you have no god but One¹⁶⁷ Allah; do you then become Muslims?

167. In this word the accountability is relative or supplementary i.e. I am given revelation about Tauheed and not about Shirk

109. But if they turn away their faces, they say, 'I have proclaimed war against you on equal basis ¹⁶⁸ and I do not know whether that which you are promised ¹⁶⁹ is near or far.

168. This means I have given you information about the battle long before it and did not attack you all of a sudden so that like us, you too can prepare for it. Or I preached to all of you in the same manner. Thus in this verse there is a refutation of the false sects.

169. This means without Divine revelation I do not, just, understand whether the punishm-

إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عٰبِدِيْنَ ۝۱۶

accordance with the teachings of the Possessor of the book, The Holy Prophet صلى الله عليه وآله وسلم. Mere intellectual explanation is not enough.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝۱۷

general mercy of the Holy Prophet

his sustenance, etc. is received by the believers and the infidels, but his specific mercy i.e. faith and mystical knowledge, etc is received by the believers only. Says Allah Almighty "is the most kind and merciful to the believers" (S9:V128). If any person makes this mercy a punishment for himself, it is his own doing. Some of the plants are destroyed by the rain, but most of them flourish. The bat is blinded by the brightness of the sun. But, this is not due to the fault of the sun or the rain.

قُلْ إِنَّمَا يُوحَىٰ إِلَىٰ أَنبَاءِ إِلٰهكُمْ إِلٰهٌ وَاحِدٌ ۖ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ۝۱۸

or polytheism. It does not mean that besides Tauheed (*Oneness of Allah*) I have not received revelation about any other commandments.

فَإِنْ تَوَلَّوْا فَقُلْ اٰذَنْتُكُمْ عَلٰى سَوَآءٍ ۖ وَّإِنْ اَدْرٰىٓ اَقْرَبُۢ بَٰعِدٌ مَّا تُوْعَدُوْنَ ۝۱۹

ent of Allah Almighty is far or near from mere conjecture and analogy. Thus these verses "And the true promise drew near" (S21:V97) and "The accountability of the people is near" (S21:V1), are not contrary to the above verse. The Holy Prophet knew that the Day of Judgement is near. He himself had said "Qiyamat and I are joined like the first and second fingers" (after the thumb).

110. Undoubtedly, Allah knows concerning loud talk and whatever you conceal ¹⁷⁰.

170. This means that Allah Almighty is fully aware about your open infidelity, inner jealousy and hatred as well as your secret

111. And I know not, haply it may be a trial ¹⁷¹ for you and the provision for a fixed time.

171. This means the extension of time granted to you, and the delay of punishment for you

112. The Prophet submitted, 'O my Lord; decide with truth ¹⁷². And the assistance of my Lord the Most Affectionate is needed against what you utter.

172. Allah Almighty has mentioned the effect of a special Dua of the Holy Prophet صلى الله عليه وآله وسلم which was truly perceived in the Battle of Badr and Hunain, that despite the numerical and material superiority of the

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ۝

conspiracies against the believers and He will punish you for all of these evils.

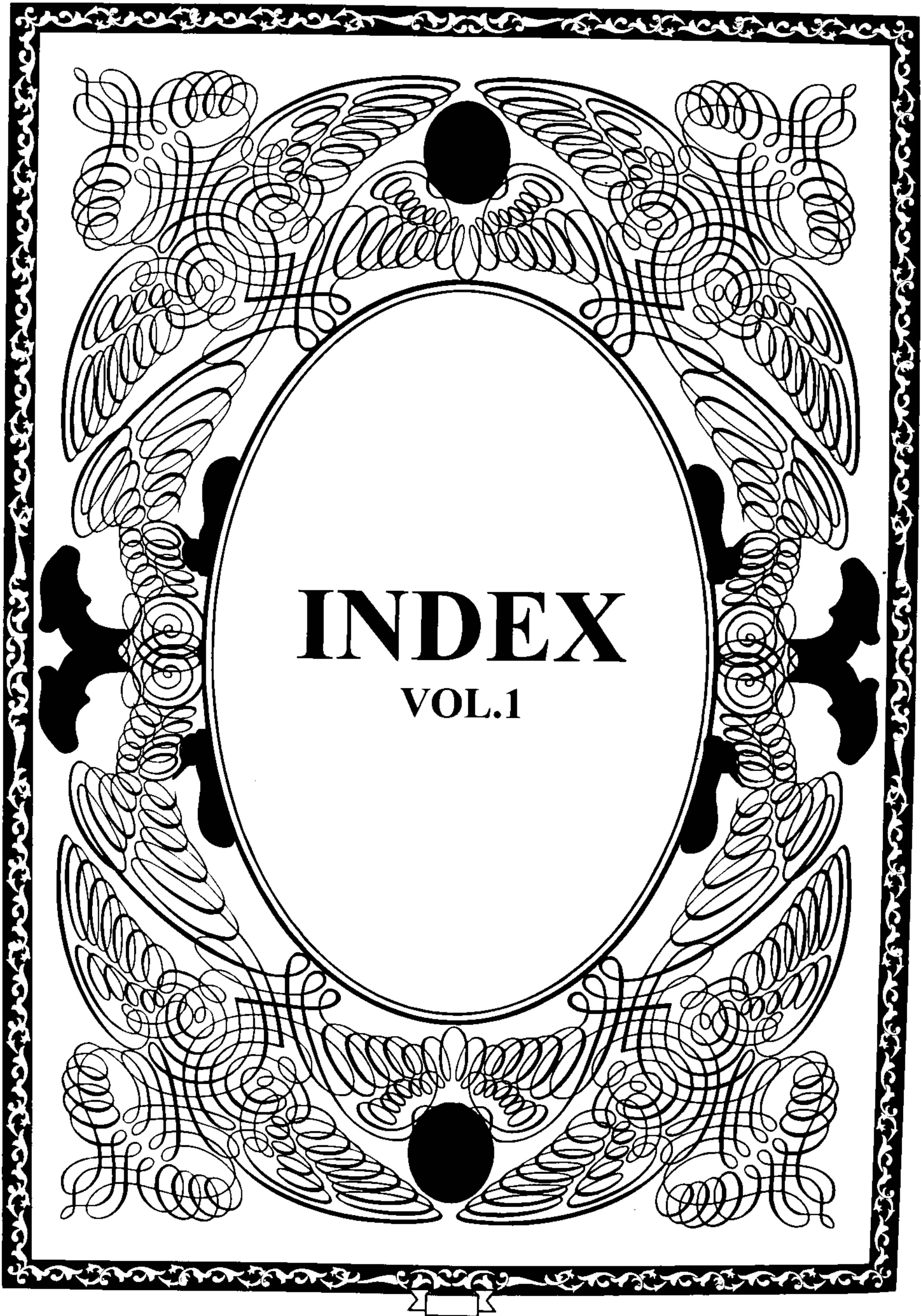
وَ إِنْ أَدْرِي لَعَلَّه فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ۝

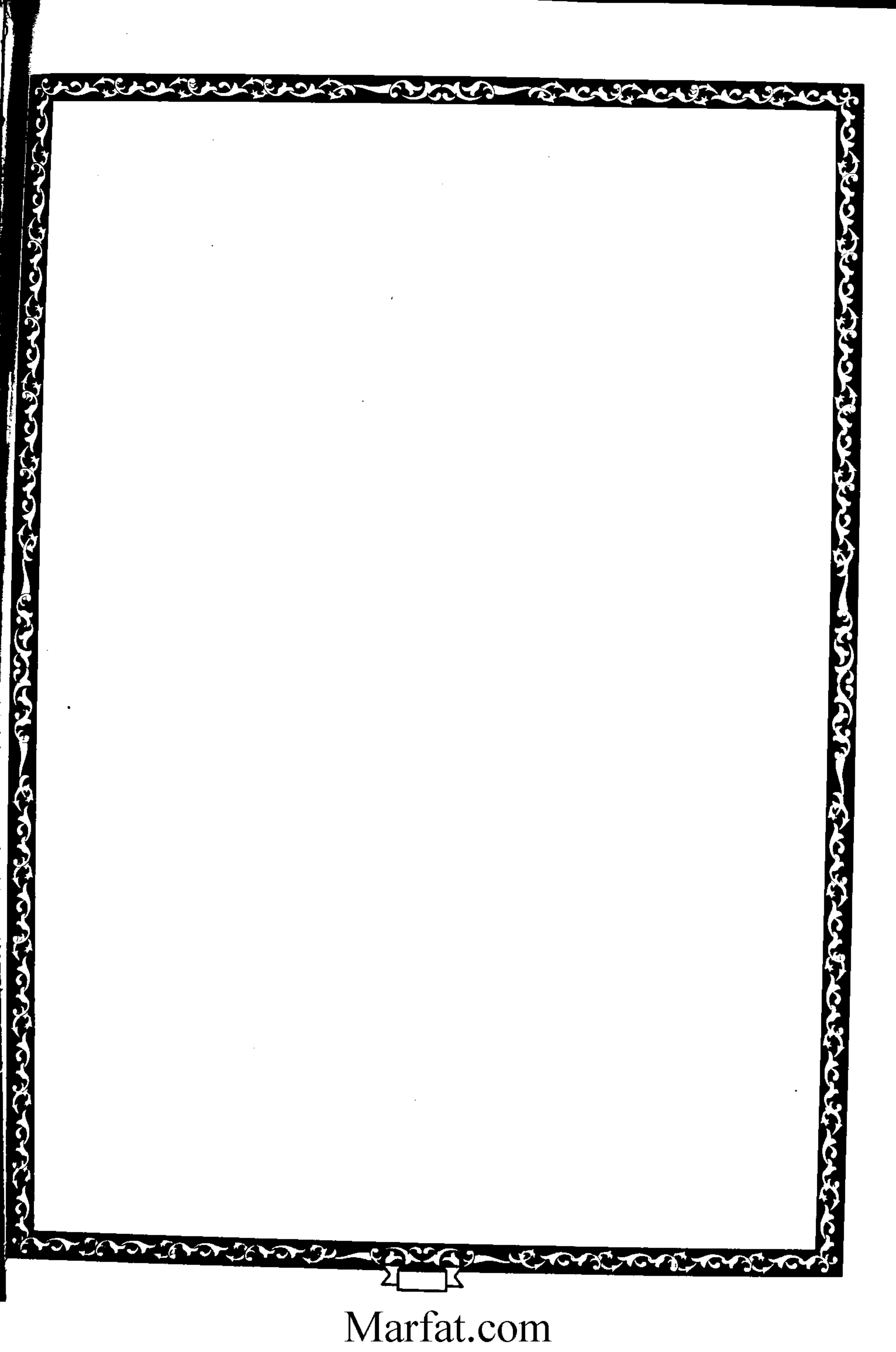
despite your rebellious actions, is not Allah's mercy to you but it is His intense punishment.

قُلْ رَبِّ احْكُم بِالْحَقِّ ۚ وَ رَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ۝

infidels, they were defeated. These victories of the few and ill-equipped Muslims were indeed the decisive judgement of Allah Almighty in favour of Truth.







ALLAH ALMIGHTY

S2: V28	-	S2: V29	-	S2: V164	-	S2V189
S2:V259	-	S3:V26	-	S3: V109	-	S3:V189
S4:V126	-	S4:V170	-	S5:V17	-	S5:V120
S6:V12	-	S6:V13	-	S6:V95	-	S6:V96
S6: V97	-	S6:V98	-	S6:V99	-	S7:V10
S7:V26	-	S7:V54	-	S7:V57	-	S7:V158
S7:V180	-	S10:V3	-	S10:V4	-	S10:V5
S10:V6	-	S10:V18	-	S10:V22	-	S10:V31
S 10:V32	-	S10:V34	-	S10:V35	-	S 11: V6
S11:V7	-	S11:V14	-	S13:V2	-	S13:V3
S1 3:V16	-	S14:V33	-	S15:V16	-	S15:V20
S15:V22	-	S16:V2	-	S16:V5	-	S16:V18
S16:V28	-	S16:V50	-	S16:V51	-	S16:V52
S 16:V66	-	S16:V67	-	S16:V68	-	S16:V69
S i6:V70	-	S16:V72	-	S16:V79	-	S16:V80
S17:V11	-	S17:V12	-	S17:V44	-	S17:V66
S18:Vi	-	S18:V2	-	S18:V7	-	S20:V53
S21:V16	-	S21:V17	-	S21:V22	-	S21:V25
S21:V30	-	S21:V33	-	S21:V108	-	

KNOWLEDGE OF ALLAH

S1:V3	-	S2:V11	-	S2:V29	-	S2:V33
S2:V77	-	S2:V107	-	S2:V115	-	S2:V116
S2:V117	-	S2:V127	-	S2:V142	-	S2:V158
S2:V231	-	S2:V233	-	S2:V235	-	S2:V237
S2:V244	-	S2:V247	-	S2:V261	-	S2:V267
S2:V268	-	S2:V274	-	S2:V282	-	S2:V283
S2:V284	-	S3:V5	-	S3:V6	-	S3:V26

S3:V29	-	S3:V34	-	S3:V83	-	S3:V109
S3:V189	-	S4:V11	-	S4:V12	-	S4:V17
S4:V26	-	S4:V70	-	S4:V94	-	S4:V104
S4:V111	-	S4:V148	-	S5:V7	-	S5:V8
S5:V116	-	S5:V117	-	S5:V120	-	S6:V1
S6:V3	-	S6:V14	-	S6:V61	-	S6:V73
S6:V95	-	S6:V96	-	S6:V97	-	S6:V98
S6:V101	-	S6:V102	-	S6:V115	-	S6:V124
S7:V7	-	S7:V187	-	S8:V42	-	S8:V43
S8:V47	-	S8:V53	-	S8:V61	-	S9:V97
S9:V98	-	S9:V105	-	S10:V61	-	S11:V5
S11:V6	-	S11:V123	-	S12:V6	-	S12:V100
S13:V8	-	S13:V9	-	S13:V10	-	S13:V11
S14:V38	-	S14:V42	-	S15:V24	-	
S15:V26	-	S15:V86	-	S16:V19	-	S16:V77
S17:V54	-	S17:V55	-	S17:V96	-	S20:V7
S20:V110	-	S21:V110	-		-	

**ALMIGHTY ALLAH IS THE CREATOR AND
MASTER OF EVERYTHING**

S1:V3	-	S2:V29	-	S2:V107	-	S2:V115
S2:V116	-	S2:V117	-	S2:V142	-	S2:V267
S2:V274	-	S3:V6	-	S3:V26	-	S3:V83
S3:V109	-	S3:V189	-	S5:V117	-	S5:V120
S6:V1	-	S6:V14	-	S6:V73	-	S6:V95
S6:V96	-	S6:V97	-	S6:V98	-	S6:V101
S6:V102	-	S7:V11	-	S7:V54	-	S9:V116
S10:V55	-	S10:V66	-	S10:V68	-	S14:V2
S14:V19	-	S15:V21	-	S15:V23	-	S15:V86
S19:V40	-	S19:V65	-	S20:V50	-	

ALMIGHTY ALLAH HAS POWER OVER EVERYTHING

S2:V 102	-	S2:V106	-	52:V109	-	S2:V117
S2:V129	-	S2:V148	-	S2:V165	-	S2:V209
S2:V229	-	S2:V245	-	S2:V247	-	S2:V249
S2:V253	-	S2:V259	-	S2:V260	-	S2:V284
S3:V6	-	S3:V26	-	S3:V27	-	S3:V29
S 3: V40	-	S3:V47	-	S3:V126	-	S3:V156
S3 :V 160	-	S3:V165	-	S4:V84	-	S4:V133
S5:V1	-	55:V17	-	56:V12	-	S6:V13
S6:V14	-	S6:V15	-	56:V16	-	S6:V17
S6:V 18	-	S6:V60	-	S6:V61	-	S6:V62
S6:V63	-	S6:V64	-	S6:V65	-	S6:V95
S6:V96	-	S6:V97	-	S6:V98	-	S6:V99
S6:V133	-	S6:V144	-	S7:V54	-	S8:V23
S8 :V41	-	S10:V56	-	S10:V107	-	S11:V34
S11:V56	-	S12:V21	-	S13:V27	-	S14:V4
S14:V27	-	S16:V40	-	S16:V77	-	S16:V78
S17:V30	-	S17:V97	-	S 18:V7	-	S19:V9
S19:V21	-	S19:V35	-	S21:V33	-	

MERCY AND FORGIVNESS OF ALLAH ALMIGHTY

S1:V2	-	S2:V22	-	S2:V26	-	S2:V54
S2:V105	-	S2:V128	-	S2:V143	-	S2:V144
S2:V163	-	S2:V173	-	52:V199	-	S2:V207
S2:V218	-	S2:V235	-	S2:V243	-	S2:V251
S3:V30	-	S3:V31	-	S3:V89	-	S3:V108
S3:V129	-	S3:V157	-	53:V174	-	53:V182
S3:V195	-	S4:V23	-	S4:V25	-	S4:V64

S4:V96	-	S4:V100	-	S4:V106	-	S4:V110
S4:V119	-	S4:V129	-	S4:V140	-	S4:V141
S4:V149	-	S4:V152	-	S6:V12	-	S6:V102
S6:V147	-	S6:V160	-	S7:V56	-	S7:V156
S7:V157	-	S7:V196	-	S9:V117	-	S9:V118
S10:V25	-	S10:V53	-	S10:V60	-	S11:V90
S12:V96	-	S12:V98	-	S13:V6	-	S14:V34
S15:V49	-	S15:V50	-	S16:V7	-	S16:V61
S16:V119	-	S17:V15	-	S18:V58	-	S19:V2
S19:V50	-	S20:V82				

WHOM ALLAH DOES NOT LOVE AND
WHO IS DEVOID OF GUIDANCE

S7:V28	-	S7:V31	-	S7:V33	-	S7:V55
S7:V56	-	S7:V87	-	S7:V180	-	S7:V205
S8: V24	-	S8:V37	-	S8:V45	-	S8:V46
S8:V53	-	S8:V58	-	S8:V63	-	S9:V24
S9:V32	-	S9:V96	-	S9:V109	-	S10:V65
S10:V68	-	S11:V3	-	S13:V28	-	S14:V27
S16:V36	-	S16:V37	-	S17:V77	-	S17:V110

PROPHETHOOD OF HAZRAT MUHAMMAD ﷺ

S2:V36	-	S2:V119	-	S2:V129	-	S2:V252
S2:V253	-	S2:V285	-	S3:V3	-	S3:V61
S3:V164	-	S4:V170	-	S5:V14	-	S5:V67
S5:V99	-	S6:V20	-	S7:V157	-	S7:V158
S8:V64	-	S10:V15	-	S10:V16	-	S10:V47
S12:V108	-	S12:V110	-	S13:V7	-	S14 :V1
S14:V4	-	S16:V43	-	S17:V55	-	S19:V58
S21:V7	-	S21:V9				

MERCY AND THE MOST EXCELLENT CHARACTER OF HAZRAT MUHAMMAD ﷺ

S3:V103	-	S3:V159	-	S3:V176	-	S4:V63
S4:V105	-	S4:V106	-	S4:V107	-	S5:V113
S6:V23	-	S6:V24	-	S6:V35	-	S6:V90
S6:V159	-	S7:V199	-	S7:V200	-	S8:V33
S9:V27	-	S10:V49	-	S12:V91	-	S15:V85
S18:V6	-	S18:V28	-	S19:V85	-	S20:V128

STATUS OF HAZRAT MUHAMMAD ﷺ

S2:V144	-	S2:V146	-	S2:V151	-	S2:V253
S3:V20	-	S3:V31	-	S3:V68	-	S3:V81
S3:V84	-	S3:V164	-	S4:V64	-	S4:V175
S5:V14	-	S5:V15	-	S5:V48	-	S6:V14
S6:V163	-	S7:V44	-	S7:V157	-	S7:V196
S8:V17	-	S8:V24	-	S9:V24	-	S9:V40
S9:V59	-	S9:V62	-	S 9:V74	-	S18:V1
S18 :V109	-	S18:V110	-	S19:V2	-	S19:V87
S20:V1	-	S20:V39	-	S20:V130	-	S21:V7
S21:V107						

KNOWLEDGE OF HAZRAT MUHAMMAD ﷺ

S3:V7	-	S3:V44	-	S3:V159	-	S3:V169
S3:V161	-	S4:V113	-	S5:V49	-	S7:V77
S7:V187	-	S7:V188	-	S8:V70	-	S9:V64
S9:V102	-	S9:V84	-	S9:V105	-	S10:V1
S10:V64	-	S11:V18	-	S12:V102	-	S12:V111
S15:V22	-	S16:V89	-	S17:V12	-	S17:V85
S18:V83	-	S20:V114				

OBEDIENCE OF HAZRAT MUHAMMAD ﷺ

S2:V104	-	S2:V108	-	S2:V144	-	S3:V31
S3:V32	-	S3:V132	-	S4:V13	-	S4:V14
S4:V42	-	S4:V46	-	S4:V59	-	S4:V64
S4:V65	-	S4:V68	-	S4:V79	-	S4:V80
S4:V115	-	S5:V41	-	S5:V92	-	S6:V159
S7:V157	-	S7:V158	-	S7:V203	-	S8:V1
S8:V13	-	S8:V20	-	S8:V22	-	S8:V23
S8:V24	-	S8:V46	-	S9:V61	-	S10:V36
S10:V104	-	S16:V44	-	S16:V64		

HUMILITY OF HAZRAT MUHAMMAD ﷺ

S2:V145	-	S3:V144	-	S4:V105	-	S6:V14
S6:V15	-	S6:V19	-	S6:V50	-	S6:V56
S6:V91	-	S6:V161	-	S6:V162	-	S6:V163
S6:V164	-	S7:V2	-	S7:V188	-	S7:V196
S8:V67	-	S9:V40	-	S9:V84	-	S11:V12
S13:V36	-	S13:V37	-	S13:V38	-	S15:V98
S15:V99	-	S17:V86	-	S18:V110		

PROPHETS

PROPHET ADAM

S 2: V 30	-	S2:V31	-	S 2: V 32	-	S2:V34
S 2: V 35	-	S2:V36	-	S 2: V 37	-	S7:V11
S 7: V 12	-	S7:V13	-	S 7: V 14	-	S7:V15
S 7: V 16	-	S7:V17	-	S7: V 18	-	S7:V19
S 7: V 20	-	S7:V21	-	S7: V 22	-	S7:V23

S 7: V 24	-	S 7: V 25	-	S14:V10	-	S15: V 31
S 15: V 32	-	S15: V 33	-	S15:V34	-	S15:V35
S 15: V 36	-	S15:V37	-	S15:V38	-	S15:V39
S 17: V 61	-	S17:V62	-	S17:V63	-	S17:V64
S 17: V 65						

PROPHET EBRAHIM ﷺ

S2: V 125	-	S2:V126	-	S2:V127	-	S2:V128
S2: V 129	-	S2:V130	-	S2:V131	-	S2:V132
S2: V 258	-	S2:V260	-	S3:V67	-	S3:V68
S4:V54	-	S4:V125	-	S6:V74	-	S6:V75
S6:V76	-	S6:V77	-	S6:V78	-	S6: V 79
S6:V80	-	S6:V81	-	S6:V83	-	S6:V84
S9:V114	-	S11:V69	-	S11:V70	-	S11:V71
S11:V72	-	S11:V73	-	S11:V74	-	S11:V75
S14:V35	-	S14:V36	-	S14:V37	-	S14:V 39
S14:V40	-	S14:V41	-	S15:V51		
S15:V52	-	S15:V53	-	S15:V54	-	S15:V55
S15:V56	-	S15:V57	-	S15:V58	-	S15:V59
S15:V60	-	S16:V120	-	S16:V121	-	S16:V122
S16:V123						

PROPHET ISA ﷺ

S2: V 253	-	S3:V6	-	S3:V36	-	S3:V42
S3: V 45	-	S3:V49	-	S3:V51	-	S3:V55
S3: V 59	-	S3:V61	-	S3:V64	-	S3:V144
S4: V 158	-	S4:V171	-	S4:V172	-	S5:V75
S5: V 110	-	S5:V116	-	S5:V117	-	

PROPHET DAWOOD

S2:V102	-	S2: V 251	-	S3: V38	-	S3: 39
S3:V40	-	S3: V 41	-	S17: V55		

PROPHET SHUAIB

S7: V 85	-	S7: V 86	-	S7:V87	-	S2:V88
S7:V89	-	S7: V 90	-	S7:V91	-	S7:V92
S7:V93	-	S7: V 94	-	S7:V95	-	S11:V84
S11:V85	-	S11:V86	-	S11:V87	-	S11:V88
S11:V89	-	S11: V 90	-	S11:V91	-	S11:V92
S11:V93	-	S11: V 94	-	S11:V95	-	S15:V78

PROPHET SALEH

S7:V73	-	S7: V 74	-	S7:V75	-	S7:V76
S7:V78	-	S7: V 79	-	S11:V61	-	S11:V62
S11:V63	-	S11: V 64	-	S11:V65	-	S11:V66
S11:V67	-	S11:V68	-	S15:V81	-	S15:V82
S15: V 83	-	S15: V 84				

PROPHET LUT

S7:V80	-	S7: V 81	-	S7:V82	-	S7: V 83
S7:V84	-	S11: 78	-	S15:V61	-	S15: V 62
S15:V63	-	S15:V64	-	S15:V65	-	S15:V66
S15:V67	-	S15:V68				

PROPHET MUSA

S2: V 49	-	S2:V50	-	S2: V 51	-	S2:V54
S2: V 60	-	S2:V67	-	S2: V 68	-	S2:V69
S2: V 70	-	S2:V71	-	S2: V 72	-	S2:V73
S5: V 20	-	S6:V91	-	S6: V 152		

PROPHET NUH

S7: V 58	-	S7:V59	-	S7: V 60	-	S7:V61
S7: V 62	-	S7:V63	-	S7: V 64	-	S10:V71
S10: V 72	-	S10:V73	-	S10: V74	-	S11:V25
S11: V 26	-	S11:V27	-	S11: V 28	-	S11:V29
S11: V 30	-	S11:V31	-	S11: V 32	-	S11:V33
S11:V34	-	S11:V35	-	S11:V37	-	S11:V38
S11:V41	-	S11: V 42	-	S11: V 43	-	S11:V46
S11: V49						

PROPHET HAROON

S7: V 103	-	S7:V105	-	S7:V106	-	S7:V107
S7: V 108	-	S7:V109	-	S7:V110	-	S7:V111
S7: V 112	-	S7:V113	-	S7:V114	-	S7:V115
S7: V 116	-	S7:V117	-	S7:V118	-	S7:V119
S7: V 127	-	S7: V 128	-	S7:V129	-	S7:V130
S7: V 131	-	S7: V 132	-	S7:V133	-	S7:V134
S7: V 135	-	S7: V 136	-	S7:V137	-	S7:V138
S7: V 139	-	S7: V 140	-	S7:V141	-	S7:V142
S7: V 143	-	S7: V 145	-	S7:V148	-	S7:V150
S7: V 158	-	S7: V 160	-	S7:V162	-	S10:V75
S10:V76	-	S10: V 78	-	S10:V79	-	S10:V80
S10: V 81	-	S10: V 82	-	S10:V84	-	S10:V85
S10: V 86	-	S10: V 88	-	S10:V90	-	S10:V91
S10: V 92	-	S10:V93	-	S11:V96	-	S11:V97
S11:V98	-	S11: V 99	-	S11:V100	-	S14:V5
S14: V6	-	S14: V7	-	S14:V8	-	S14:V9
S17: V102						

PROPHET HUD

S7:V66	-	S7:V67	-	S7:V68	-	S7:V69
S7:V70	-	S7:V71	-	S7:V71	-	S11:V50
S11:V51	-	S11:V52	-	S11:V53	-	S11:V54
S11:V55	-	S11:V56	-	S11:V57	-	S11:V58
S11:V59	-	S11:V60				

PROPHET YUNUS

S10:V98

PROPHET YUSUF

S 12:V4	-	S12:V5	-	S12:V7	-	S12:V8
S 12:V9	-	S12:V10	-	S12:V11	-	S12:V12
S 12: V 13	-	S 12: V 14	-	S12:V15	-	S12:V16
S 12: V 17	-	S 12: V 18	-	S12:V21	-	S12:V23
S12:V24	-	S 12:V25	-	S12:V26	-	S12:V27
S12:V28	-	S 12: V 29	-	S12:V30	-	S12:V32
S12:V35	-	S 12: V 36	-	S12:V37	-	S12:V38
S 12: V 39	-	S 12:V40	-	S12:V42	-	S12:V53
S 12: V 54	-	S 12: V 55	-	S12:V58	-	S12:V59
S 12:V60	-	S 12:V61	-	S12:V62	-	S12:V63
S 12:V64	-	S 12:V65	-	S12:V68	-	S12:V69
S 12:V76	-	S 12: V 84	-	S12:V87	-	S12:V88
S 12: V 89	-	S 12: V 90	-	S12:V91	-	S12:V92
S 12:V99	-	S12:V100	-	S12:V101		

ISLAM

S2:V81	-	S2:V82	-	S2:V112	-	S2:V154
S2:V155	-	S2:V157	-	S2:V208	-	S2:V213
S2:V256	-	S3:V19	-	S3:V20	-	S3:V83

S3:V85	-	S 3: V 103	-	S3:V104	-	S3:V119
S4:V8	-	S 5:V3	-	S6:V126	-	S7:V31
S7:V32	-	S 7: V 96	-	S8:V61	-	S9:V11
S9:V32	-	S 9: V 108	-	S11:V28	-	S13:V11
S13: V17	-	S 13:V21	-	S14:V24	-	S14:V25
S16:V90	-	S 16:V91	-	S16:V94	-	S16:V125
S16: V 126	-	S 16: V 127	-	S16:V128	-	S17:V16
S1: V 18						

MAN AND HIS EXCELLENCE IN THE LIHT OF THE QUR'AN

S 2: V 29	-	S2:V30	-	S2:V32	-	S2:V34
S 2: V 62	-	S2:V81	-	S2:V213	-	S2:V14
S 2: V 165	-	S2:V177	-	S4:V1	-	S4:V28
S 6: V 30	-	S6:V165	-	S7:V10	-	S7:V11
S 7: V 12	-	S7:V19	-	S7:V26	-	S7:V31
S 7: V 32	-	S7:V172	-	S7:V179	-	S8:V1
S 8: V 28	-	S10:V11	-	S10:V12	-	S10:V14
S 10: V 19	-	S10:V24	-	S11:V9	-	S11:V10
S 11: V 11	-	S11:V32	-	S11:V98	-	S11:V105
S13: V4	-	S14:V32	-	S14:V34	-	S15:V36
S 15:V29	-	S15:V30	-	S15:V31	-	S15:V32
S 15:V33	-	S15:V34	-	S15:V35	-	S16:V4
S 16:V5	-	S16:V6	-	S16:V7	-	S16:V8
S 16: V11	-	S16:V12	-	S16:V13	-	S16:V65
S 16:V67	-	S16:V69	-	S16:V78	-	S16:V79
S17: V11	-	S17:V13	-	S17:V15	-	S17:V21
S 17:V23	-	S17:V61	-	S17:V70	-	S17:V83
S 17: V 84	-	S17:V100				

COMMANDS AND PROHIBITIONS

S 2: V 21 -	S2: V 22 -	S 2: V 40 -	S 2: V41
S 2: V 42 -	S 2: V 45 -	S 2: V 60 -	S 2: V 65
S 2: V 109 -	S 2: V 133 -	S 2: V 147 -	S 2: V 148
S 2: V150 -	S 2: V 152 -	S 2: V 153 -	S 2: V 159
S 2: V 168 -	S 2: V 172 -	S 2: V 175 -	S 2: V 187
S 2: V 188 -	S 2: V 195 -	S 2: V 208 -	S 2: V 231
S 2: V 232 -	S 2: V 233 -	S 2: V 237 -	S 2: V 238
S 2: V 243 -	S 2: V 264 -	S 3: V 102 -	S 3: V 103
S 3: V 104 -	S 3: V 105 -	S 3: V 131 -	S 3: V 133
S 3: V 148 -	S 3: V 150 -	S 3: V 180 -	S 3: V 186
S 4: V 02 -	S 4: V 29 -	S 4: V 32 -	S 4: V 37
S 4: V 38 -	S 4: V 48 -	S 4: V 86 -	S 4: V 102
S 4: V 114 -	S 4: V 123 -	S 4: V 131 -	S 4: V 148
S 5: V 07 -	S 5: V 35 -	S 5: V 48 -	S 5: V57
S 6: V 68 -	S 6: V 70 -	S 6: V 108 -	S 6: V 116
S 6: V 120 -	S 6: V 121 -	S 6: V 150 -	S 6: V 153
S 7: V 03 -	S 7: V 33 -	S 7: V 56 -	S 7: V 85
S 7: V 105 -	S 7: V 131 -	S 7: V 164 -	S 7: V 165
S 7: V 166 -	S 8: V01 -	S 8: V27 -	S 8: V 29
S 8: V47 -	S 8: V 65 -	S 9: V119 -	S 9: V 122
S 11: V 112 -	S 11: V 113 -	S 11: V114 -	S 11: V 115
S 11: V 123 -	S 14: V 31 -	S 16: V36 -	S 16: V 90
S16: V92 -	S 16: V95 -	S 16: V123 -	S 16: V 125
S 16: V 126 -	S 16: V 127 -	S 16: V128 -	S 17: V23
S17: V26 -	S 17: V 31 -	S 17: V32 -	S 17: V34
S17: V37 -	S 17: V53 -	S 17: V110	

HOLY WAR

S 2: V 154 -	S 2: V 157 -	S 2:V190 -	S 2:V191
S 2: V 192 -	S 2: V 194 -	S 2:V195 -	S 2:V216
S 2: V 217 -	S 2: V 244 -	S 2:V245 -	S 2:V249
S 2:V251 -	S 2: V 261 -	S 2:V267 -	S 3:V13
S 3:V92 -	S 3: V 121 -	S 3:V123 -	S 3:V124
S 3: V 125 -	S 3: V 126 -	S 3:V127 -	S 3:V140
S 3: V 141 -	S 3: V 152 -	S 3:V153 -	S 3:V154
S 3: V 155 -	S 3: V 159 -	S 3:V 166 -	S 3:V167
S 3: V 125 -	S 3: V 127 -	S 3:V126 -	S 3:V121
S 3: V 153 -	S 3: V 140 -	S 3:V141 -	S 3:V166
S 3: V 167 -	S 3: V 169 -	S 3:V172 -	S 3:V173
S 3: V 174 -	S 3: V 175 -	S 4:V71 -	S 4:V74
S 4:V75 -	S 4: V 90 -	S 4:V91 -	S 4:V95
S 4:V96 -	S 4: V 100 -	S 8:V01 -	S 8:V07
S 8:V09 -	S 8: V 10 -	S 8: V11 -	S 8:V12
S 8:V13 -	S 8: V 14 -	S 8:V15 -	S 8:V16
S 8:V17 -	S 8: V 19 -	S 8:V39 -	S 8:V40
S 8:V41 -	S 8: V 42 -	S 8:V43 -	S 8:V45
S 8:V47 -	S 8: V 48 -	S 8:V49 -	S 8:V60
S 8: V 65 -	S 8:V67 -	S 9:V12 -	S 9:V13
S 9: V 14 -	S 9:V15 -	S 9:V25 -	S 9:V26
S 9: V 27 -	S 9:V29 -	S 9:V38 -	S 9:V41
S 9: V 43 -	S 9:V44 -	S 9:V45 -	S 9:V46
S 9: V 47 -	S 9:V48 -	S 9:V49 -	S 9:V50
S 9:V51 -	S 9:V52 -	S 9:V53 -	S 9:V54
S 9: V 55 -	S 9:V56 -	S 9:V57 -	S 9:V58
S 9: V 59 -	S 9:V81 -	S 9:V82 -	S 9:V83
S 9: V 84 -	S 9:V85 -	S 9:V86 -	S 9:V87

S 9: V 91 -	S 9:V92 -	S 9: V 93 -	S 9: V 94
S 9: V 95 -	S 9:V96 -	S 9: V 111 -	S 9: V 117
S 9: V 118 -	S 9:V120 -	S 9: V 121 -	S 9: V 123

SUPPLICATIONS

S 1:V5 -	S 1:V6 -	S 1:V7 -	S 2:V45
S 2: V 127 -	S 2: V 128 -	S 2:V129 -	S 2:V186
S 2: V 200 -	S 2: V 201 -	S 2:V250 -	S 2:V286
S 3:V8 -	S 3:V9 -	S 3:V16 -	S 3:V27
S 3: V 38 -	S 3:V147 -	S 3:V191 -	S 3:V192
S 3:V 193 -	S 3: V 194 -	S 3:V195 -	S 4:V75
S 5: V 83 -	S 5:V114 -	S 7:V47 -	S 7:V55
S 7: V 56 -	S 7:V89 -	S 7:V126 -	S 7:V151
S 7: V 150 -	S 7: V 155 -	S 7:V156 -	S 7:V200
S 7:V201 -	S 8: V 24 -	S 10:V85 -	S 10:V86
S 11:V51 -	S 12: V 67 -	S 12:V101 -	S 13:V13
S 13:V39 -	S 14: V 27 -	S 17:V24 -	S 17:V45
S 17: V 80			

POLITICAL MATTERS

POLYTHEISM

S 2: V 178 -	S 2: V 205 -	S 2:V246 -	S 2:V251
S 3: V 26 -	S 3: V 28 -	S 3:V103 -	S 4:V8
S 4: V 58 -	S 4: V 60 -	S 4:V83 -	S 4:V144
S 5: V 51 -	S 5: V 53 -	S 8:V58 -	S 8:V61
S 8: V 62 -	S 8:V67 -	S 8:V72 -	S 9:V1
S 9: V 02 -	S 9:V4 -	S 9:V06 -	S 9:V8
S 9: V 10 -	S 9:V12 -	S 9:V13 -	S 9:V14
S 9: V 15 -	S 9:V29 -	S 9:V74 -	S 10:V14
S 10:V78 -	S 10:V83 -	S 10:V87 -	S 12:V55

SPECIALITIES OF SHARIAH

S 2:V185	-	S 2:V237	-	S 4:V28	-	S 5:V6
S 5:V52	-	S 6:V150	-	S 6:V152		

LAWS OF SHARIAH

SALAAH, ZAKAAT, SADAQAH AND ROZA

S 2: V 110	-	S 2:V158	-	S 2:V177	-	S 2:V183
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OF NURUL IRFAAN MUFTI AHMED YAAR KHAN NAEEMI**

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S 3: 49 - S 19:V25 - S 20: V 97

SHIA ARE NON-BELIEVERS AND MISCHIEF MAKERS

S 6: V 65 - S 6: V 159 - S 19:V69

**THE BELOVED SERVANTS OF ALLAH ARE THE OWNERS OF THE
LAND OF ALLAH AND ARE ENTITLED TO USE AS DESIRED**

S 3:V26 - S 3: V49 - S 4: V 54 - S 12:V101
S 18:V84 - S 21: V81

VEILING IS IMPORTANT FOR THE WOMEN

S 4: V 15

**THROUGH THE SUPPLICATION OF THE PIOUS, THE DEAD CAN
BE BROUGHT BACK TO LIFE**

S 2:V56 - S 2: V 243 - S 2: V 259 - S 2: V 260
S 3: V 49

رجسٹریشن سرٹیفکیٹ

محکمہ اوقاف حکومت پنجاب لاہور

رجسٹریشن نمبر ۹۳

تاریخ اجرائی۔ ۱۸ مارچ ۱۹۷۸ء

ترتیب نمبر۔ ڈی۔ یو۔ اے۔ ۲ (۱۴) الف، ر، ن، ک / ۱۹۳

تصدیق کی جاتی ہے کہ میسر ضیاء القرآن پبلی کیشنز گنج بخش روڈ، لاہور کو اشاعت قرآن پاک (طباعتی اغلاط سے مبرا) ایکٹ ایل آئی وی (۱۹۷۳ء) کے تحت بطور ”ناشر قرآن“ رجسٹرڈ کر لیا ہے۔

دستخط ناظم اعلیٰ

محکمہ اوقاف پنجاب لاہور

عرض ناشر

اللہ رب العزت کی کرم نوازی سے ادارہ ضیاء القرآن پبلی کیشنز نے تھوڑے عرصہ میں قرآن پاک کی اشاعت میں جو اعلیٰ معیار قائم کیا ہے وہ ادارہ کے کارکنوں کی محنت شاقہ پر شاہد عادل ہے۔ ہماری ہر ممکنہ کوشش ہوتی ہے کہ قرآن پاک کی طباعت، کتابت و جلد بندی میں کسی قسم کی کوئی غلطی نہ ہو۔ پھر بھی اگر کوئی قاری اس میں غلطی پائے تو مہربانی فرما کر ادارہ کو مطلع فرمائے اور قرآن پاک کی درست اشاعت میں ادارہ کی مدد فرما کر ممنون فرمائے اور دارین کی نعمتیں حاصل کرے۔

محمد حفیظ البرکات شاہ

ضیاء القرآن پبلی کیشنز، لاہور

استدعا

قرآن پاک کے ہر قاری سے استدعا ہے تلاوت قرآن مجید کے بعد رب العالمین کے حضور دعا فرماتے وقت ادارہ ضیاء القرآن کے اراکین معاونین اور ان کے والدین کے لئے بھی مغفرت اور بخشش کی دعا فرمائیں اللہ تعالیٰ آپ کے درجات بلند فرمائے۔ آمین ثم آمین

طابع: جمال القرآن پرنٹرز، لاہور

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ

بِسْمِ اللَّهِ

قَاسِمٌ

بانتے والا

مَحْبُودٌ

حس کی تعریف
سب کریں

حَامِدٌ

اللہ کی حمد کرنے
والا

أَحَدٌ

سب زیادہ حمد
کرنی والا

مُحَمَّدٌ

تعریف والا

حَاشِرٌ

مردوں کو
اٹھانے والا

شَاهِدٌ

گواہی دینے والا

فَاتِحٌ

کھولنے والا

عَاقِبٌ

پیچھے آنے
والا

دَاعٍ

بلانے والا

نَذِيرٌ

ڈرانے والا

بَشِيرٌ

خوشخبری دینے
والا

مَشْهُودٌ

گواہی دیا گیا

رَشِيدٌ

نیک

مَآجٍ

محو کرنے والا

مَهْدٍ

راہ دکھانے
والا

هَادٍ

ہادی

شَافٍ

شفادینے والا

أُمِّ

امی

نَبِيٍّ

اللہ کے نبی

رَّسُولٍ

اللہ کے فرستادہ

نَاهٍ

منع کرنے والا

مُنْجٍ

نجات والا

عَزِيزٌ

غالب

أَبْطَحٍ

ابح والا

هَاشِمِيٌّ

ہاشمی

تَهَامِيٌّ

تہامی

مُجْتَبَى

برگزیدہ

طَلٌّ

چودہویں کا چاند

رَّحِيمٌ

رحم والا

رَعُوفٌ

نرم دل

حَرِيصٌ عَلَيْكَ

حرص کرنے والا
(تو میں ساری باتوں کے لیے)

مُصْطَفًى

چنا ہوا

حَمٌّ

حم

مُرْتَضَى

برگزیدہ

طَسٌّ

طس

مُدَّثَرٌ

چادر اوڑھنے
والا

وَلِيٌّ

اللہ کے دوست

مُزْمِلٌ

کملی والا

أَوَّلَى

بہتر

يَسٌّ

یس

تَاصِرٌ

مدد دینے والا

طَيِّبٌ

پاک

مُصَدِّقٌ

سچ بولنے
والا

مَتِينٌ

مضبوط

نَزَارِيٌّ

مضر بن نزاکتی
والا

حِجَازِيٌّ

حجاز والا

أَمْرٌ

حکم دینے والا

مُصْبِحٌ

چراغ

مَنْصُورٌ

مدد دیا گیا

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

کامل
کامل (پورا)

حافظ
یاد رکھنے والا

نَبِيُّ التَّوْبَةِ
در توبہ کھولنے والے نبی

مُضَرِّی
مضر والا

قُرَشِی
قریشی

کَلِیمُ اللَّهِ
اللہ سے کلام کرنے والا

عَبْدُ اللَّهِ
اللہ کا بندہ

أَمِینُ
امانت دار

صَادِقُ
سچا

حَبِیبُ اللَّهِ
اللہ کا دوست

حَسِیبُ
کافی

خَاتَمُ الْأَنْبِیَاءِ
انبیاء کو ختم کرنے والا

صَفِیُّ اللَّهِ
اللہ کا مخلص دوست

نَجِیُّ اللَّهِ
اللہ کا راز دار

حُجُبُ
قبول کرنے والا

قَوِیُّ
طاقت والا

رَسُولُ الرَّحْمَةِ
مہربانی والا رسول

مُقْتَصِدُ
میانہ روئے چلنے والا

شُكُورُ
شکر گزار

حَفِیُّ
خبر رکھنے والا

مَبِینُ
ظاہر

قَوِیُّ
طاقت والا

أَوَّلُ
اول

رَسُولُ الرَّاحَةِ
راحت والا رسول

مُطِيعُ
تابع دار

ظَاهِرُ
ظاہر

مَبِینُ
ظاہر

آخِرُ
پیچھے

يَتِيمُ
یتیم

نَبِیُّ الرَّحْمَةِ
مہربانی والا نبی

بَاطِنُ
پوشیدہ

ظَاهِرُ
ظاہر

ظَاهِرُ
ظاہر

آخِرُ
پیچھے

سَيِّدُ
سردار

خَاتَمُ الرُّسُلِ
رسولوں کو ختم کرنے والا

حَكِيمُ
حکمت والا

حَكِيمُ
حکمت والا

حَكِيمُ
حکمت والا

حَكِيمُ
حکمت والا

مُبَشِّرُ
خوشخبری سنانے والا

مُكَرَّمُ
عزت والا

مُحَرَّمُ
قابل عزت

مُنِيرُ
روشن کرنے والا

مُنِيرُ
روشن کرنے والا

مُنِيرُ
روشن کرنے والا

مُبَشِّرُ
خوشخبری سنانے والا

مُكَرَّمُ
عزت والا

مُحَرَّمُ
قابل عزت

مُنِيرُ
روشن کرنے والا

مُنِيرُ
روشن کرنے والا

مُنِيرُ
روشن کرنے والا

The Noblest
AL-QUR'AN
Translation
with
Commentary